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JAN. 1 - DEC. 30, 1920

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ.

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NOTICE

We were notified from Washington that there is no parcel post service to Galicia and Russia.

Packages up to eleven pounds can be sent by parcel post direct to Germany for personal use.

Some of the clothing sent to Brother Abraham Hirschler, Kaiserslautern, Rheinpfalz, Germany, will be distributed among the suffering Mennonites and the rest used for general relief work.

All boxes sent to Brother Hirschler must be sent through J. A. Bendiksen and Co., 105 Broad St., New York, with an extra letter containing: 12 cents per pound for freightage to Germany, 50 cents per box expressage to dock, 5 per cent. of the valuation for insurance.

To Galicia and Poland.

Anyone who has relatives or friends in Galicia and Poland can send their contributions through "Bendiksen" with same regulations as to Germany with the exception of 15 cents for freightage.

The commission has so far no addresses of persons as our representatives in Galicia and Poland, but would gladly receive information of such.

Let us help these needy, suffering war stricken people, who have suffered so much the last four years.

All worn clothing but still good which is contributed must be fumigated and the boxes so marked.

John Lichti, Sec.
Deer Creek, Okla., Dec 13 '19

IN MENNONITE CIRCLES

Bluffton College Glee Club, on its tour to the churches of the Eastern District Conference, stopped in Philadelphia, over last week giving a concert in the First church on Sunday night and in the Second church on Monday night.

"The Mennonite Year Book" for 1920 has made its appearance. It should be in every home. "The Bundesbote Kalender" is also available for those who prefer a German almanac.

The Danzig Mennonite church according to "Mennonitische Blaetter" recently celebrated the 350th year of its existence.

Rev. H. G. Allebach, pastor of the Quakertown and Swamp charges, has on account of poor health, been compelled to relinquish his work. At present he is in the Sanitarium at White Haven, Pa., where he expects to remain for about six months. Bro. Allebach, we are sure, has the prayers and sympathy of all our readers.

Rev. S. F. Sprunger of Berne, Indiana, who for 21 years has prepared the Sunday school lessons for the General Conference and edited the German almanac, has relinquished the work which will be taken up by Rev. C. H. A. van der Smissen.

Brother Suckau writing from Korba, last month sends the following words of thanks:

We have recently opened the boxes that have come from our dear friends in America. How it gladdened our hearts to see the love manifested by the many gifts for our Christians and for ourselves. Our little girl, Edna, expressed her gratitude by picking up the dresses that were sent her and kissing them over and over again. Then she asked, "Do you know what I am doing?" Her mother said, No." Then she explained "Don't you know that I can't kiss my aunties that have sent these pretty dresses so I kiss the dresses because they have folded them and their hand-prints are on them, so I am kissing their hand prints."

Rev. J. J. Englebright, of Wood Lake, Calif., who has been compelled to leave his work in other hands on account of sickness in his family, shows his great interest in the work in the following note:

Unable to return from our South Dakota visit to our field at Woodlake, Calif., for some time to come on account of mother's physical complications, we rejoice to hear from time to time, through our many friends in the [illegible] spiritual work is still [illegible] satisfactorily. A [illegible] program is being provided by the Sunday school. We are especially grateful [illegible] that Rev. H. A. Bachman [illegible] strong enough and [illegible] Bible to take part place in [illegible] May the great Physician [illegible] his strength completely, enabling [illegible] again [illegible] of his God given talent [illegible] hungry heart [illegible]

NOTES AND COMMENTS

A member of World Trade Club holds the world's record for rapid explanation of the metric system. In which they ought to be used. He does this in one minute. An objector who had never heard the matter up declared that the metric system was complex and that it would take a long time to learn it. It was then that the member of the World Trade Club in modern lightning, in one minute, all that needed to be known of metric measures. He did it to the utter astonishment of common citizens. Here is how he did it.

[illegible] only five units, [illegible] meter, liter, [illegible] the [illegible] [illegible] [illegible]

pyre of her husband), but the custom of 2,000 years could not be so easily discarded in spite of the law. The precious books have promised to a woman thus burned 350,000,000 years of paradise with her husband. It has been only in the last few decades that the slow power of education has been able to disintegrate this strong tradition. If the woman did not burn with her husband, her fate living was worse than death because for the rest of her life she would be a drudge and not allowed to remarry. British law, again, has for many years allowed the widow to remarry, but custom or caste has said, "You shall not marry," and caste won. But within the last few decades, an occasional widow has defied the custom and dared to marry. It took as much courage on her part as it did for our Pilgrim mothers to endure the hardships of the Plymouth Colony. These brave Hindu widows have blazed the trail for their more timid sisters to walk in, though even now many are suffering all the agonies of one who dares defy caste in any country.

A TRIP TO WESTERN PENNSYLVANIA

Philadelphia, Pa.

The writer had the privilege over Thanksgiving week-end to visit in the western Pennsylvania congregations of the Eastern District Conference. As field secretary of the Sunday school convention of the conference, I brought greetings from the Sunday schools of the eastern section and endeavored to strengthen the feeling that, although separated geographically, we are in reality united and seeking to go hand in hand in furthering the work of the kingdom. The visit also gave an opportunity to present further aims toward unity among the men of the church through the lately organized brotherhood.

One cannot help making mention of the kindly reception given everywhere, beginning in Brother and Sister Snyder's home in Roaring Spring on Thanksgiving evening and concluding with the generous hospitality of the Altoona people on Sunday evening. The song of the Little Juniata as it goes on its way past Riverside cottage, in Bedford county, is still in my ears, and I seem still to feel the glow of the woodfire that made us comfortable on the chill November day. Nor would I omit mention of the afternoon in "Grandma" Lybarger's home in Manns Choice and the visit in the home of Deacon Shafer, of the Napier church. And then, last but not least, I wish to voice my appreciation of the services of "Danny" and Herman, Jr., who piloted us safely over the roads. It was no small part of the experiences of the visit. These trips demonstrated what it means in the way of toil and sacrifice to the Brethren Snyder, Yoder and Kephart to serve the churches of the Blair and Bedford circuit.

A news paragraph in a previous issue told of the examination of the Brethren Kephart and Arthur Snyder prior to their ordination, in the Smith's Corner church on Thursday evening, and in the Manns Choice church on Friday evening, respectively. The letter of Brother Amstutz in the same number told of the live work being done in Altoona.

My observations lead me to say that the Bedford county field embracing the Manns Choice and Napier churches, the former a town church and the latter a rural congregation, and no less promising fields than the Altoona mission. It is refreshing to note with what eagerness the folk at Smith's Corner, up on the foothills of the Alleghenies welcome the ministrations of the brethren who serve them. The work in this section merits the hearty consideration of our conferences and the support and prayers of our people everywhere.

S. M. R.

OUR WOMAN'S WORK

THE WOMEN'S MISSIONARY SOCIETY OF THE 1ST MENNONITE CHURCH OF UPLAND

Another year has passed since we have given a report of our society, and as we were asked to do so again I shall try to review the work of the past year briefly.

Owing to the change of time for our annual business meeting, our year was shortened to eight and a half months, but the Lord has blessed us more than any year before.

We have a membership of thirty-seven with an average attendance of eighteen. We meet the first Thursday of each month at the home of a member, and occasionally we have special meetings. Several all-day meetings were held: at one of these we sewed for the Mennonite Sanitarium at Alta Loma, making forty-one pillow cases and fourteen sheets. In February we made up our sewing which could not be done during the influenza epidemic, and two days were spent at the Red Cross rooms, sewing twenty-five boys' suits and fifty shirts; for another two days we made over and mended old clothing for the war sufferers in Russia.

In May we had our annual picnic at the park in Pomona, having with us Missionaries Linscheid's and Penner's, who took part in the missionary program in the afternoon.

Miscellaneous showers were given to Missionaries Linscheid, Wiebe, Brown, and the Wiens' twins in India.

While the Pacific District Conference was in session here in June our society joined with representatives of other societies in holding an interesting business meeting one morning, and in rendering a missionary program in the evening. At this meeting we took an offering for the Mountain Rest Home in India.

Donations were given for the Los Angeles Mission of fruits, honey, and eggs; and to China 180 lbs. of honey.

The women gave a missionary program in April which was offered them from the prayer week. Rev. Horsch gave the address, and an offering was taken. We raise our money by free-will offerings at our regular meetings, special collections and subscriptions for special purposes.

The sewing at our regular meeting is done for the Oraibi mission station in Arizona. We send all our clothing in sacks in preference to boxes on account that they are more easy to handle and the rates are cheaper.

The offering given at the missionary program during conference, $102.50, together with the Sunday egg money, $181.66, a total of $284.16, was given for the Mountain Rest Home in India.

The society supports two Bible women and two orphan boys in India, and gave $15 for the leper asylum. One of these orphan boys is to be supported by means of a Thank-Offering fund. It was started as an expression of thanks by our mothers for the safe return of their sons after the war. We are hoping that the orphan boy will some day become a native helper and continue to be supported by this fund.

We also contributed towards a Christmas box to India. Donations of money were given to the three mission stations in Montana, and two in Oklahoma, amounting to $25.

Total receipts for the year amounted to $1080.79.

"We must work the works of Him that sent us while it is day; the night cometh when no man can work."

Mrs. D. S. Dettweiler, Sec'y.

I wish to thank the societies for their response to my request, recently, for the list of contents of boxes they sent to mission stations this year.

In a recent letter from Miss Talitha Neufeld, of China, representing all our workers there, she asks, "whether one or more societies would be willing to help financially, to procure a place in the city for the work; to rent temporarily, but if a favorable opportunity should present itself and sufficient means would be on hand, to buy a place later on. The rent of a room for one year including equipment such as table, chairs, blackboard, would be about fifteen to eighteen dollars. At present I am trying to teach the women the new simplified language system and we might also need some books for this purpose."

It is indeed a great work that our missionaries are doing for the womanhood of China. Let us assist in raising our Chinese sisters out of the dust of neglect and respond liberally to this call. Let us try to make it possible for our missionaries to buy a place instead of renting. It stands to reason that they can make faster progress in a place they own than they can if they have to move from place to place. Please send money for this purpose to Mrs. J. G. Regier, Newton, Kansas.

Mrs. F. J. Isaac, Sec. of Com.

MY WORK MY FRIEND

"If my hand slacked
I should rob God, since He is fullest good,
Leaving a blank instead of violins.

He could not make
Antonio Stradivari's violins
Without Antonio."

Whenever a man glorifies his work in that way he has gone the second mile; he has translated duty into privilege He has seen that while God supplies quarries He never carves statues or piles cathedrals save by the hand of man; he has perceived that the earth was not built like Aladdin's Palace, by magic spells for lazy occupancy, but is an unfinished world into which men are ushered in time to bear a part in its completion; and he has reached the dignity of believing that every honest piece of work is cooperation with God in building the universe. Such a man can follow the Master's word and can give glad welcome to the necessity of work, as it accosts him

on the road. He can say, and mean it too, "O Work, you are my best friend in disguise. God sent you to me. You come with a stern face, but your heart is full of strength and courage and good cheer. You demand that I travel with you that one hard mile? Then, my task, doff that scowl, for to the limit of my strength I am twice as willing to work as you are to make me." Work, greeted like that, loses the frown of compulsion and begins to smile. When a man works that way because he thinks it is his Father's business, feels that it is his meat and drink to do the will of Him that sent him, wishes there were more hours in the day than twenty-four, and dreams of heaven as a place where a man can work all the time at his best and never be tired—all the slavery of work has vanished for such a man and he and his task, good friends, walk arm in arm, and will be sorry when the second mile is done. The first mile alone is drudgery. The glory comes with the second mile!—Harry Emerson Fosdick.

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

"I am surprised that you did not bring up this passage: 'Think ye that I am come to give peace on earth? I tell you nay; but rather division.'[94] If you had, I would have given you the same answer as before. A person who adheres to a principle is sure to have enemies and people divided for or against him. But because of that he does not need to hate anyone in the ordinary sense of the word, or kill—as you would want to infer.

"What else do you want to know?"

A soul sitting next to the one who had just spoken asked, "What about where Jesus told His disciples to buy a sword?[95] If that does not indicate preparedness to kill or something in the line of armed protection, I do not know what would!"

"Yes," replied Satan, "I suppose that Jesus was talking to a group of sheriffs at the time, was He not? Just before mentioning the sword, He asked His disciples if they had had any lack when they went on their missionary excursions. In other words, if they were well received and had no opposition. They answered no. Then He said to buy a sword. That is, that from now, on the world would no more receive them as before, it would hate them and turn them out; therefore they would have to look out for their own welfare, be armored against the world and stand, so to say, alone for the right; and also be sharp and keen in order to show the world what Christianity is. You see a dish rag will not do for a Christian. It takes a brave man to be a real follower of Christ, a man who is not afraid to wield the sword of the Spirit[96] relentlessly.

"Furthermore, a few verses beyond what you brought up, the disciples asked if they should smite with the sword (perhaps it was one of the swords mentioned in verse 37, perhaps not). One even cut an ear off of the high priest's servant. But Jesus promptly rebuked them and healed the wound, saying, 'Suffer ye them thus far. Put up again the sword into its place: for all they that take the sword shall perish with the sword.'[97] Does that sound as if He had told them to buy swords in readiness to kill when He should be captured? There were so few of the disciples compared to the enemies of Jesus that, without at all interfering with Christ's dying upon the cross for sinners, they could just as well have put up a fight for an example to you—if it was the intention that Christians should resist.

"As I have said, you can make the Bible mean anything you wish if you are not after the true meaning. But if you are honestly trying to get the true meaning, you will never fail to get it, and need never fear that you have not the right meaning. You must only be sure that you are doing it wholeheartedly and with the simplicity of a little child.

"What else?"

"How about the place where it says, 'All things are cleansed with blood, and apart from the shedding of blood there is no remission'[98]?" asked the soul.

"Ignorant man, you might as well quote the beginning of that verse also," replied Satan with disdain," 'And according to the law, I may almost say, all things are cleansed with blood,.....'. You fool, if you had at all read your Bible with understanding, you would have discovered, in that little brain of yours, that this passage has no more reference to war than 'Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren.' Aside of the fact that this has nothing to do with war, listent through Christ, the offering of sacrifices or shedding of blood was abolished; the old law was removed. You ought to know that. But you rather followed the old law.

"Now use your brains and do not ask such self-evident questions. What else?"

With some reluctance a soul gathered his mantle around him, and standing up he said: "I have read in the Bible, and in the New Testament at that, a passage that sounds like war. It reads as follows: 'For if the trumpet give forth an uncertain voice, who shall prepare himself for war?'[99] Paul used war as an example there just as if he never thought anything bad about it. Why did he do that?"

"Is it possible?" Satan replied with astonishment. "After what I have just said? Oh, yes, you are merely an average, wise human being that knows it all. But I thought that you could at least understand a simple thing like that when you were ten years old. That human race God put on earth must be more stupid than even I supposed! Can you not see that there is nothing to that as an argument for war, no more than that where it says 'Come let us kill him; or, He will come and destroy the husbandmen,'[100] should mean for you ot go and do likewise? or that 'I robbed other churches'[101] should mean that Paul was stealing articles out of churches?

"I have told you once not to ask such self-evident questions. And let me tell you that if you begin to bring up such trifling arguments, then you might as well start with Genesis and argue everything to the end of Revelation. We have no time for really foolish questions like this. You are supposed to have a little common sense of your own. Now, what is next?"

No one stirred or said a word. Probably they were afraid to ask something too simple. Finally Satan snorted out a loud "Well?", after which a voice made itself heard, and said:

"The Bible states that we should submit to every ordinance of man.[102] Is not killing in war an ordinance?"

"That is what it states in the Bible," answered Satan. "You are supposed to accept all laws, for instance tax laws, without remonstrating. For as it says two verses below the one you referred to, 'So is the will of God, that by well-doing you may put to silence the ignorance of foolish men.' When they impose laws upon you that are hard, you must endure them quietly and submissively, as long as they do not compel you to do something contrary to the will of God. If you agree! to all their laws and desires, you would not be any different than a moralist or a similar good but Christless person. It does not say to agree or approve, but to be subject to the ordinances. A few verses further it says: 'For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.'[103] If you go forth to kill, the above verse does not apply to you. Neither does the next: 'For what glory is it, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God.'[104]

"You might as well go to a cannibal island and eat men because the inhabitants made an ordinance that you must. The truth of the matter is that you are to be subject as Christ was: 'Because Christ also suffered for you, leaving you an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously.'[105] (Notice that these passages all follow in the same chapter of the one you quoted.) That is a noble submission to man's ordinances. Your submission was a weak agreement to pull the trigger because you were told to do so.

"Another passage that would fit well with the above is: 'Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you.' Also: 'But if a man suffer as a Christian, let him not be ashamed.'[106]

"I would make a good leader

(Continued on page 5.)

[94] Luke 12:51.
[95] Luke 22:36.
[96] Hebrews 9:22.
[97] Ephesians 6:17.
[98] Luke 22:51. Matthew 26:52.
[99] I Corinthians 14:8.
[100] Mark 12:7, 9.
[101] II Corinthians 11:8.
[102] I Peter 2:13.
[103] I Peter 2:19.
[104] I Peter 2:20.
[105] I Peter 2:21, 23.
[106] I Peter 4:1-4, 16.

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EDITORIAL

Before the days of cold storage the consumer could secure eggs at a penny apiece during the portion of the year when the hen was on the job and could not buy them at all when the egg season closed. Now it is different. You can get eggs the year 'round if you are willing to pay a dollar a dozen for them sometimes, and half as much at other times. Some clever Yankee years ago, conceived the idea of the cold storage plant that keeps things from spoiling, but the public has realized, to its sorrow, that an egg kept from spoiling to the extent that its odor is suppressed and decay arrested is nevertheless not a good egg when compared with the fresh barn-yard product. The cold storage idea has not been confined to ice houses. We find that it has gotten into the church, and many people look upon the church simply as an institution that is to keep people from spoiling. In other words, the process of decay is arrested, the downward progress is stayed, and an appearance of respectability is preserved. When we ask, "What is the matter with Christians?" we might also add, "What is the matter with some churches?" Can it be that their only ambition is to keep people from getting worse? Would it not be better if they would devote their energies to making people better?

Some one has estimated that in the water power flowing by New York, if properly harnessed so that it could be put to work, enough energy could be supplied to provide all the power and heat needed in that city, and supply the needs of a large outside territory as well. Perhaps few of us will live to see anything near like this dream coming to realization, but we know the power is there waiting only to be taken up and used at the right time. Nature, they say, is wasteful. Each apple that falls to the ground contains the possibility of at least a half a dozen apple trees in the seed chambers, yet not one in a million ever become a tree. What if a few millions of apples rot on the ground, there are still enough remaining for propagation purposes. But, suppose a hundred or a thousand persons should suddenly determine to secure, and plant as many seeds as they could and suppose, taking into consideration the usual losses that there are in planted seed, these persons should devote their attention and skill to caring for the seedlings. We would then have a vast quantity of trees. So it is with all of the good things that God sends for our needs. There always seems to be enough of them to go around even though our wastefulness and stupidity are an active factor in limiting their enjoyment. What if we improved every minute of the time we waste? Surely we would increase the usefulness of our lives to a manifold extent. If we only used half of the opportunities we have for doing good, our life's record would be greatly multiplied. God is patient. He gives us much, even though we let the most of it slip by. The opportunities we neglect are followed by many others we need not neglect. It is not safe to suppose that things will continue on forever, the time may come when God says enough.

HOW DOES OUR SPEECH REVEAL OUR CHARACTER?

A. D. Schmutz.

Matt. 12:33-37.—Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

By comparing the above Scripture reference with the subject as given, the analogy becomes at once evident. Our speech is the fruit, as it were, of our thought, which in turn is an absolute criterion of our character. While we admit that there are some people who can successfully veil their real self for a time by their speech, by so-called polish, yet such hypocrisy will sooner or later be discovered, to their shame and chagrin. Character then is the tree and our thought and speech the fruit. Character, as has so often been stated, is the result of the sumtotal of our thoughts, and actions. If that be true, then it is equally true that what we say is the key to our actual self, for speech originates in thought. If, therefore, we desire to know ourselves as others know us, let us listen to ourselves as others hear us, and thus discover how we sound and what we really are. I believe we shall be surprised at what we find, and we shall be grateful for the leniency with which our friends and loved ones judge us, and be prompted to humble ourselves deeply. Our findings will then lead us to a fuller realization of the wonderful grace and patience with which the Lord has treated us.

In the first place, our speech, the phrases, construction, and selection of words evidence the presence or absence of refinement of thought, and consequently of personality. The use of slang phrases, to say nothing of profanity, for professing Christians should have not even the inclination to use anything bordering on profanity, even slang is not a good indication as to the condition of our character. To be sure slang is generally not used with the intention of showing any weakness, nevertheless, it shows a degree of carelessness which itself is no attribute of a sound character.

In the second place, our speech reveals the presence or absence of selfishness and egotism, which qualities are cetrainly not included in a sterling character. However, traces of egotism are very elusive and at times difficult to overcome. The "I" in relating what has been accomplished will be prominent in proportion to the degree in which the personal is merged into or isolated from the current of united effort. If the part contributed by the individual is done for the sake of the cause and the glory of the Lord, then the "I" will not be prominent. But if self-aggrandizement has prompted the action, then the exact opposite will be true. Furthermore, whether consciously or unconsciously, speech will prove to be an almost infallible index to just this condition of character.

In the third place, speech will evidence any tendency to diverge from the strict line of truth. We all have undoubtedly observed at times the inclination to over or understate things, whichever will work out to the best personal advantage, and probably have felt the temptation ourselves. Exaggeration, whether in telling of our own or of some one else's experiences, is not compatible with the promptings growing out of a Christian character, and yet it is one of the most common faults, I believe, in every-day life. Strict truthfulness, the kind that flows out of a wholesome love for and fear of God, the kind that enables us to look our brother squarely in the eye while uttering it, is a beautiful as well as elevating, a really palatable fruit on the tree of character.

In the fourth place, the subjects which we unconsciously drift into in our conversations are another evidence as to the condition of our character. Observe, if you will, in a group of young men or young women, or both, the subjects that come to the surface spontaneously, and you will know where their hearts are. It is surely true that where our treasures are there our hearts and thoughts will be also, and consequently our speech will be about that particular thing. Tell me about what you love to think and talk, and I will tell you what kind of a character you possess. What do you, what do I love to talk about?

In the fifth place, what we say with reference to sacred things is an absolute revelation of our character. Do we love to talk about them freely, or do we hesitate? Are we at times inclined to make slighting remarks about them or not? Do we delight in telling witticisms that will evoke a smile, or even laughter about the church, the Bible or anything pertaining to it, or of any passage in it?

These all are questions that each of us must answer for himself and cultivate habits of thought and speech to overcome any shortcomings that he may discover.

Now these are only a few suggestions, by no means an attempt at an exhaustive treatment of the subject and if they will put us on our guard, they will have accomplished their purpose. Surely refinement, unselfishness and altruism, truthfulness, wholesome and uplifting subjects for thought and conversation, love and respect for things sacred,—surely these are desirable fruits that should grow freely on the tree of every individual character, evidenced by our speech.

May a rich measure of the Holy Spirit be ours, that we may speak

only such words that will help our fellow men and glorify our God.

(Paper read at the Bethel College C. E. meeting.)

UNIVERSAL MILITARY TRAINING AGAIN

There is no reason for the American people to be deceived about the design of the militarists to militarize the high schools of our country. In the local high schools in Washington, for example, a lieutenant from the Sixth Regiment of Marines, with overseas service, has been appointed military instructor. Fresh from the scene of the world war, he is planning a number of changes in the work of the cadets, as he says, "to make them as nearly as possible a military organization." Among his plans, frankly stated to the press, is "to make the war game, or lessons in military science, played by the cadet officers conform to the latest methods of warfare..... War games are played by the officers on maps. They are not unlike chess, but more interesting, because the pins the players move about represent armies and nearly all moves are made on mathematical calculations." A rifle association among the cadets completes the circuit.

The American Legion, which potentially represents the 4,000,000 men who served in the army that either went or prepared to go to France to fight Germany and Austria, has just had its first national convention. The organization has steered clear of politics thus far; it has made no distinctions of caste between ranks or kinds of service in the war; it evaded taking sides on the vexed issue of paying bonuses to all combatants, whether injured or not; it went on record against conscription in time of peace, and it also endorsed universal military training as a "preparedness" measure.

We regret the inclusion of this last item in an otherwise excellent platform. We suspect its insertion after considerable manipulation of opinion by the professional and war-seeking group. Left to themselves, the rank and file would not have assumed to set up compulsory schooling in war in a land that is set as this one is in its opposition to war per se. We doubt whether a referendum of the membership of the Legion, taken by secret ballot, would sustain the act of the convention. It runs counter to the privately expressed and publicly disclosed opinions of the "doughboys."

Re-enforced by this formal declaration of the legion at the Minneapolis meeting, there will be an effort at the December session of Congress to get federal sanction for the plan. Then it must be thoroughly debated, and law-makers must be forced to go on record pro or con. Congress may order it, but a national referendum would not. Time is on the side of opponents of the measure; for every week adds to the deepening districts of the masses for any scheme that stresses resort to force or puts trust in diplomacy as a way out for humanity to the land of peace. The era of disillusionment has come. The direct and indirect costs of the war are proving to be staggering. The secret motives and ambitions of men and nations are being made apparent by extraordinary loquacity of public men and unprecedented quick access to the national archives of Russia and Germany. Last, but not least, communism's challenge to the established order of society in western Europe and America is forcing peoples to forget the issue of adequate or inadequate preparation for war in defense of country. Rather must they think of how to defend home possessions, how to hold society together, how to protect the family, and guard legitimate savings.

Surprising as are the lengths to which budding militarists in the United States would go in their efforts to foist military training upon pupils in the schools of the country, it is gratifying to note how quickly they are thwarted when appeal is made to the law. Apropos action taken by the board of education of the city of Cleveland, Ohio, the state superintendent of education recently applied to the attorney-general of the state to know whether there was any authority in law for the school board's course.

The answer was that boards of education may not legally set up military training in schools by resting their case on the physical education section of the existing school law; nor can a pupil be discriminated against in his general standing because he does not join a school military unit. Neither has a board of education the right to purchase military ordnance or to pay the expenses of physical training teachers at military camps. So much for the attorney-general's formal opinion. He also let it be known that school boards may not condition graduation of pupils on their sharing or not sharing in military courses. He ruled against forcing parents to disclose their attitude toward war per se or a given war in particular. As for requiring parents and pupils to acquire military millinery, lacking which the children might not become pupils, he kicked that proposition out the back door.

The scotching of this Cleveland snake's head has done good in the Buckeye state and beyond. Vigilance in such matters is the price of peace and of keeping this country in its wealth, power, and accentuated nationalism from getting in the way of moral decline and looking for causes of war.—Advocate of Peace.

"LOVE ONE ANOTHER"

(Continued from page 3)

for a mid-week prayer-meeting, would I not? This does sound like a prayer-meeting, and no doubt it seems as unnecessary to you here as it did on earth. But you will not be compelled to attend such meetings very often after this—although you may wish to!

"Have you any more wisdom that you wish to pit against the Bible?"

"Are not preachers messengers of God?" asked a soul arrogantly. "Do they not study the Bible and explain it to the people? I have heard many of them say that God countenances war and killing, or something to that effect. Can they be wrong? They are preachers, and if preachers cannot know what is right, who can?"

"Yes, oh, yes, preachers are good men, they know what is right," replied Satan. "But have they not themselves admonished you to read the Bible? Supposing you had read it diligently, you might have run across this: 'Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set up for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.'[107] Thus you cannot even lay the blame on the poor preachers, because you were plainly warned in regard to the different brands of such men there are in this world. You are not to depend on ministers to bring you to heaven, although they can be of very valuable assistance in showing you how to get there, and it is your duty to take their help and advice, provided it harmonizes strictly with the Scriptures.

"The Bible is a means of knowing what or who is right. Every one of you had opportunities to examine it. If you did not examine it, it was all your fault, because you are not from some heathen tribe that has no Bible. No matter how wicked a few of you may have been, and therefore perhaps never opened a Bible, that is not an excuse. You could have studied the Bible. 'And Thou Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.'[108] You were Capernaum. Every opportunity was yours in regard to learning what true religion is. Some of you took the opportunities and bent them to your own ideas, and some of you refused to even take them. Whichever of the two classes you belonged to, one is about as bad as the other, although one might say that the first is the least desirable.

"Any more questions?"

A soul arose as if to speak, then sat down again. Either he became frightened at the appearance of Satan, or else he forgot what he wanted to ask. Satan said to him, "Better try again. This is your chance. No use getting stage fright now, or what will you do when you are established in hell?"

But he did not try again. Finally another soul asked as follows: "Several times you have mentioned about old and new law in your sermons and answers. Explain more fully about it. I do not understand it. What is old law anyway? It seems to me that if it were very important, the Bible should have explained very clearly about whether the old law should be followed or not."

"Ah, the Bible was not clear enough! Wait!" exclaimed Satan. "The old law is what you have been following, and you say that you do not know exactly what it is? That is indeed quite a confession to make, that you do not know what you have been following. I must give you credit for being so frank.

(To be continued.)

[107] Philippians 1:15-17.

[108] Matthew 11:23.

THE S. S. LESSON

January 18.

The Boldness of Peter and John.

Acts 4: 8-21.

Golden Text.—Stand fast in the faith, quit ye like men; be strong. I. Cor. 16:13.

Peter and John had been arrested after the healing of the lame man. The fact that he was healed could not be denied, they saw the man with their own eyes and heard his testimony, which carried conviction with it. One would have supposed that the rulers of the people would

have been happy to know that there were men among them who could do such things. But they were not. They were guilty of the death of the Lord, and anything that reflected glory upon Him meant a new and sharp stab from their consciences. They could no more hurt Jesus. The power for that was beyond them. In their anger they did the meanest of human acts. They struck at these two men with the idea of hurting Jesus. Where once people are so base that they try to strike some one by hitting another, we have a type of the most detestable character.

When arrested, Peter and John were brought before the high council of the Jews, who demanded of them by what authority they had healed the lame man. Apparently they were indifferent to the poor fellow's misery. Rather would they have seen the streets of their city full of such as he, than see Jesus glorified by the good that His disciples were doing. The proof of the worth of anything is not the authority under which it is done, but the good that is accomplished by it. If it is good, and good results from it, that is evidence enough to prove that it is done under proper authority.

Peter does not show disrespect to those who call his act in question. He addresses them as rulers. Though unworthy, they occupied places of esteem, and Peter recognized that. The Bible never encourages disrespect or disobedience to regular constituted rulers. Only when they command wrong to be done are they to be disregarded. At this time there were about five thousand believers in the city. The rulers, seeing their hold upon the people slipping from them, were naturally envious and jealous, and, being Christ-haters, it is not surprising that they endeavored both to save their hold upon the people and hinder in every way possible the leaders of this new movement. The man cured of lameness was a continual reminder to both them and the people that there was a power in this Christ which they would like to deny and belittle.

Peter accused the Jewish officials of being responsible for the murder of Jesus. It was truth straight from the shoulder. He was for letting the truth be known, no matter whom it might hit or hurt. We praise bravery wherever it is displayed, but here is a case of bravery that has nowhere been surpassed. It was leading the lion in his den. Peter knew on whose side he stood. Jesus had assured him that the gates of hell should not prevail against him and in his faith in that assurance the opposition of a few insignificant men, though rulers, had nothing in it to fear. Peter quotes from Ps. 118:2, a passage that Jesus Himself had used as applying to Himself. Jesus (1) was the stone—an emblem of indestructibility; (2) He had been rejected—the crucifixion was the climax of that rejection; (3) He was now the chief stone—changing the figure, He was the foundation of all that was good and true.

Many men have theories of salvation that are not in accord with the doctrine of Jesus. Some would trust to morality; others to righteousness by works. Peter forever settled the matter when he declared, "There is none other name under heaven whereby we must be saved."

The message of Peter was astonishing. Here were men without culture or training, whose spokesman (1) is bold enough to proclaim a doctrine radically different from theirs; (2) He shows a familiarity with Scripture and knows how to apply it; (3) He is the master of a style and eloquence that is generally associated with men of learning. But the reply to their astonishment is a sufficient answer, "They had been with Jesus." Intimate association with Jesus gives a power to even insignificant men that is far-reaching.

The confused leaders could not deny the visible proof of the power of these men. The healed lame man was there. Men may rave and runt at the things that stand for Christ, but they cannot deny the power of good there is in His name. It is everywhere before them. Thornton says of this incident, "There were only two grounds for punishment of the apostles: (1) That no real miracle had been wrought and the apostles had been guilty of fraud; (2) That a real miracle had been performed through some evil power. The rulers admitted the miracle, and Peter ascribed the power to God of Abraham, Isaac and Jacob. Hence, there was no just accusation."

Threats are the resort of those who have no case. This is what the rulers did when they found themselves helpless to injure the disciple. Peter and John were two common men without worldly influence or power, but they could defy their threatening judges because they knew that behind them was the mighty power of God. Any humble Christian who is sure of being in the right, may be as bold as they in the face of sin.

THE C. E. TOPIC

January 18.

My Favorite Psalm and Why.

Ps. 121:1-8.

The book of Psalms was the hymnal of the ancient people of God. Each psalm is a poem arranged to be sung as a part of the temple liturgy. In order to get an appreciation of the composition of the psalms it would be well if the Bible student familiarize himself with the peculiar type of Bible poetry which forms so large a part of the collection of the sacred writings. Anciently, there were several books of psalms, later editors arranged them into one book. This accounts for repetitions and for the uniting of parts of psalms into other psalms which sometimes occur. Because they were written to be sung by the temple singers the musical symbol, selah, frequently occurs, although we are not sure of its significance. The titles of the psalms are the work of editors, and not a part of the inspired Record. Authors are sometimes named, but we are not always sure of the correctness of the names given. That David was the writer of many, we are sure, not only because he is named, but because they fit into special circumstances in his life.

In an article such as this, the writer could only give his reason for selecting a particular psalm as his favorite, each Endeavorer has his own reason for making a particular selection, but we feel that our selection of the 23rd psalm is a choice which the majority of Christians will make for themselves. This psalm is our favorite (1) because it is the most familiar of all the psalms; (2) it has been the most popular with Christians in all ages; (3) it deals with the intimate relation the child of God enjoys with his Maker; (4) it emphasizes the continual and affectionate care which God continually bestows; (5) it is a passage which has always brought comfort to the distressed and (6) gives assurance to the dying.

The prophetical psalms, which chiefly refer to Christ must, by the very nature of their subject matter, be dear to every one to whom the Savior is dear. Among these are 2, 16, 22, 40, 45, 60, 69, 72, 97, 110 and 118.

Some psalms are designated to be instructive, thus we have such like the 19th and 119th which emphasize the perfection of God's love. Others, again, teach the blessings of piety and the misery of vice. We have many of these, the 1st is perhaps the most familiar. Some deal with the vanity of human life of which the 90th is an example. Many are devotional and breathe the spirit of pentinence, such as 6, 32, 38, 51, 102, 130, 143. Some express resignation, for example 3, 16, 27, 31, etc. Others are prayers of contrition: 13, 22, 69, 77, 88, 143. There are some that are prayers uttered in severe trouble 4, 5, 11, 41, 55, 59, 64, 70, 109, 120, 140, 141. Some are uttered in affliction 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137. A few are expressions arising from being deprived of public worship 42, 43, 63, 84. The psalms of intercession are 26, 67, 122, 132, 144. A large section of the collection is devoted to praise, the 23rd and 91st being the most quoted. Some have to do with God's attributes. A few examples are 8, 24, 29, 33, 47, 50, etc. Being arranged for national public worship, thanksgiving forms an important subject. There are thanksgivings for individual mercies: 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144. And for national mercies 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136 and 149.

The Bible student never tires of the Psalms. The writer knows of a prominent scholar and preacher who, during the 40 years of his active ministry, always selected his text from the Psalms and near the close of that period, was said to have remarked that he had only skimmed the surface. Our Master quoted from the Psalms very often, so did the disciples and St. Paul in their discourses. It hardly seems a complete service anywhere if this wonderful section of God's Book is not drawn upon in some way or other.

MARRIAGE

Martin-Gehman.—On December 14, 1919 by Pastor A. M. Fretz at the home of the bride's parents in Bowmansville, Pa., Mr. Noah H. Martin of Terre Hill, and Miss Tillie H., daughter of Mr. and Mrs. Joseph H. Gehman.

Rickert-Moyer.—On December 18, 1919 by Pastor A. M. Fretz at his residence in Perkasie, Mr. Raymond M. Rickert of Souderton, and Miss Irene Moyer, daughter of Mr. and Mrs. Levi S. Moyer of Chalfont, Pa.

DEATH

Wisner.—At his home in Bedminster township, Bucks county, Pa., on November 18th, Eli Wisner, aged 75 years, 9 months and 23 days. The deceased leaves a widow, one son with a family and three sisters to mourn their loss. Mr. Wisner was a wide-awake, intelligent and progressive man. He was a member of the Old Mennonite church at Deep Run, where services were held and interment made on the 22nd. A. M. Fretz spoke at the house, Jacob Rush at the church.

NEWS OF THE WEEK

ALLIES ASK U. S. TO FIX TREATY TO SUIT SELF

Paris, Dec. 30.—Exchange of ratifications of the treaty of Versailles will take place Jan. 6 at the Quai d'Orsay. Baron von Lersner, head of the German delegation, and Paul Dutasta, secretary of the peace conference, tonight settled all points in connection with the signature, except that relating to naval material, which it is expected will be solved shortly.

Washington, D. C., December 30. —Great Britain and France have informed the United States informally that they contemplate interposing no objections to the reservations to the peace treaty and league of nations covenant.

This attitude of the principal European allies toward American ratification of the peace treaty was made known to the administration, it was learned today, after the failure of the pact in the Senate last month, and the reservations referred to were the Lodge reservations, approved by a majority of the Senate though lacking support of the two-thirds majority requisite to ratification.

This disclosure explodes the contention of the administration that the Lodge reservations could not be approved by the President because they would not be accepted by the allies and would force the reopening of the peace negotiations.

It now appears that this argument, which is without basis, has been used as a club by the administration in the effort to drive Republican Senators to abandon the reservations.

The European allies would prefer that they be not called upon to accept the reservations categorically, as provided in the preamble of the Lodge resolution; but beyond that they do not go and it does not appear that there is even insurmountable objection to the preamble if the Senate should insist upon it.

It is well undestood that the allies desire chiefly the ratification by the United States of the peace terms with Germany.

Their chief interest in the league of nations is in enlisting the United States to underwrite the peace of Europe; but they care much less than President Wilson whether the Lodge reservations qualify or nullify the covenant, for in any event they believe the United States will be obligated to participate in enforcement of the peace terms.

Two main obstructions brought to light in the negotiations of the last few days are:

First, the fear among the Democrats that any proposal they agree to may not meet with the approval of President Wilson, and only mean the pocketing of the peace treaty.

Second, the caution the several mild reservation compromisers must exercise lest they agree to something that might transfer the responsibility for rejection of the treaty to the Republican side.

TRADE WITH GERMANY SOON ON PEACE BASIS

Washington, D. C., Dec. 26.—Trade with Germany will soon be on a peace basis.

The existence of a state of peace between the United States and Germany already has been substantially recognized by the state department. Although the peace treaty has fallen into the senate discard, the state department has given full sanction and cooperation to the resumption of peaceful trading between the two countries, thereby virtually acknowledging the general accepted fact that the state of war no longer exists.

Although no official statement of the state department's policy has been made, it was learned today through department channels that when it became apparent that Pres. Wilson and the Senate were in process of becoming hopelessly deadlocked on the treaty, officials of the department proceeded to put into execution a plan to restore commerce between the United States and Germany to a peace-time footing.

So successfully has this plan been worked, it was stated, that the volume of business for the year between the two countries will show a substantial trade resumption in practically all commercial commodities except chemicals and dyestuffs, which are barred from trade for the present.

It has been arranged, however, to have the Spanish consuls in German trading points act for the United States and the Spanish embassy is a general clearing house for the trade relations. It has also been arranged that any two reputable German merchants may arrange for bills of trading, thus making exchange between the two countries easy.

WILSON WILL RETURN "BORROWED PROPERTY"

Washington, Dec. 24. — President Wilson announced tonight that he would return the railroads to private ownership March 1.

The President also announced that the railway express companies would be returned at the same time.

Failure of Congress to enact remedial legislation was given as the reason for extending by two months the time originally announced for relinquishing governmental control of the railroad properties.

"No agreement having yet been reached by Congress," Secretary Tumulty said in announcing the proclamations, "it becomes necessary in the public interest to allow a reasonable time to elapse between the issuing of the proclamation and the date of its actually taking effect. The President is advised that the railroad and express companies are not organized to make it possible for them to receive and manage their properties if actually turned over to them December 31."

The Esch-Cummins bill, designed to meet conditions incident to the return of the roads now is in conference, with the prospect that an agreement on differences between the House and Senate will be threshed out before March 1. While one provision of the bill would order the return of the roads at the end of the calendar month in which the bill was approved, it was considered hardly likely that an agreement would be reached quickly enough to put the roads back February 1, or one month earlier than now ordered by the President. There are indications of a lively fight before either house adopts the other's position on anti-strike clauses of the bill or the question of continuing the government guarantee to the roads until they can obtain increased rates to meet advanced operating costs.

Also it was said tonight in congressional quarters that because of the President's decision no attempt would be made to rush through the necessary legislation.

In announcing the two decisions of the President, Secretary Tumulty issued this statement:

"Last March in his message to the Congress the President announced that the railroads would be handed over to their owners at the end of this calendar year. It is now necessary to act by issuing the proclamation. In the present circumstances, no agreement having yet been reached by the two houses of Congress in respect to legislation on the subject, it becomes necessary in the public interest to allow a reasonable time to elapse between the issuing of the proclamation and the date of its actually taking effect.

"The President is advised that the railroads and express companies are not organized to make it possible for them to receive and manage their properties if actually turned over to them on December 31, and if this were done it would raise financial and legal complications of a serious character.

"The railroads and express companies should be given ample opportunity to adequately prepare for the resumption of their business under the control and management of their own stockholders, directors and officers. Therefore the transfer of possession back to the railroad companies will become effective at 12:01 a. m., March 1, 1920."

WILL PAY $10,000 PRIZE FOR POLITICAL PLATFORM

Washington, December 26. — Will H. Hays, chairman of the Republican national committee, has introduced another innovation in national politics. He has approved the offer of cash prizes aggregating $10,000 for the best platform suggestions by young Republicans in the country. This offer is being made through the Republican national committee by Truxton Beale, of this city, former United States minister to Persia. A first prize of $6,000 will be given for the best manuscript received; $3,000 for the second best and $1,000 for the third.

The competition is to be open to all young men and women twenty-five years of age or under. Manuscripts are to be in the hands of Mr. David Jayne Hill, Dr. Nicholas Murray Butler and Albert J. Beveridge, who have been appointed judges not later than March 31, 1920.

PRESIDENT WILSON'S COAL BOARD MEETS TODAY

Washington, Dec. 27. — The first meeting of President Wilson's coal tribunal will be held here Monday when the three members will lay the basis for future sessions which will be held after January 1, it was learned at the White House today.

The operators are making preparation to cooperate with the commission in an effort to arrive at a decision with regard to wages and hours which will be acceptable to both sides. However, the operators representatives today were careful that their attitude would not be taken as "accepting the commission's finding in advance". They want to do everything possible to get a settlement, they said, and if the commission's verdict is not considered just to them they intend to refuse it, according to indications today. The commission, so far has not been vested with any power to enforce its awards. This power must be conferred upon it by Congress and there are a number of Congressmen who are ready to resist any effort to put the control of the nation's bituminous mines in the hands of three men appointed by the President.

In its work the commission probably will summon Thomas T. Brewster, head of the operators, and John L. Lewis, acting president of the United Mine Workers, as its first witnesses.

ROCKEFELLER, SR., MAKES HUGE GIFT OF $100,000,000

John D. Rockefeller, Senior, gave to mankind a Christmas gift of $100,000,000—half to the General Education Board to raise the salaries of college professors and half to the Rockefeller Foundation to aid in its work of combating diseases through improvement of medical education and scientific research.

It is estimated that Mr. Rockefeller's public gifts now approximate $450,000,000.

While leaving to the General Education Board the task of selecting the colleges which shall receive staffs and the amount each is to receive, Mr. Rockefeller urged that the principal as well as the income be used "as promptly and largely as may seem wise."

The trustees of the Rockefeller Foundation also are authorized to utilize both the principal and income of their gift, in connection with which Mr. Rockefeller added that if the board "should see fit to use any part of this new gift in promoting medical education in Canada, such action would meet with my cordial approval."

FOUR ARRESTS ARE MADE AFTER WHISKY PROBE

Chicopee, Mass., Dec. 28.—United States Marshal Edward J. Leydon today arrested four men on federal warrants, two men charging violation of the wartime prohibition act and two illegal transportation of liquor from state to state. The arrests resulted from his investigation into the deaths of more than fifty persons in the Connecticut valley since Christmas from drinking wood alcohol contained in a mixture sold as whisky.

Five more deaths resulted since early this morning from alcoholic poisoning, three in Holyoke and two in Chicopee, bringing the total for the Connecticut valley, not including Hartford, to 53, divided as follows: Chicopee, 37, including two women: Holyoke, 9; Springfield, 4, including one woman; Greenfield, 1, and Thompsonville, Conn., 2.

Those under arrest on the federal warrants are John Nasaizewski, of Chicopee, and Harry Shapiro, of Springfield, truck drivers who are charged with bringing the liquor into the valley; Adam Ostrowski and John W. Starzyk, both of Holyoke, charged with violation of the wartime prohibition act. They will be arraigned before a United States commissioner Monday morning. All were released under $500 bonds.

Marshal Alfred Caron, of the Chicopee police left this afternoon for New Haven, Conn., with warrants charging murder against four men who have been arrested in that city.

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The Mennonite.

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IN MENNONITE CIRCLES

Rev. J. F. Moyer, of Pandora, O., has been in Kan., visiting. A week ago he preached in the Bethel College church.

Rev. Elwood Shelly and Austin Keyser have been supplying the pulpit of the Swamp and Quakertown, Pa., charges since Rev. H. G. Allebach has been compelled to cease active work on account of poor health.

The Bluffton, O., church has suffered a severe loss in the death of Rev. Benj. Diller, who for many years was one of the ministers of the congregation.

Rev. J. W. Kliewer, of Newton, Kansas, closed a series of meetings in the Grace church, Pandora, O., last week.

Activities in Korba.

I am writing a postcard again as I find little time for long letters since we have returned from Darjeeling. We are working hard at the church building and it is progressing nicely. We are glad to tell our friends at home that three more persons were baptized yesterday. A man and wife of water-carrier caste and a woman of the oil-man's caste. This makes now 22 baptisms for this year and we hope to reach the 25 that we have been praying for this year ere long. Please continue to pray for His work here and all new Christians. Many are learning to read so that they may be able to read the Bible. With kindest greetings.

Yours in His glad service,

C. H. and Lulu Suckau.

Nov. 17, 1919.

NOTICE

The new book on Mennonite History, written by Dr. C. H. Smith, which was to have been ready for distribution by Christmas, is not off the press yet, due to shortage of help and great trouble in getting efficient labor. It may require another three months to get the book out.

The Printers.

NOTES AND COMMENTS

There is a motor vehicle in the United States for every 24 persons; in Canada the proportion is probably one to each 50; in England, one to 200; in Denmark, one to 300, and in France, Belgium, Holland, Switzerland and Germany about one to every 400; says the Compressed Air Magazine, New York. In 1917 it was estimated that Italy had one car to each 1,000 of population; Portugal to each 1,690 ,Spain to each 1,900, Austria Hungary, to each 2650, and Russia, to each 5,000. In Australia there was one for each 140 of population, and in South America, as a whole, one for each 1,430.

Many a minor city in the United States has more cars than the whole of China or Japan.

Sea serpents being out of date, and "wild men" somewhat exhausted of interest, there comes the recent story of a Kentucky man who celebrated the 131st anniversary of his birth by taking his first motor car ride.

When a report of this sort is investigated it usually is found to lack proof.

Some years ago, at a meeting of the Actuarial Society of America, its president, John K. Gore, said: "The well-known cases of individuals commonly believed to have lived a century and a quarter and even much longer have not in any instance been verified."

There is usually temptation to exaggerate the age of extremely old persons; often they do it themselves. Not very long ago a man in England, interested in the study of human longevity, offered $5,000 to any man or woman living at the time who could prove that he or she was 100 years old or more. There were hundreds of claimants, but in no case was irrefragable proof submitted.

In point of longevity, women are far ahead of men, generally speaking. They are more resistant to disease, and they live longer. And yet women are called the "weaker sex." So they are, muscularly, but it is manifest that they are the stronger sex constitutionally. They possess what biologists term greater "viability"—a superior ability to survive.

Mr. Hoover has asked for aid on the behalf of the children of Germany and Austria, suffering from sub-normality due to continued undernourishment in the following words: "I wish to state at the outset that, despite the suffering and losses imposed upon the American people through the German government in the late war, I do not believe for a moment that the typical American would have any other wish than to see everything possible done in the protection of child life wherever it may be in danger. We have never fought with women and children, and our desire must be to see the wounds of war healed throughout the world. There can be no question of the need of such support over the coming winter, because Europe generally will not recover from the milk-famine until next summer, and I am convinced that the child mortality is higher today than during the war."

JOHN WOOLMAN AND THE MENNONITES

Toward the end of July 1757 John Woolman makes the following entry to be found at the close of the fourth chapter of his journal:

"At Monalen, a Friend gave me some account of a religious society among the Dutch, called Mennonists; and amongst other things, related passage in substance as follows: One of the Mennonists having acquaintance with a man of another society at a considerable distance, and being with his wagon on business near the house of his said acquaintance, and night coming on he had thoughts of putting up with him: but passing by his fields, and observing the distressed appearance of his slaves, he kindled a fire in the woods hard by, and lay there that night. His said acquaintance hearing where he lodged, and afterward meeting the Mennonist told him of it, adding, he should have been heartily welcome at his house; and from their acquaintance in former time, wondered at his conduct in that case. The Mennonist replied: 'Ever since I lodged by thy field I have wanted an opportunity to speak with thee: the matter was, I intended to have come to thy house for entertainment; but seeing thy slaves at their work, and observing the manner of their dress, I had no liking to come to partake with thee.' He then admonished them to use them with more humanity; and added, 'As I lay by the fire that night, I thought that as I was a man of substance thou wouldst have received me freely, but if I had been poor as one of thy slaves and had no power to help myself, I should have received from thy hand no kinder usage than they have.' "

This is a passage of more than passing interest as the Mennonists here referred to are none other than the Mennonites who had founded Germantown and scattered later over western Pennsylvania. That this rebuke of the attitude of one of his number toward slavery should have appealed to Woolman is not surprising. Woolman would have in fact, been a good Mennonite. Could he have conversed at length with his friend's acquaintance he would have found illustrations for his repeatedly expressed belief in non-resistance, humility and unworldliness, a conservative attitude toward amusements, and respect of children for their elders, and would without doubt have gone home "humbly thankful to the Lord, who opened my Heart amongst the people in these new Settlements, so that it was a time of Encouragement to the Honest-minded."

Ernest Erwin Leisy.

Urbana, Ill., Dec. 23, 1919.

A family without prayer is like a house without a roof, it has no protection. The prayer of faith is more efficient than a lightning rod or a life insurance policy.

MORE ABOUT THE PEYOTE BEAN

Our good brother, John H. von Steen of Beatrice, Nebraska, who for years has taken a keen interest in temperance and other worthy reforms, has followed the efforts of our missionaries with sympathetic attention, some time ago communicated with Wilbur F. Crafts, of the Bureau for Promoting moral and social reforms, in Washington, D. C., in behalf of the efforts made to suppress the use of the Peyote bean among our Indians. He herewith presents copies of the correspondence, believing that the information contained will be appreciated by the friends of our missionaries among the Indians.

December 30, 1919.

Dear Sir:—The writer takes pleasure in handing you enclosed copy of a letter just received from Rev. Wilbur F. Crafts, the Supt. of the International Reform Bureau, Washington, D. C., speaking about the peyote bean that is doing so much harm among our Indians in Oklahoma, where our Missionary Claassen is doing such good work.

The letter mentions the fact that the writer's letter of a year ago has never been handed to him. However, it may not be too late now to take this matter up further. We want to give the greatest publication possible to this letter so as to get our mission board, together with all the rest of our people interested in mission work, to forward letters to our representatives in Congress with the view of stirring up sentiment as outlined by Rev. Crafts.

We believe that we owe Bro. Claassen this attention, and if there is any possibility of assisting in this matter by way of legislation and abolishment of the consumption of this dry intoxicant so as to let it go the same as the liquor traffic has gone we will have accomplished a little something towards helping the poor Indian people to find the way to heaven, which is now interfered with by this heathen worship under the cloak of peyote bean service.

Sincerely yours,
John H. von Steen.

December 24, 1919.

Mr. John H. von Steen, Beatrice, Nebraska.

Dear Sir and Brother:—The letter which you speak of as having been sent to me in regard to the peyote bean somehow never got under my eye, for I am especially interested in that matter and have taken it up strenuously before the Senate Indian Committee. What is needed is that Christian people like yourself out in the Indian country should stir up the influence of those Indians who apparently have a large financial interest in the sale of this bean.

I am glad to tell you that the Federal Council of Churches at a recent meeting specified it by name as a matter calling for attention and that I have had it up with Mr. Wayne B. Wheeler, the leader of the Anti-Saloon League, as a matter especially important to deal with now, as a dry intoxicant like this, which can be carried in the pocket, is likely to be increasingly used now that liquid intoxicants have been prohibited, and so far as I know, it would not be illegal for the peyote bean to be sold on a large scale either among white people or Indians, although a strict construction of the anti-drug law under a good judge, might, I think, include it, as there are some general terms.

I hope you will stir up your far western states, especially those where there has been opportunity to see the effects of this drug upon the Indians, and will urge that immediately after the constitutional prohibition amendment goes into effect on the 16th of January, Congress shall put some provision in its Indian bill or otherwise prohibit this very harmful drug. We have abundant proof of its harmfulness, and you will find my testimony on the subject in the hearings of the last session of Congress before the Indian committee. I suggest that you write your Senator to get from the Senate Indian Committee a free copy of the hearings in which this peyote matter was discussed. I suggest that you write also to Mr. Wayne B. Wheeler, Bliss Building, Washington, D. C., urging that in connection with the celebration of the going into effect of prohibition, on the 16th day of January, some mention shall be made of prohibition of peyote as one of the gleanings that should follow the big harvest that we have already gathered.

Yours for a "better world" here and now,

Wilbur F. Crafts.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of a field, which, if destroyed and consumed upon the place where they grow, enrich and improve it more than if none had ever sprung there. —Dean Swift.

"LOVE ONE ANOTHER"

John 15:12.

A Parable.

By Valdo Petter.

(Continued)

"Since you really do not seem to know, I will tell you: for instance the twentieth chapter of Deuteronomy, in which the rules of warfare are given, that is old law. Also where it says: 'And thine eyes shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. Thou wilt give them hardness of heart, thy curse unto them. Thou wilt pursue them in anger, and destroy them from under the heavens of Jehovah. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sicera fell by the edge of the sword; there was not a man left.'[109] There are many places where it describes how the old law was carried out, how the people went to battle. You could bring up the wars of the Israelites and quote passage after passage as arguments that God was not utterly against war; forgetting that the Israelites were far from being Christians. In fact they were practically heathens when they were led out of Egypt. God could not deal with them as with true Christians because Christ had not come yet. He had to deal with them very much as God has to deal with the nations of today, because, although Christ has come, very few people have really accepted the fundamental teachings of the New Testament. He wanted to deal differently with them than with worldly nations. But first they were to learn the principles of Christianity. Do you suppose that many of them had an idea of what true conversion is? Very few indeed. God was leading them to better things. He gave them the ten commandments to start with. He tried to teach them a little of the new law, which Christ was to perfect and command men to follow closely, when He said: 'Thou shalt not hate thy brother in thy heart....Thou shalt not take vengeance nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.'[110] Vengeance is mine, and recompense[111]. If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink[112]. Cease from anger, and forsake wrath. Mark the perfect man, and behold the upright; for there is a happy end to the man of peace.'[113]

"Then, when they had trodden under foot all the good that God had planned for them, He said: 'Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.'[114]

"In the beginning, while he was leading them, they always turned against Him. When they desired a king, God opposed it, and also said, 'They have rejected Me, that I should not be king over them.'[115] But the people wanted a king; they said, 'Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.'[116] That was what they wanted, and that was their mistake: They wanted to be like other nations, not like God wanted them to be. That was what you wanted, and that was your mistake: You wanted to be like other people, not like God wanted you to be.

"God let them have their way. He did not force them to live as He wished, because he forces no one.[117] They went further and further from Him. Finally God sent His own Son who explained the requirements of a true child of God, with all the clear, irrefutable details as you have them in the New Testament. Then things were changed: 'The times of ignorance therefore, God overlooked; but now He commandeth men that they should all everywhere repent.'[118]

"Therefore, from the time of Christ, men were and are to accept Him fully and wholeheartedly, or not at all. No half way between. Either one way or the other. Completely for God or completely for me. Christ Himself says: 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.'[119] That is the great trouble with you Christians in these modern days: you are lukewarm; you want to be popular with the world as well as with the church. Again it says: 'For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.'[120] You either

[109]Deuteronomy 19:21. Lamentations 3:65-66. Judges 4:16.
[110]Leviticus 19:17-18.
[111]Deuteronomy 32:35.
[112]Proverbs 25:21.
[113]Psalms 37:8, 37.
[114]Isaiah 48:18.
[115]I Samuel 8:7.
[116]I Samuel 8:19-20.
[117]Revelation 22:17.
[118]Acts 17:30.
[119]Revelation 3:15.
[120]James 2:10.

follow Jesus, or you follow me.

"As I have explained, in the times before Christ, God wanted to bring the Jews gradually to Him in preparation for Christ's kingdom; but they soon turned away from Him to their own desires. Then Christ came and told just how God's people should live and what His gift was to every one who would accept it, whether they were Jew or Gentile. If the Israelites had followed God's precepts, they have become a light to the world, and they would have paved the way for the early coming of Christ's kingdom.

"What did the Israelites accomplish with all their wars and killing, besides their other heathenish practises? Did they become a world power of lasting qualities? Who spoke against them, and condemned them as being hypocrites and a generation of vipers?

"God's own Son.

"In regard to your complaint about the Bible not being clear in stating whether the old law should be followed or not, listen to this: 'A new commandment write I unto you, which thing is true in Him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light.'[121] The darkness is the old law; the light is the new law. 'For until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ.'[122] The old law was a sort of veil over God's real desires. It was taken away through Christ; only you did not know it, or you did not want to believe it.

"The clearest proof that the old law is abolished through Christ for His followers is this: 'Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, resist not him that is evil: but whosoever smiteth thee on the right cheek, turn to him the other also.'[123] What can you want plainer than that? Still, it seems that you did want something plainer, and chose to stick to the old law, since you did not find anything plain and clear enough to suit you. The result is that you are here, for the old law became a road to hell through misuse.

"But the trouble did not lie in its not being plain enough. No, it was too plain for you. You did not want to believe it fully or even partly, although you did read and hear it. Then, too, some of you never even took the time to find out how clearly these things were explained. You did not look far enough into the future to see that your earthly life was but a mere vapor compared to your next and eternal life, otherwise you would have been more concerned to find out about these matters.

"Now then, have any more of you some riddles you would like to have me solve?"

Near the back of the audience a soul jumped up and spoke with animation, saying: "All that you have expounded is very true regarding our neglect to look up these things in the Bible as we should have. But I am far from convinced that God is righteous, because if He would be, He would give us another chance. We would do anything He says in order to enter heaven and avoid this. We know just how serious life really should be taken, and that our earthly existence is but a mere atom compared to what our next existence is. We know how little anything that could possibly have happened to us would have been worth considering, compared to keeping our souls spotless from the world. We know that we should have had the true, self-sacrificing love of Christ, which was ready to help all men, not just to love some and murder others. We know exactly how we should and would now conduct ourselves. Therefore: why does not God give us another chance? Why are we condemned forever, when some of us see and admit our mistake?

"You have said something great," answered Satan. "It is too bad that God is not here to learn from you, and discover how unrighteous He is toward you, you poor sinner. Only in that last statement of yours, I would say stubbornness instead of mistake.

"Supposing that you are once more a human being on earth and have decided to go out skating. You go to a lake which you have never seen before. While you are fastening on your skates, an ordinary looking man comes along and says:

" 'Do not go on that ice! It seems strong here, but out in the middle it is always very much thinner than here. If it should give way under you, nobody could reach you. Take my advice, and stay off.' The man starts off up the road. You sit there with one skate in your hand, watching him disappear around a bend He had the appearance of a common sort of a man, and you say to yourself, 'I guess that ice is strong enough. That man thinks I am ignorant because I am a stranger here. I will risk it anyway.' You begin to skate. Soon you leave the shores and strike out for the center of the lake. As you near the center, the ice breaks, and down you go with a splash and a yell for help! Perhaps someone hears you and comes out on the ice as far as he can, but he knows this peculiar lake and cannot come anywhere near you. The ice is so thin that you can just barely hold to its edge without breaking it further. You attempt to climb on it, but it only gives way more and more, letting you back under the cold water. You cling to it as much as you can.

"Now you know perfectly well what you would do were you given only one more chance to avoid the lake. You may believe every word the man told you, even if he was an ordinary man and following his advice would have caused you to sacrifice the pleasure of skating. You know just how thin the ice is, how cold the water is, how treacherous the whole thing is. Therefore, why are you not given another chance to decide if you will go on the lake or not? Why does not someone save you, and give you the other chance you so much covet? But such thoughts do not help you. You drown.

"Perhaps you will want to ask this: 'Why did not the man sit down and wait to see what I would do?' The answer to that is: because He plainly warned you, and took it for granted that you had the usual amount of common sense accorded even to a child. He said all that it was His natural duty to say to a sensible man.

"Heaven is not made for fools especially not for self-made fools. All this applies to your present condition. You have fallen through the ice; you are admitting your stubbornness and foolishness! but nevertheless you are drowning."

Satan reviewed his audience a few moments in silence, then he resumed his talking.

"I thing that God will be seriously considering the possibility of engaging my services as an evangelist! I feel that I can talk to you like a wise old minister, with the only difference that you believe me somewhat better than you ever did your faithful old shepherds. Probably most of you are at last forced to realize that truth is truth, and that there is no way getting around it anymore. In hell I have things arranged so that you will always be conscious of the truth, and thus be able to condemn your own selves. Tonight you are receiving an introduction to this system.

"Bring me another drink!" he commanded suddenly.

While he received his drink, a few of the souls whispered to each other; but the greater part kept a sullen silence. During the time that Satan would talk as he did, they forgot their real state, forgot what a really horrible being was talking to them; and that, while it was all truth, it did them no good now—only added to their torture. Whenever his real character was revealed, as at this time, hopelessness settled down over them like a great, gloomy cloud.

(To be continued)

[121] I John 2: 8-10.
[122] II Corinthians 3: 14.
[123] Matthew 5:38-39.

DUTIES OF THE HOME CHURCHES TOWARD FOREIGN MISSIONS

When I say that the home churches have many duties toward foreign missions, I do not want to be misunderstood. The church has many duties. I would not have the churches give all their prayers and gifts for far-away countries and neglect the needs here at home.

I am picking out just one phase of Christian activity and shall point out what the duties of the home church are toward foreign missions. Foreign missions are no longer only an experiment. They have proved their worth. When an enthusiastic Christian says that foreign missions are doing great things, one is apt to smile and think that he says that because he is personally interested and anxious for the work to succeed. But when in the foreign countries, politicians, newspaper men, aristocrats and paupers all testify alike that through the influence of Christian missions the people are made better not only spiritually but in every other way too, we must be convinced that the work of bringing the Gospel that for Christians it is not enough to do merely "something", a Christian must do his utmost, and for this reason I say, that as long as we Mennonites have not done the most possible, we have not done enough even though what we have done is good.

The missions in heathen lands have been established long enough so that the fruit of their work can be observed. As a whole all Christians admit that missions are good and most congregations help along in this cause. We

(Continued on page 4)

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EDITORIAL

100 PER CENT. LOYALTY

Every well-ordered business establishment sets 100 per cent. efficiency as the ideal for its working force. Every man is expected to do his duty cheerfully, loyally and effectively. Does it occur to us that the only great business in which it is wholly worthwhile to be interested is the Lord's business?

It is a business that may, in its transaction, have something to do with the money interests of those connected with it, but its chief concern is not about cheap dollars and cents but about precious immortal souls. He is a noteworthy person who can successfully handle an affair in which great sums of money are concerned, but the soul-winner, compared with him, is far more important. Indeed, when men or institutions function as soul-savers there is so much importance about it that the heavenly chorus bursts forth in songs of delight.

Every one who professes to be a Christian must consistently identify himself with the church of Jesus Christ. It is the only institution through which souls are directed in the right way to a right relation with their God and Creator.

The Master once called attention to the fact that it is impossible for a house to stand when divided against itself. The Christian, in his church relation, helps or hinders the progress of the gospel in the way he is true and active in the particular organization of which he is a part. The so-called liberal Christian, who excuses his inactivity or his disloyalty to his own church with the statement that one church is as good as another, is a great stumbling block in the way of the whole church.

A church member, to be an efficient and loyal member, needs to remember that he has enlisted and in doing so has vowed to give all within his power of giving to the church of his choice. When he divides his attention, or his affection, he has violated the terms of his enlistment. He has failed to "make good" in just the place where he alone can "make good" his promises. Slackers are contemptible, but slackers in keeping solemn covenants are the most contemptible of all.

Let us emphasize the call for loyalty of the 100 per cent. brand because:

1. Everyone, and particularly a Christian, is responsible for the full performance of the obligations he takes upon himself.

2. The world will be the first to detect the slightest weakness the church may have, be it in the front line or the rear guard, and its assaults will be merciless and severe.

3 The church is a building in the course of erection. Every worker's duty is to build up. An attitude of inaction, neglect or divided interests will hinder and break down the temple of God.

4. Half-heartedness spells full defeat. The soldier who don't care is already defeated. The same is true of the Christian.

5. We have our missionary interest in the extreme guard. They need for their success and preservation, the assurance that the full strength of the church is behind them.

6. Our church has a message, a mission, and a part to do for the salvation of the world. If we fall down, how is it to do its part?

ILLITERACY AND CHILDREN

That many American-born children are growing up illiterate is shown by figures given in the Seventh Annual Report of the Chief of the Children's Bureau of the U. S. Department of Labor. These figures were collected in connection with the bureau's administration of the Child Labor Act of 1916 which was later declared unconstitutional. They cover five states in which the employment of children was general.

Of 19,696 children between 14 and 16 years old to whom certificates were issued, more than one-fourth could not write their names legibly. Nearly 10 per cent. had never gone beyond the first grade and considerably more than half were in the fourth grade or lower when they left school. Only about three per cent. were in eighth grade and about one in a hundred had reached high school.

These children were native Americans. Of the whole number only 24 were foreign born. The responsibility for their neglect, the report points out, is not merely a local one. The United States is now offering to the states financial assistance and expert advice in providing for the vocational education of children. A similar national policy might well be followed in regard to elementary education.

"It is generally agreed," says the report, "that .....the educational opportunities offered the rural child are inferior to those offered the children in cities or industrial towns. Illiteracy is everywhere higher in the rural than in the urban population. Unless prompt attention be given the problem the children of the present generation will not be assured at least the elementary education which every citizen in a republic should have. We surely cannot afford to ignore the need of a national guaranty of at least an elementary education for all the children of the country."

DUTIES OF THE HOME CHURCHES ETC.

(Continued from page 3)

Mennonites also have our mission stations. We keep them up through our gifts and prayers. This is good. Many people might say, "Why talk about the duties of the church toward missions, if something is already being done?"

In Christian life we must strive not for the good but for the best. The idea is that for Christians must do his utmost, and for this reason I say, that as long as we Mennonites have not done the most possible, we have not done enough even though what we have done is good.

The first duty of the home church is thorough interest in foreign missions. This means that the individual person must be interested. It is a fact in Christian life that one who has experienced salvation is eager to lead others to the same experience. Therefore the germ of interest in missions surely exists in all who are true Christians. The question is, How is this germ of interest to be awakened? We usually are interested in things if we know something about them. If that is true, and it is, each Christian should cultivate an interest in foreign missions by gaining all information he possibly can on the subject. Now-a-days when newspapers are so easy to obtain and traveling so easy that returned missionaries speak to many people, there is no excuse for any one to say that he knows little about missions and therefore lacks interest.

Interest in foreign missions is a Christian's duty. But mere interest is not enough. Even a child is interested in something now. But this kind of interest is shallow and fades away as soon as a different interest intervenes. The interest in foreign missions must be founded on something deeper than curiosity. It must arise from an earnest desire to know more concerning the kingdom of God in the hearts of men.

Another duty is prayer. Prayer is a communion with the best friend a human being can possibly have—God. One who earnestly talks with God and permits God to answer him surely must receive renewed inspiration to help carry on God's work here on earth. Of course, foreign missions which are a part of this work will be benefitted by such praying.

Another duty of the church is unity, the kind of unity we read about in I Cor. 12. This is a unity of spirit that can exist even though the individual members of the church are as different from one another as can be.

When a missionary knows that the churches at home are united in wishing the best for his work and united in helping along in a material way he cannot help but be strengthened for his daily work. But how discouraging it must be to him while he is preaching a gospel of love and the brotherhood of man to know that at home the members are scrapping in a very unbrotherly manner over the painting of the church maybe, or putting in a furnace or some equally trivial matter.

Child life furnishes an interesting lesson on this point. A group of children may be engaged in a lively quarrel, they may go as far as kicking and pulling of hair. But let some one suggest a game that they all like to play, immediately each one forgets the cause of dispute and they all join in making the game a success. If each member of the church could forget his little troubles and become interested in a great cause, like spreading of the gospel in heathen lands, there would be more than one benefit derived. The church would become more edified, the members themselves would be happier and foreign missions would be more prosperous.

If interest, earnest prayers and unity of spirit are present,

the only logical result is that it will show in a material way. "Faith without works is dead," that is if the spiritual condition is right, there can be no other result but that this will show itself in deeds. It is not enough for a person to occasionally become interested in charity work or some foreign missionary enterprise and then forget all about it till the next time. One should always feel that there is a great deal of work left for Christians to do. If this feeling is always present, the foreign missions will of necessity get their share of work that will be done.

This work of the missions can be carried on in many ways, through Sunday school, Ladies' Aid, and through material gifts. The Mennonites as a whole have prospered. One hears of very few cases of want and poverty in the Mennonite farming communities. What better way is there to show our appreciation to God for his bounty and graciousness than by giving up some of our abundance? Here some one will say—"But the collections have always!" This is where I want to draw your attention to the fact that Jesus requires of the Christians to go an extra mile.

In summarizing let me say: If interest and unity, fostered by earnest prayers, exist in the home churches, then of necessity they must realize their duties toward missions and the result will be that they will work for the good of that great cause in every possible way, not merely enough to keep it going but to the utmost of their powers.—W. S. I., in Bethel Monthly.

Keep us, O Father, from listlessness, lest the things which are noisome in Thine eyes may not be in ours. Teach us to drive away suggestions of evil by our constant vision of the right. Make us strong in Jesus Christ, Thy Son. Amen.

THE C. E. TOPIC

January 25.

The World's Need of Christ

Eph. 2:1-13.

The greater portion of the world has no knowledge of Jesus Christ as the Savior. It needs Him because without Him it is ignorant of God's love: It does not know how to please God; it cannot get rid of its sins: it has no assurance of eternal life: has no comfort in the face of death: and by no means gets the good things, mental, physical and spiritual that are possible for mind, body and soul.

The world needs Christ because so many have only the name and not the substance that goes with Christian. Christian nations are not per se Christians. Church members, commonly called Christians, need to know Christ as a personal Savior before their church or their profession means a thing to them.

The world needs Christ because He is the ideal character. No human being can serve as a perfect model for others. All are imperfect. With Christ alone there comes the regeneration that takes unworthy sinners and makes sons of God of them. As the perfect character, Jesus always inspires a soul with the assurance that, if He wills, He may find better things ahead.

Faith would be a hollow mockery were it not for a Christ upon whom it may be centered. There is everything in the world to make us lose or absolutely refuse faith such as our keen disappointments in ourselves and our disappointments in others. Without faith it is impossible to please God and impossible to please ourselves. No faith in life means no joy in life.

We have just come out of a war to end war. Is then war a thing of the past? Only a fool would believe that. The next one will be worse and more horrible than the last and no one can tell how soon it will come unless Christ, the Prince of Peace, is enthroned in the nations and in the hearts of the people of the nations.

We need Christ so that we can possess a sense of the true brotherhood of man. There is misery and distress everywhere. Sometimes it is noticed in great measure. What, but the Spirit of Jesus can the poor, the miserable, the hungry and the naked expect will prompt others more fortunate than they to come to their relief.

The world must have Jesus in order to appreciate the true Fatherhood of God. Jesus came to show us the Father. Without Him God would be a stranger to all.

THE S. S. LESSON

January 25.

Peter Stands Up for Truth and Honesty. Acts 5:1-11.

Golden Text: Lying lips are an abomination unto Jehovah: but they that deal truly are His delight. Prov. 12:22.

The community of goods, established by the early Christians at Jerusalem, while perhaps not a wise venture from a business point of view, nevertheless give evidence of a sincere faith and a loyal, living fellowship that was to make its impression upon all the following circles of Christianity. We only learn of its being attempted at this time in Jerusalem and it certainly did bankrupt the Christians so that for many years afterward it was necessary for the missionary churches to deny themselves considerably in order to keep the mother church at Jerusalem alive. Some Christians believe that it would be consistent for Christians everywhere to follow the example of the mother church and establish communes. The Spirit of God does not seem to have directed such an experiment at any later time. But we can learn the lesson of unselfishness from this experiment and may discover that there are other ways of showing our enthusiasm than by making absolute paupers of ourselves. Notable among those who had a part in this experiment was Barnabas, a native of Cyprus, who seems to have been a man of considerable means. We meet with him later as the traveling companion of St. Paul on the first noteworthy foreign missionary journey.

Ananias, with Sapphira, his wife, made a show of making a sacrifice like that of Barnabas. They belonged to that class who wanted to be recognized as taking the lead in matters in which they do not sincerely believe. It was noble for Barnabas to give. It was ignoble for Ananias and Sapphira to give because they were not possessed of the true spirit of giving. In nearly every church there are those to be found who suppose that making a show of their alms is the way to meet the approval of man and God. No one can purchase the favor of God by giving even though it does attract the notice of man. True giving comes from the heart. Giving that is not from the heart, no matter how large the sum involved is a mere mockery in the eyes of the One "who knoweth the heart and readeth the thoughts of the mind."

The crime of Ananias against God and man was that they deliberately and premeditately planned a deception. The one who would deceive man is soon found out. "You cannot fool all the people all the time" said Abraham Lincoln, even though they are sometimes fooled, but can never fool God. The conspirators, like many other wrong-doers, planned a wrong which might have been successfully "pulled off" had God not been a part of the transaction, but one can never deceive God and this they forgot.

It will be noted that it was not the spoken lie so much as the actual lie in which the guilty pair indulged. Truth is a great deal more than that which is spoken in words and lies do not depend upon words to express them. Very frequently the half truth, whether spoken or implied, is the most dangerous of lies.

The lie of these two people was the lie of pride and covetousness combined. They wanted the glory of having made a sacrifice which they were too mean and stingy to make. An examination of most of the worst sins we know will disclose that either pride or greed or a combination of both are behind them.

Peter's rebuke to Ananias shows that the giving of all one's possessions to the new society was not a compulsion. Voluntary giving brings its blessings, God wants no unwilling givers.

The punishment, some think, was unusual and severe, but God detests a lie and one uttered to Him is a brazen insult. Those who would be lenient with a liar should just take time to think that the lie is the seed that bears fruit in the worst crimes that man may commit.

The wife was punished with the husband because she was a willing partner in his sin and had to bear the punishment with him. We are always responsible for our wrong-doing no matter who it may be whose sins we share.

The punishment was a healthy reminder to the new community that God would not be trifled with. Oh, that people would remember that today! How lightly do they speak of Ananias! It was a lie that was at the bottom of the fall of the race. No wonder that the Word tells us concerning heaven that the liar shall be without.

Let us examine our lives. Should not the incident make us more truthful? If a sudden death were the universal punishment for lying what would become of most of the earth's population?

DEATHS

Diller.—Rev. Benjamin Diller died at his home in Bluffton, Ohio, Dec. 26, 1919, at the age of 74 years, 6 months, and 2 days. He was a native of Riley township, Putnam county, Ohio, where he was born June 24, 1845. His parents were Peter Diller and Barbara (nee) Sutter. In early life he was baptized on confession of faith and received into the Swiss Mennonite church. In July, 1881, he was called by lot to the office of the ministry and served the congregation in that capacity for twenty-five years. His married life dates from the year 1870 when he was married to Magdalena Steiner who died the next year, leaving one daughter. In 1873 he was married again, this time to Barbara Steiner, and this union was blessed with twelve children, seven sons and five daughters. Two of these sons preceded the father in death. Besides the five surviving sons and six daugh-

ters and the widowed mother, there are eighteen grandchildren. One brother also survives, living at Phoenix, Arizona.

The funeral services were held in the First Mennonite church, Bluffton, on Sunday the 28th, the pastor, Rev. A. S. Shelly, giving the message based on Gen. 50: 24, and Rev. W. S. Gottshall assisting. The large church was filled to the last available seat, giving evidence of the high esteem in which the deceased was held as a worker in the church and as neighbor and friend. Interment was made in the Ebenezer cemetery.

Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last.

Eymann.—At Reedley, Cal., Mrs. Leonora S. Eymann, nee Vogt, on December 22, at the age of 33 years, 8 months and 25 days. She was born near Moundridge, Kansas, and came with her parents to Reedley, Cal., in 1912. On September 15, 1915, she united in marriage with Jacob J. Eymann and the Lord blessed the union with 2 children, one of which preceded the mother to heaven last July.

Funeral services were conducted in the First Mennonite church on Dec. 24 and Bro. P. R. Aeschliman of Wash. spoke in German, and Bro. H. J. Krehbiel spoke in English, words of hope and comfort to the large concourse of people.

In her youth she accepted Christ as her Savior and by baptism was received into the membership of the Mennonite church in which she remained a faithful member. Her husband and his children, her parents, brothers and sister do not sorrow as such that have no hope.

CONTRIBUTIONS

Received by the Ex-Committee of Mission Societies During the Months of November and December.

Sewing Society, Reedley, Cal., Mrs. D. C. Krehbiel, 3 orphans, India, $90; Nordstern Sewing Society, Mrs. Sophia Krehbiel, Rev. Neufeld and Rev. Claassen, Christmas, $25; Jr. Mission Society, Halstead, Kan., Rev. Kliewer, Okla., Christmas, $5; Sewing Society Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, evangelist, India, $16.70; Do. for do., $13.80; Sewing Society Salems, Dalton, Ohio, Mrs. F. Badertscher, Bible woman, India, $26; Sewing Society Berne, Ind., Miss L. Habegger, Rest Home, India, $24; Sewing Society, Upland, Cal., Mrs. M. Dettweiler, Rest Home, India, $181.66; Do. for orphan, India, $30.00; Sewing Society Grace, Pandora, Ohio, Mrs. P. D. Bixel, Rev. Ediger, Christmas, $15; Sewing Society Fortuna, Mo., Miss N. Gerber, for Oklahoma stations for Christmas, $32.09; Young Men's Bible Class, First Men. church, Newton, Kan., J. H. Suderman, Rev. Neufeld, Christmas, $5; Sewing Society Eigenheim, Rosthern, Sask., Mrs. J. Epp, orphan, India, $30; Do. for Bible woman, India, $25; Do. for suffering India, $56.50; Sewing Society Reedley, Cal., Mrs. D. C. Krehbiel, Claassen, Neufeld and Funk, Okla., for Christmas, $25; Mrs. G. A. Haury, Bethel College, Newton, Kan., Neufeld for Christmas, $1; Mission collection, Vona, Cal., J. J. Boese, to buy clothing for needy, $21.35; Sewing Society, Reedley, Cal., Mrs. D. C. Krehbiel, for private use of missionaries in India, $25; Sewing Society, Berne, Ind., Miss L. Habegger, Oklahoma and Montana, for Christmas, $49; Sewing Society First Men. church, Newton, Kan., Mrs. P. Enz, furnishing room Chicago mission home, $10; Do. for Caroline Burkhalter, Ariz., for Bibles, $10; Sewing Society Upland, Cal., Mrs. L. Weber, for do., $10; Sewing Society, Bethel College church, Mrs. P. J. Wedel, for do., $5; Young Men's Bible class, First Men. church, Newton, Kan., J. H. Suderman for do., $5; Young Ladies' Bible class, First Men. church, Newton, Kan., Marie Classen for do., $5; Sewing Society Bluffton, Ohio, Mrs. Bixel, for Rev. Petters, bath-room fixtures, $15; Sewing Society Ebenezer and St. Johns, Bluffton, Ohio, Mrs. W. S. Gottschall, for do., $10; Sewing Society Grace, Pandora, Ohio, Mrs. P. D. Bixel for do., $20; Mrs. J. and Miss M. Bergman, Whitewater, Kan., for do., $25; Mrs. L. M. and Miss K. B. Schmitt, Halstead, Kan., for do., $10; Mrs. K. M. and Miss Ruth Krehbiel, Halstead, Kan., for do., $5; Miss Bertha Haury, Halstead, Kan., for do., $1; Friends, Newton, Kan., for do., $10; Mr. and Mrs. C. F. Claassen, Newton, Kan., for do., $10; Mr. and Mrs. J. E. Entz, Newton, Kan., for do., $10; Mr. and Mrs. John Rahn, Upland, Cal., Mrs. S. S. Mumaw, postage for ex.-committee, $1; Mrs. R. A. Goerz, Newton, Kan., for do., $5; Mission Friend, Dallas, Oreg., Mrs. F. J. Isaac, where most needed, $75.

Gratefully acknowledged,
Mrs. J. C. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR DECEMBER

General Gifts.

S. A. Krehbiel, Halstead, Kan., $200; Men. Church, Deer Creek, Okla., J. S. Dester, $22.76; Mission Friends, Upland, Calif., $250; Mission Friend, Berne, Ind., $20; Mission Friend, Berne, Ind., $50; Mission Friend, Berne, Ind., $25; Mission Box, Berne, Ind., $2.86; Young People of the Berne church, Berne, Ind., P. R. Schroeder, $1,571.40; Men. church, Beatrice, J. H. Penner, collection, first day of conference, $81.80; Tabor church, Goessel, Kan., D. S. Schmidt, children's collection, $284.48; Tabor church, Goessel, Kan., D. S. Schmidt, $381.87; Alexanderwohl church, Goessel, Kan., B. H. Friessen, children's collection, $249.81; Alexanderwohl, Goessel, Kan., B. H. Friessen, $1,892.30; Sister Elfrieda, Newton, Kan., $6.00; Bethel church, Fortuna, Mo., D. A. Garber, $70.06; Grace church, Pandora, Ohio, N. S. Hilty, $75.00; Men. church, Herbert, Sask., I. I. Doell, $38; Sisters and help in hospital, Beatrice, Neb., Sister Magdalene, $10; Hoffnungsfield - Eden church, Moundridge, Kan., D. J. Zerger, $55; Men. church, Burrton, Kan., J. A. Richert, $8.42; Men. church, Sterling, Ohio, Anna Liechty, $32; Swiss church, Whitewater, Kan., Peter Zuercher, $247.85; First church, Mt. Lake, Minn., J. P. Quiring, $75; Mission Friend, Beatrice, Neb., $25; Men. church, Colfax, Wash., P. R. Aeschlimann, $520; P. A. Goebel, Moundridge, Kan., P. C. Schowalter, $25; Mary Ann Eberly, Stevensville, Ont., $5; P. P. Voth, Goessel, Kan., $5; Bergtal church, Pawnee Rock, Kan., J. Ruediger, $30; Gift, C. A. Krehbiel, Long Beach, Calif., $25; Bethesda church, Marion, S. D., Thiesen, $260; Woman's Missionary Society, Bally, Pa., D. J. Brand, $18; John Bauman, Bally, Pa., D. J. Brand, $15; Swiss church, Pandora and Bluffton, Ohio, C. W. Roethlisberger, $500; Bethel church, Mt. Lake, Minn., A. A. Penner, $194.31; C. E., Greensburg, Kan., C. J. Dirks, $11.10; Men. church, Paso Robles, Calif., C. R. Lichti, $3; Bethel church, Dolton, S. Dakota, J. S. Ewert, $25; Men. church, Deer Creek, Okla., children's collection, Mary Latshar, $20.97; Brudertal church, Hillsboro, Kan., H. Riesen, $366.38; Friedensfeld church, Liberal, Kan., Klaas Fransen, $13.68; First Church, Bluffton, Ohio, Samuel Bixel, $25; Men. church, Berne, Ind., Thanksgiving collection, $2,744.28; Men. church, Berne, Ind., children's collection, P. R. Schroeder, $530.18; Emmaus church, Whitewater, Kan., Gustav Harder, $1,290; Zion church, children's collection, Donnellson, Iowa., J. P. Galle, $85.10; Men. church, Escondido, Calif., H. H. Adrian, $43.21; Mission Friend, Escondido, Calif., $25; Interest on bonds, $8.30; S. S. Johannestal church, Hillsboro, Kan., A. Klassen, $185.61; Hoffnungsau church, Buhler, Kan., A. A. Reimer, $461.29; Cheyenne Christians, Montana stations, Bertha K. Petter, $23.27; North Star church, Drake, Sask., August Bartel, $25; H. H. Johnson, Taloga, Okla., $8.75; Men. church, Hillsboro, Kan., A. J. Kohfeld, $60.12; Men. church, Hillsboro, Kan., Henry Pauls, $131.50; S. S. Brudertal church, Hillsboro, Kan., P. F. Suderman, $48.66; Flatland Men. church, Quakertown, D. M. Landis, $13; Men. church, Alsen, N. Dakota, J. J. Graber, $64.81; Flatland church, Quakertown, Pa., H. G. Allebach, $8.50; E. Swamp church, Quakertown, Pa., H. G. Allebach, $50; Greenfield church, Fort Cobb, Okla., J. H. Base, $10.70; Emmanuel church, Aberdeen, Ida., W. J. Fast, $58.40; Bethel College church, Newton, Kan., H. E. Suderman, $315.25; ditto, children's collection, H. Suderman, $52.42; First Church, Philadelphia, Pennsylvania, N. B. Grubb, $83.51; Christian church, Moundridge, Kan., H. A. Kaufman, $24.95; Friedental church, Gotebo, Okla., J. H. Schmidt, $115.50; First Church, Bluffton, Ohio, S. C. Geiger, $150; J. E. Langenwalter, Wayland, Iowa, refund and interest, $160; Gift, J. Wiebe, Whitewater, Kan., $30.00; Mission Friend, Newton, Kan., $15; Bequest, Jacob K. Penner, Hillsboro, Kan., Jacob W. Penner, $500; Men. church, Wayland, Iowa, Lena Schlatter, $207; Florence Hetzel, Los Angeles, Calif., $15.05; Men. church, Los Angeles, Calif., $70.58; Mrs. Ramseir's Sunday school class, Los Angeles, Calif., $3; Deaconess collection, Salem, Oreg., $8.66; B. Classen, Los Angeles, Calif., P. W. Penner, $10; Mennonite church, Menno, Wash., B. Nightengale, $64; Sunday school First Church, Newton, Kan., B. Unruh, $63.82; C. Jantzen, Plymouth, Neb., $25; First Church, Upland, Calif., A. P. Weber, $104.89; J. P. Schmidt, Dolton, S. Dakota, D. D. Engbrecht, $200; Sunday school, Kingman, Kan., Henry Preheim, $32.52; Men. church, Burrton, Kan., J. J. Richert, $24; Swiss church, Whitewater, Kan., Peter Zuercher, $60; Gift, F. J. Isaac, Los Angeles, Calif., $12; Florence Hetzel, Los Angeles, Calif., $1.50; Mission Friend, Los Angeles, Calif., P. W. Penner, .50; C. E., Nebo church, Meade, Kan., T. T. Harder, $14.50; First Church, Woodlake, Calif., A. P. Haury, $11.65; Zion church, Souderton, Pa., H. D. Detwiler, $100; Sunday school Men. church, Summerfield, Ill., E. T. Herstein, $25; Buhler church, Buhler, Kan., J. F. Siemens, $64.44; Gnadenberg church, Whitewater, Kan., J. Z. Harms, $63; Gift, C. H. Regier, Elbing, Kan., $400; Alexanderwohl church, Goessel, Kan., B. H. Friesen, $111.97; Neuhoffnungstal church, Ringwood, Okla., J. B. Becker, $9.50; First Church, Reedley, Calif., H. J. Krehbiel, $112.75; Bethany church, Freeman, S. Dakota, J. M. Wollmann, $38.24; Mission Friend, Plymouth, Neb., Bond, $100; First Church, Monroe, Wash., J. D. Stucky, $22.05.

Special Gifts.

Men. church, Berne, Ind., song service, P. R. Schroeder, Arizona, $98.03; S. A. Krehbiel, Halstead, Kan., J. W. Krehbiel, Annagruh, India, $30; B. Toews, Altona, Man., B. W. Friesen, Bible woman, Lin, China, $33.30; J. J. Kroecker, Henderson, Neb., C. D. Nundy, Janjgir, $85; ditto, Mina, $32; J. J. Kroecker, and J. Goosen, Henderson, Nebraska, for teacher, Janjgir, $54; C. E. First Church, Philada., Pa., N. B. Grubb, Nandy, India, $15; C. E. Bethel church, Mt. Lake, Minn., J. J. Thiesen, Beledule school, $85; C. E., Beatrice, Neb., J. von Steen, Boy, India, $25; Amstutz, Sunday school class, Bluffton, Ohio, J. Lugibill, Joel, $25; Mission Society, Moundridge, Kan., D. G. Roth, Joseph, $49.98; B. Haldeman, Reedley, Calif., Orphans, India, $30; Mrs. J. Meshberger, El Reno, Okla., Ada Lois, India, $30; Sunday school class, King's Daughters, Pandora, Ohio, M. Neuenschwander, Bible woman, $25; C. E. Hanston, Kan., Clara Ewy, Orphan, Mauhadei, $30; Sunday school Juniors, Reedley, Calif., Emma Ruth, Esau, India, Women's Mission Society, Moundridge, Kan., D. G. Roth, Rachel, $25; B. and U. Steiner, Pandora, Ohio, Paul Parker, $20; H. H. Epp, Henderson, Neb., Abraham and Callenbai, India, $136; C. E. Moundridge, Kansas, D. T. Penner, Otto Lomavita, Arizona, $16; D. J. Schmidt, American Falls, Ida., Musa, Ind., $15; Sewing Society, Burrton, Kansas, K. Holtzrichter, Budhyarin, India, $25; Serving Others Circle, Upland, Calif., A. T. Herschler, Wang, China, $5; John Becker, Aberdeen, Ida., Peter Nana, India, $30; Sewing Society, Bluffton, Ohio, M. Bixler, E. B. Steiner, $20; Sewing Society, Bluffton, O., M. Bixler, Williams, $5; Mrs. A. B. Bechtel, Bally, Pa., Ujola, India, $25; Elizabeth Wiebe, Whitewater, Kan., Ruth, India, $25; C. E. Pretty Prairie, Kan., E. Schwartz, Konda, India, $25; Four Societies, Bluffton and Pandora, O., H. Neuenschwander, Orphan, India, $40; P. C. Richert, Goessel, Kan., Dhamardas, India, $63; J. B. Frey, Tuba, Arizona, evangelist, India, Sundas, $20; Sewing Society, Summerfield, Ill., Bible woman, India, $35; Mission Friend, Reedley, Calif., Joseph, India, $60; Mission Friend, Reedley, Calif., Chandu, India, $36; Friedenstal church, Gotebo, Okla., J. H. Schmidt, Joel, $25; Sukwara Society, Newton, Kan., H. Riessen, Sundrie, India, $30; Lizzie Funk, Hillsboro, Kan., Martha, Janjgir, $25; G. D. Freese, Aberdeen, Ida. Andreas, Mauhadei, $25; F. F. Jantzen, Paso Robles, Calif., child, India, $30; Sunday school, Alexanderwohl church, S. F. Schmidt, Parker, India, $100; Susie Friesen, Alsen, N. Dakota, child, India, $25.

For Lepers.

Jacob Buhr, Edenburg, Man., Benj. Ewert, $20; Mrs. John Buhr, Edenburg, Man., Benjamin Ewert, $10.

With sincere thanks,
Gustav Harder,
Treasurer, Whitewater, Kan.
John G. Regier,
Assist. Treas., Newton, Kan.

NEWS OF THE WEEK

TREATY TO BE RATIFIED SAT.

Paris, January 6. — The ceremony placing in effect the treaty of Versailles will be held in the cloakroom of the foreign office at 4 o'clock next Saturday afternoon, it was semi-officially announced today.

The German delegates, Von Simson and Von Lersner, after signing the protocol, will receive the allied note reducing demands on Germany for surrender of docks and tonnage and granting a delay of thirty months for delivery.

Ratifications then will be exchanged, the Germans signing first and then representatives of the fourteen allied powers who ratified the Versailles pact.

Allied troops will be started immediately to occupy the various territories where plebiscites are to be held. Transportation of these troops through Germany will last eleven days.

Meantime, M. Demacilly, French charge, will leave for Berlin, while the German charge, probably Baron von Lersner, will be installed in the German embassy after presenting his letters of credit to the president of the republic, re-establishing diplomatic relations between the two nations.

An application from the German representatives for a reduction in the number of troops to be sent to the areas in which plebiscites are to be taken unter the peace treaty has been received by the supreme council. Germany will have to bear the expense of maintaining these troops and her representatives complain that the cost will be excessive.

The council, it is learned, will reply that inasmuch as the United States has not supplied its quota of troops, which was to constitute a quarter of the whole, the number of men sent will comprise only three-quarters of the total originally fixed.

MORE THAN 200 CHICAGO REDS ARE ARRESTED

Chicago, Jan. 1.—Raids resulting in the arrest of 200 more Industrial Workers of the World, communists and other radicals were carried out today under the direction of State's Attorney Maclay Hoyne, who tonight in a statement attacked Attorney General Palmer for the failure of department of justice agents to cooperate. Agents of the military intelligence branch of the central department of the army aided the county prosecutor.

Mr. Hoyne's action had been set for four p. m. New-year's day. He said he recently had gone to Washington to confer with government officials. At noon today after receipt of a personal letter from Attorney General Palmer asking him not to proceed with the plan, federal department of justice agents withdrew, Mr. Hoyne said.

"Apparently Attorney General Palmer and some of his friends are playing petty politics with the situation and are pursuing a pussy-foot policy" asserted the state's attorney. "Expressing my opinion as a citizen and Democrat, I do not believe Nero or any other fiddler can be elected president of the United States."

Edward G. Brennan, chief of the bureau of investigation of the department of justice, refused to comment on the absence of his men from the ranks.

The prosecutor asserted that daily in Chicago members of radical organizations addressed meetings urging their hearers to "await the one big day" and that their purpose was nothing less than to overthrow the government. Mr. Hoyne declared that the I. W. W., the communist party and the communist labor party members and anarchists and syndicalists were distributing tons and tons of seditious literature. He said today's raids were only the beginning of his drive, which he declared, was intended to drive all radicals from Cook county.

BARE PLANS OF RED REVOLUTION

Washington, Jan. 4.—The communism of Lenine and Trotzsky recognizes no national lines of state boundaries but aims at the entire world through establishment of a "dictatorship of proletariate", according to the "essence of sovictism" report by the bolsheviki.

The memordanum, which presents an indictment of bolshevik terrorism and points out the soviet program for world revolution, was made public today and has been transmitted to the Senate and House committees dealing with foreign affairs.

Four American radical organizations were included in the original for representation and full membership in the third international, according to the full text of the call issued by wireless in January, 1919, which was reproduced in the memorandum. These organizers were social labor party workers of America and elements of the socialist party of America, especially of the group which is represented by Debs and the socialist propaganda association, the I . W. W., of America and the Workers' International Industrial Union of America.

This call was signed by Boris Reinstein, respresentative of the social labor party of America, who succeeded in reaching Russia without a passport. His wife was arrested recently in Buffalo.

The extraordinary commissions and organized terror under the bolshevik are discussed in the memorandum. This message, signed by Petrovsky, Sept. 2, 1919, contains the following: "End should be put to weakness and softness. All right social-revolutionists known to local soviet should be arrested immediately. Initiative in this matter rests especially with executive heads. The world program of the bolshevik is amplified in the May day proclamation last year of the communist international, in which appeared the phrase:

"Long live civil war, the only just war, in which the oppressed class fights its oppressors."

The concluding sentences of the proclamation were:

"In 1919 was born the great communist international. In 1920 will be born the great international soviet republic."

MORE PLOTTERS BEING TRAPPED

New York, Jan. 6. — Another raid was made late today by department of justice agents on the offices of the Russian Soviet newspaper Novy Mir. Fourteen men and one woman who were attending the meeting of the communist labor party were arrested. The agents also found cards on which were the names of 1,000 communists throughout the United States.

While this raid was in progress, 57 more alien plotters, including Alexander Dorman, said to be leader of New Jersey and eastern Pennsylvania communists, arrived at Ellis Island under guard to take places with the other hundreds swept up in the government's dragnet of foreign revolutionaries.

At the island the first outbreaks since the beginning of the department of justice raids were reported. The "soviet" established by Emma Goldman and Alexander Berkman and their companions who are now on the way to Russia on the "ark" Buford, came to new life in two revolts. Gregory Weinstein, hailed as Trotzky's closest friend in the United States and "chief of staff" of Ludwig C. A. K. Martens "ambassador" of soviet Russia, refused to be photographed and fought desperately when half a dozen inspectors forced him to "pose" for the official camera.

In the womcn's department, 39 feminine radicals rose in a body from dinner and rushed "movie" men off the premises. On the return of the camera men with seven burly inspectors, the women charged again and swept the place clear after a spirited fight. The casualties were one man badly scratched and another decorated with a black eye, the result of a left swing by a girl who said she had fought in the Russian women's battalion of death.

KANSAS CITY MAY GET DEMOCRATIC CONVENTION

Washington, January 3.—According to members of the Democratic national committee, who have arranged for the meeting of the committee next Thursday, the 1920 Democratic national convention will in all probability be held in Kansas City. San Francisco will continue to make a hard fight, and there was the possibility of Chicago making a real bid for the gathering. The supporters of Cleveland were saying that that city was by no means out of the running.

The convention will be called for either June 15 or June 22, most likely the latter, since to fix the convention for June 15 would bring it right on the heels of the Republican convention.

The meeting of the Democratic national committee to fix the time and place for the convention will be held next Thursday. No other business of consequence is to come before the committee.

It seems to be settled that the resolutions proposed at a meeting of the committee in Atlantic City last summer providing for the revocation of the two-thirds rule will be referred to the national convention if it be brought up.

Newark, N. J., Jan. 5. — A measure which would require a person seeking a license to drive a motor vehicle in this state first to pass a psychological examination is being considered. Motor Commissioner Dill said he believed many defectives were able to pass the present tests, but that psychological examination would reveal their mental unfitness. He wants to find out if licenses have been granted "graduates of schools for mental defectives".

OFFICERS WAIT ALCOHOL REPORT

Chicago, January 1. — Authorities throughout the country today awaited reports from New-year's eve revels for confirmation or refutation of their predictions that the wave of deaths from wood alcohol poisoning, which took a heavy toll of lives during the Christmas holidays, would be repeated.

Today there was slight evidence that celebrators of the arrival of the new year had not profited by knowledge gained of the effects of drinking outlawed liquor. The more pessimistic officials pointed out, however, that it probably would require a full day for the serious consequences generally to become apparent.

Chicopee, Mass., and the Connecticut valley, with fifty deaths, still led all localities that suffered from the Christmas flood of fake whiskey. In Chicago thirty-two deaths attributable to wood alcohol poisoning had occurred since December 1, according to Peter M. Hoffman, Cook county coroner.

Fully awakened to the dangers of consuming the poisonous beverage, city, state and federal officers from New York to San Francisco were directing their efforts toward eliminating sales of the liquid. Several states attorneys announced their intention to ask for death penalties for vendors of the poison if murder indictments were obtained.

In New York, San Francisco, Chicago, Memphis, New Haven and a number of other cities alleged sellers of the poisonous liquor were under arrest.

Whisky substitutes intended for New-year's celebrators at San Francisco contained crude oil, embalming fluid, oil of peppermint and oil of carmine, chemical analysis revealed.

PRESIDENT SIGNS BILL FOR CONTROL OF SUGAR

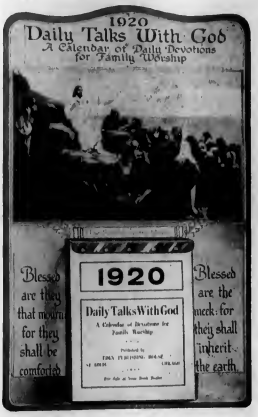
Washington, January 1. — President Wilson has signed the McNary bill, continuing the United States sugar equalization board through 1920. It was announced today at the White House that his signature had been attached before midnight last night. Secretary Tumulty, in making the announcement, issued this statement:

"The President has signed the sugar control bill. The bill confers discretion on the President in the matter of purchasing sugar from Cuba. It is doubtful whether it will be practicable or wise for the President to exercise the power conferred so far as the purchase and distribution of sugar are concerned."

The McNary measure was passed December 20 just before the Congress began its holiday recess.

The sugar equalization board in a report submitted recently, recommended that it be permitted to dissolve. The board asserted that under the law of supply and demand the sugar situation would be relieved more quickly than if federal control were continued. And the law creating the board, it would have automatically passed out of existance at midnight.

Council Bluffs, Ia., Jan. 5. — Mr. and Mrs. Martin Messersmith and five children, all of Andrews, Ind., are believed to be fatally ill at Audubon, Ia., as the result of ptomaine poisoning from eating chicken sandwiches, which were purchased on a train.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, JANUARY 15, 1920. No. 3.

IN MENNONITE CIRCLES

In a death notice of No. 1 of this year's issue the name Wisner appeared when it should have been Wismer.

The yearly meeting of the Second church, Philadelphia, was held on Jan. 6. The First church held its meeting on the night of the thirteenth.

The annual meeting of the Eden church, Schwenksville, Pa., revealed the fact that for the first time in many years the church closed the year without a deficit. The pastor's salary was substantially increased.

A recent report, through London, tells of the capture of the town of Berdjansk, on the sea of Azov, by the Bolshevik . This information adds to the anxiety of American Mennonites since in South Russia there are numerous Mennonites in and about the city. The Red terror, which has caused so much suffering and so many violent deaths promises to be repeated with renewed horrors.

Rev. A. S. Shelly expects to bring his work as pastor of the First Mennonite church of Bluffton, Ohio, to a close with the first Sunday in April, Easter Sunday. The congregation is taking steps looking toward the securing of another man for the place.

Rev. Jacob Snyder, of the Altoona, Pa., mission, reports that the workers' home is progressing nicely and that the little chapel in Altoona is beginning to show that it is too small for the people who attend service there. The recent visit of the Bluffton College Glee Club was greatly appreciated by the many who had the pleasure of hearing the music.

NOTES AND COMMENTS

The Lutheran church year book for 1920 has just been published. It has been compiled by Rev. G. L. Kieffer, financial secretary of the National Lutheran Council and Reference Librarian for the Lutheran Bureau. The book gives statistics of the Lutheran church of America in general as well as for the various departments of activity carried on by that church body. According to the Rev. Kieffer, the Lutheran church in America at present has a baptized membership of 3,652,010; it has a confirmed membership of 2,451,997; its increase in the past year was 211,000, an increase of nearly 10 per cent.

There are 9,731 pastors and 15,638 congregations. The total value of property is $144,746,061; the total indebtedness on this property is $7,154,899. During 1919 the Lutheran church raised $24,587,529, of this $6,380,153 were expended for benevolences.

A separate table gives the growth of the Lutheran church by decades since 1638. In 1638 there was one Lutheran pastor, one congregation of 50 members in America. By 1738 that had increased to nine pastors, forty-five congregations and 5,000 members. By 1848 there were 538 pastors, 1307 congregations and 135,629 members. By 1900 there were 6,710 pastors, 11,123 congregations and 1,665,898 members. Since 1900 the Lutheran church in America has grown more than 50 per cent.

There is a great need for the Bible in Japan, according to the Rev. C. K. Harrington, D. D., who has an extensive article on Japanese translation of the Scriptures, in the December number of the Bible Society Record. "Practically the whole rural population still waits for its message and the great industrial classes of the cities are well-nigh untouched."

His observation of the social, moral, and industrial conditions in Japan are most interesting:

"Moral conditions, both in city and country, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions and spend in vice twenty million dollars, and probably the clandestine houses could show even higher totals. Japan is represented in the countries around the Pacific by an army of 22,000 prostitutes, gone forth to poison the life of the nations. Japan herself, by social vice, intemperance, and wretched industrial conditions, is destroying her own physical and moral health. The ordinary laboring man spends a sixth of his small income on liquor.

"To supply the wastage of human life and health in the great factories half a million new workers, largely women and children, must be recruited annually from the countryside. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world. Surely the Bible, with its Christian standard for the personal life, for the home, for society, for industrial and economic life, has a great work before it in Japan.

"Christian thought when brought into actual contact with the Japanese heart meets a prompt and warm response. They are a people of fine strong qualities, to which moral and spiritual truth can make appeal."

Samuel Guy Inman, Secretary of the Committee on Cooperation in Latin America, announces that a regional conference of great importance will be held in Guatemala City March 24 to 28 next. Secretaries of mission boards and prominent laymen from the United States will attend, and a program will be laid out for a great expansion of Christian work under the joint auspices of the committee, the Interchurch World Movement of North America and the various denominational boards.

In five Central American countries (excluding Panama) there are now only ten Protestant church buildings for a population of 5,000,000 and most of the churches are shacks with a capacity of not more than a hundred worshippers. Eighty-five per cent. of the population is illiterate, while in Honduras the proportion is 90 per cent. In Panama conditions are slightly better on account of the canal and American influence.

In all Central America, excluding Panama, there is but one evangelical hospital, that conducted by the Presbyterians at Guatemala City, whose building was wrecked by the earthquake a year ago. The plan mapped for the expanded work calls for five hospitals, and for four times as many schools as now exist.

Only four of the thirty boards affiliated with the Committee on Cooperation in Latin America are working in Central America. These are the Presbyterians, in Guatemala; the Methodists, in Costa Rica and Panama; Baptists, in San Salvador, Nicaragua and Honduras, and the Moravians, who are working with the Indians in Nicaragua, along the Mosquito coast. This is the only work done among the Indians, although fully half of the people of Central America are of pure Indian blood. Of a million and a quarter people in Guatemala, one million are Indians.

The state of mind of the Indians is illustrated by a story recalled by Mr. Inman of a picnic party in Guatemala about a year ago. A dozen young people went on a "hike" which took them to the edge of a crater. While the party was resting there, a band of Indians came upon it and, except for a very few persons who were able to run to safety, pushed the picnickers into the crater as an offering to their gods.

Surveyors in mining and lumbering camps have practically the same story of under-churching to tell in the reports which constantly are reaching headquarters. In both regions the transient population and financial difficulties attending the maintaining of permanent pastorates have made the problem of obtaining church influence a difficult one.

From a Kentucky mining county and a Pennsylvania lumbering region come reports of scarcity of ministers. The Kentucky

county has a population of 25,000, two-thirds of which is found in 26 mining camps. There are fourteen organized churches, making one church to every 1,785 persons. Of the 26 camps, 11 are without religious services of any sort.

In three townships in the Pennsylvania region, having a population of 1,798, there are no churches or Sunday schools. The population is decreasing because the opportunities for lumbering are gradually giving out, though the people remaining as a rule follow that occupation.

Professor Irving Fisher, of Yale University, famous American political economist, says:

"It is untrue that prohibition is a violation of a man's personal liberty any more than compulsory education, compulsory workman's compensation, tenement laws or law in general. Alcoholic prohibition is in the same class as opium prohibition. If liberty to be illiterate, to endanger workmen's lives, to build dark-room tenements, and to narcotize oneself be liberty in form, it is certainly not liberty in substance. Naturally, every law to promote human liberty must be, in form, restrictive. **The test of actual experience shows that, in prohibition territory, the feeling that personal liberty is hampered tends to disappear, and in its place comes a very real sense of society being liberated from slavery to alcohol,** and from the thraldom of drunkenness, crime, vice, delinquency, disease, inefficiency, degeneracy, destitution and political corruption."

Trousers are being discarded by Turkish women and girls in favor of the American one-piece dress.

Miss Elsie Tanner of New York, Y. W. C. A. worker with the American Relief Mission in the Near East, is authority for the statement. Miss Tanner is one of the directors of a home for Armenian girls who have been rescued from Turkish harems in Harpoot, Turkey.

After the girls have been in the rescue home for one month they are given cloth enough for a dress. Miss Tanner has reported to Y. W. C. A. headquarters in New York that recently seventy-five girls were given enough cloth for a dress and for underclothes and that they were all busy sewing. A tailor had been found to cut out the dresses from an American pattern for a one-piece dress. These will be worn in place of the Turkish trousers of variegated hue now worn by the women.

The women in these homes range from fourteen to thirty-five years of age, Miss Tanner says. They came originally from the villages and many of them have been brides of Turkish soldiers, while others have been servants and have worked very hard.

THE COMING OF BURKHALTER'S

'Tis more than five years, since the last new missionary couple for the General Conference Mennonite mission among Hindus, first set foot on India's coral strand. At that time a number of prospective couples set their eyes towards India, among them a doctor. But little did any of us realize that it would be almost six years, before the next couple would actually cross the briny deep to enter India's field.

Again and again the secretary of our mission board was compelled to write us, "no definite news about missionary couples." The war was on and the way blocked. The young men were needed at the front. The war ended. And finally good news came. There was certainly rejoicing in India, when Bro. P. H. Richert informed us not long ago that Br. and Sister N. L. Burkhalter of Berne, Ind., had received their permits to enter India and more than likely, would yet sail this fall. Better still was the news when Bro. P. W. Penner cabled from San Francisco, "Burkhalter's sailed July 25th."

Few missionaries have the rare privilege to welcome some of their own loved ones into the missionary circle. Our own Sister Martha Burkhalter has this privilege, and as you may know, to her the coming of her brother was a double joy. From the day that Bro. P. A. Penner received the cable until the day of landing, the daily paper was scanned to ascertain when the Santa Cruz would arrive in Calcutta. Bro. and Sister C. H. Suckau and children, who have been in the hills, left Darjeeling a week early, so as to be on deck when the ship would anchor. On Sept. 12th Bro. Suckau wired the good news that Bro. Burkhalter landed safely in the port.

As usual it required much time to clear all the boxes and personal effects. And so a number of days passed before they could leave Calcutta. This was a long waiting time for Sister Martha Burkhalter.

But on Wednesday, September 17th, finally, our missionaries in India had the high privilege at Janjgir of welcoming one more couple into our midst. Sister Martha Burkhalter had put up some flags and decorations for her brother's arrival and had prepared a program of welcome, which our native Christians rendered. And we all spent a day together, welcoming our dear new missionaries into our midst.

We are indeed glad that Bro. and Sister Burkhalter are here and we believe that they will be a great adjunct in our mission. We certainly need them. For one year at least they will give full time to language study, without which their services would be greatly handicapped. During this period they will live on Janjgir station with his sister.

Is there now need for more missionaries? Will our field now be occupied and will it be well-manned? Let the field speak for itself. Work has so developed during the last few years, that no longer is one couple sufficient in most of our stations, if intensive missionary work is to be done. A number of unoccupied stations, not yet opened, lie dormant. Touring is neglected. No missionary doctor in this vast field. For two of our couples, furlough is long overdue. Hitherto our efforts have been expansive and not intensive. Here is a great field of labor before us. Will Brother and Sister Burkhalter be able alone to undertake the task above, which has been left undone because of lack of missionaries? Do you see the picture? Look at the field. Do you recognize the vastness of the task? There is room for many and service. Brother and sister, do you hear the call? Will you respond?

The war is now over. Difficulties to enter India slowly vanish. We trust the coming of Bro. Burkhalter's is an inspiration to many, who will follow their example. May their coming be the beginning of the coming of many, who will leave homeland to join the forces of Christ against evil in a dark heathen land.

Yours in His service,
E. B. and Eliz. Steiner.

CORRESPONDENCE

Phoenix, Ariz., Jan. 5, 1920.
Dear Readers of the Mennonite:
It seems to be quite a while "out here" not to get our church periodicals for three weeks.

Modern Phoenix, a generation ago only a small and hardly noticeable town and now with an estimated population of 40,000 inhabitants, is indeed an important, progressive city in the Southwest. Being subject to its peculiar environments and former isolated location, it has a very mixed population—whites, Mexicans, Indians, etc.

In many points of view Phoenix would be a strong rival in comparison with many cities in the eastern and central states, It would be difficult to find a place of its size with more and better asphalt streets on which hundreds if not thousands of autos speed daily from morning till night.

The streets are regularly laid out from north to south, and from east to west, the latter being named for the presidents of the United States, and the former being numbered; those upon the east of the Center Avenue (street) being known as streets, and those west as avenues. The main streets are from 80 to 100 feet in width and many are pleasantly shaded by large trees. Illumination is supplied by gas and electric lights. There is a complete telephone system. Street-car lines traverse the most important parts of the city.

There are in Phoenix many churches, movies, dancing halls, etc. The different denominations represented here are active. At the Christian church evangelistic meetings were held for about five weeks which closed on January 4. The Missionary church commenced protracted meeting on January 1. Rev. J. E. Ramseyer and Evangelist Plunkett are conducting them. The Episcopalian church is putting forth efforts to build a cathedral at a cost of $125,000.00.

Phoenix spends large amounts of money for education. There are quite a number of large, costly school buildings. A new one is in progress which is contracted for $200,000.00. Superintendents and teachers of the high school and public schools are getting liberal pay.

The most difficult problem in the advancement of thorough education is probably at present to get a sufficient number of "efficient" teachers.

Strong efforts have been made to look after the "ailing people" that are coming to this place in large numbers in the winter seasons; but patients without personal friends or necessary means, or both of them, are still in a pitiful condition.

Phoenix is growing very rapidly in different ways—numerically, financially and morally (?). In 1919 several hundred new buildings were added, and at present about a hundred are in progress. The winter weather is just ideal for building. High prices for material and labor do

not seem to cut any figure. Prices for real estate seem to soar higher and higher. It requires not much of a residence for the price of eight or ten thousand dollars. The rent, in most cases, is enormous.

Yet money seems to be plenty. During the holidays, very costly presents were purchased at the different places of business. At this time the different churches and various organizations put forth admirable efforts and collected considerable amounts for the relief of the poor, needy and sick. Here, as elsewhere, "It is more blessed to give than to receive."

I. A. Sommer.
329 West Willetta St.

Manns Choice, Bedford County Pa., Zion Mennonite church. Editor of Mennonite: It has been some time since you have heard from us.

We are still enjoying God's richest blessings. We had Prof. Rosenberger, of Phila., and Rev. Victor Boyer with us in December, at which time our pastor, A. A. Snyder of Altoona, who has served us faithfully for two years was ordained to the full gospel ministry. We ask your prayer for him in his work for the Master.

We are sorry to report our pastor's illness but he is back in our midst again. His place was substituted by our elder, Rev. Jacob Snyder, of Roaring Spring. We organized our Sunday school and are looking forward to another year of intense activity. Rev. Snyder preached our New-year's sermon last Sunday. Text, Jeremiah 28:16: "This year thou shalt die" which awakened our minds to the fact that we have no abiding city.

We crave an interest in your prayers for our pastor and the work in this part of God's vineyard. "The harvest is white, but the laborers are few."

Your brother in Christ,
H. E. Lybarger.

When the heart is given to God no corner can be reserved and nothing held back. Half-consecration is no consecration at all. Christ made that sufficiently plain to the rich young ruler, one would think. But some people do not understand it yet, and keep on trying half-measures.—Young People.

If our names are in the Book of Life, by and by when the name is called, we shall say, like Samuel, "Here am I," and haste away to meet Him.—D. L. Moody.

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

Satan flung the empty vessel to one side; it landed against one of the torch pillars. Then he reached into the pulpit and brought out an ancient war-flail with a metal swingle set with ugly looking spikes. Then he stooped and reached in again, bringing out a heavy 155 cm. gas shell, painted green. He placed these two acticles on the pulpit and said:

"That vessel of blood suited me better than preaching. I feel natural once more.

"Do you see these two war weapons?" he continued, as he pointed at the shell and the war-flail. "In deference to modern civilization, I will say that they are both the same in regard to the spirit in which they were and are used, although it is hardly fair to give that war-flail credit for being as bad as this gas shell. I wish to show you by this that civilized or humane warfare is a lie, is a myth; that war is of me, is brutal, is insane, is inhuman, today as well as in prehistoric times, and even more so! Probably you are more ready to believe that now than you were before you had actually been in war, when you had only read about it in the papers.

"Any more questions?"

No one stood up or offered to ask anything. They were afraid again. The silence became too long for Satan, he said impatiently:

"Come on! Hurry up! Do not be so hesitant. This is your opportunity to receive light on the subject."

Thereupon a soul rose to his feet and began to talk rapidly, saying: "Your speech has been addressed mostly to those who were Christians or claimed to be. I see that they deserve all that is coming to them. But I never pretended to be a Christian. However, I lived a decent and orderly life. Had I known that all these things were written in the Bible, I would certainly have accepted them and lived up to them in the right manner. I was not aware of these things, so I can hardly be blamed for not having heeded them. It seems to me that these Christians ought to be condemned more than such like me—and your talk apparently points that way. If God is righteous why should He want to condemn me severely? I, who never made believe or tried to be a Christian, because I did not realize what it all meant, and because I lived as morally as seemed necessary."

"Too bad, friend, that I appeared to neglect you and your kind in my talk," answered Satan, as though speaking to an old comrade. "We are so accustomed to have such like you coming into hell by the millions that we do not think much of it. But when we get a group of Christians as we have here, then it is an event and a rare victory for us. Therefore we make the most of it; and in the beginning we treat them in a different way than the usual rabble composed of souls equal to you. If we took time to celebrate with all the souls we get as we doing with these, we would never finish. This is, for the greater part, a select company whom we had good reasons to suppose would never be seen in hell. We have a few mixed in who did not profess Christianity because I knew they would ask a question or two that the others would not.

"Referring to your query, I presume that when I answered the soul who had a complaint against the preachers you were thinking about the question you wanted to ask, or else you might not have asked this. By what you said, I do not believe that you ever read the Bible to any extent, but perhaps you knew of the passage 'Father fogive them; for they know not what they do,'[124] and decided that as long as you sinned ignorantly, you would obtain a free pass to heaven. When Jesus uttered these words in his darkest hour, He expressed His greatest gift to mankind. He was willing and desired that any person, regardless of what he had done or what position of life he was in, should receive forgiveness of sins freely. Yes, freely. But it must be desired and accepted:

" 'He that will, let him take the water of life freely. I will give unto him that is athirst of the fountain of the water of life freely.'[125] If any man thirst, let him come unto Me and drink. And him that cometh unto Me I will in no wise cast out. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.'[126]

" I need not comment on the above, except perhaps the last quotation. You may say that you believed on Him. But listen: if you had believed in the true sense, you would certainly have believed, studied, and faithfully followed all His requirements. Perhaps you never heard this passage: 'Thou believest that there is one God; thou doest well; the demons also believe, (Satan hesitated a moment)—and shudder.'[127]

"Jesus was willing that even those who nailed Him to the cross should receive the water of life freely, because He loved them, and also because some of them were doing it in ignorance. But if any one of them did receive it, he had first to indicate that he truly wanted it.

"I imagine that you pitied yourself and thought you were in darkest ignorance, therefore: how could you help it if you did according to God's commandments or not? Nevertheless, it was all your fault. You had all the chances a man needs in order to become acquainted with God's ways. You knew how to do good, and did it not, therefore it was a sin for you not to do it.[128] You could have obtained mercy for unbelief, and even for ignorance.[129] God would gladly have accepted you, He would have wanted to accept you. But it is too late now. You have no excuse for the ignorance you claim to have had. It really was not ignorance after all. 'And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.'[130] These words refer to you as well as to a Christian. Much was given to you, much was committed to you, but you were not a faithful servant.

"Even if you had been really ignorant through no fault of your own, remember that ignorance may lessen guilt, but it does not necessarily remove it. Perhaps you read or heard in some way that 'It shall be more tolerable for Tyre and Sidon in the day of judgment than for you (Capernaum). But he that knew not, and did things worthy of stripes, shall be beaten with few stripes.'[131] Therefore you thought that you were safe enough, because you considered yourself a Tyre or a Sidon and would only receive a few stripes, or none at all. But even if you had gotten only a few: he who receives any punishment at all, is not forgiven. A true child of God receives no punishment.[132]

(Continued on page 5.)

[124] Luke 23:34.
[125] Revelation 22:17; 21:6.
[126] John 7:37; 6:37; 3:16.
[127] James 2:19.
[128] James 4:17.
[129] I Timothy 1:13.
[130] Luke 12:48.
[131] Matthew 11:22. Luke 12:48.
[132] Matt. 25:34. Rev. 22:14. Psalms 103:12.

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EDITORIAL

A recent survey, conducted in a typical American rural community, brought out the fact that over seventy-five per cent. of the persons interviewed were members of some church, yet less than five per cent. of these were members of the churches in the community in which they resided, evidently having moved there without breaking off their previous church connection or establishing a new relation to the churches of their community. Figures, such as these, lead one to ask whether people seriously value a vital church fellowship or hold their membership in churches from which they are separated as a matter of sentiment. Perhaps this peculiar locality happens to be one which the churches in the ground are not alive to the advantage of their situation. Statistics are not available to show whether in this particular case a radical difference such as the matter of Protestant and Catholic is responsible for the situation, but we may be sure that if there is any chance of a following at all the Catholic Church would be alive to its opportunity and make provisions for its people. We regret to say however that in many places the Protestant churches completely fall down when it comes to a matter of gathering in a growing community. This is altogether disappointing when we note on the other hand that there are numerous localities that are over-churched to the extent of almost making it a scandal. While in places they go on with their wicked waste in building under each other's eaves, in other places we note a regular epidemic of abandoned churches. For years and years this has been going on. The great burden of the church today is to find a way to remedy the situation. Until a denomination is equipped to meet all the demands made upon it in its present situation it has no right to complicate matters by opening up work elsewhere where it is thrown into composition with fellow Christians who are occupying their field. It seems to us that there are so many legitimate home mission needs throughout the country that all the means and energy that could be mobilized might be used in the establishment of churches where there is a real need for them.

The matter of denominational loyalty enters into the situation. No church cares to lose the support of its members who are not within traveling distance to it. To admit that a member of a small church, such as ours, living away from any of our churches should connect himself with a church nearer home would seem to be a justification of a surrender of our doctrinal position as a factor in the spiritual life of the separated member. Perhaps, if the separated one would be willing to sacrifice and struggle that we might soon be able to locate others of his faith and establish a Mennonite church or assist in the establishing of one in that part of the community in which the church is most needed. We have noted that abandoned churches do not always mean a superfluity of churches and that when churches crowd together to the extent of being in one another's way there are other places in the community where churches are still badly needed.

Ian Maclaren, in one of his interesting stories, portrays what he calls a sermon taster--a Scotchman in London who visited church after church, weighing and analyzing the quality of preaching with all the nicety of a connoisseur. There is a radical difference in the minds of Protestant people as to the significance of public worship, to some it means going to church to hear sermons and music and of course being benefitted by them, to others it is a "common worship", using the term in the sense that it is a worship in which everyone has a part. Liturgical churches insist that theirs is a common worship and that the sermon is but an incident in the service. Nonliturgical Christians would probably resent the imputation that their form of service tends to shut out the worshiper from having a part in the worship. Nevertheless, there is so much publicity given to the sermon and so little to the service that the defender of liturgical worship finds a ready argument for his position in the situation as he observes it.

We are none of those who would condemn a form of worship just because we do not happen to have one of that type, neither would we be an advocate of a liturgy. We have confidence in the type of service to which dissenting churches have generally been given, but we do see a decided need of making our people more than mere sermon-tasters. Special effort should always be made to have the worshipper realize that every part of every service bears an important and vital relation to the whole service and should be appreciated as an opportunity whereby the devout worshipper may draw near to God and see new visions of His face.

In following the daily newspapers we note the alarming number of deaths recorded as a result of drinking wood-alcohol or beverages containing it as a substitute for the old type of poison which, while slower in its action, has always been a deadly device of the evil one.

Naturally, the non-drinker is shocked at such evidences of depravity, but so long as human nature is what it is, men will do foolish things even though their lives may be the penalty of their folly.

When we realized that at last the United States has gone dry, we naturally rejoiced in the thought that fond hopes at last became real and prayers were answered, but no law ever written by man will regenerate human nature. That is a process in which the Spirit of God must be involved. From time immemorial there have been stringent laws for the protection of person and property, yet there are daily robberies and murders. But, be that as it may, none of us would like to live a single night in a country that had no law for our protection. So we now see that even though laws would protect men against themselves in the matter of strong drink, there seem to be plenty who satisfy the demands of their depraved appetites with something even worse and more deadly than that which the law prohibits. We will not become a nation of teetotalers over night just because we have good laws that seem to aim toward this end. The task that imposes itself upon the church and Christians generally is the task of working for the moral and spiritual regeneration of our fellow men under more favorable conditions than in the past now that the country is dry. It would appear to us that a duty of supreme importance to take supremacy over everything else devolves itself upon our law makers who should hasten to take such measures that would make it impossible for topers to commit suicide by the wood-alcohol route.

"BE STILL AND KNOW"

There is only one way of seeing the wild creatures of the fields and woods. It is to be perfectly still. Richard Jefferies, who knew more about such things than almost anyone else taught this lesson; but anyone can prove it for himself. All lovers of birds and insects and squirrels soon learn the way; they study how to be still and remain still, like a statue.

Then, after a time, the shy inhabitants of the field or the forest go about their business just as if they were not there; they carry on, as the soldiers say; and the watchers begin to see.

But the boy who rushes into a wood, shouting and tearing the branches, and in a tremendous hurry, will not see much; all the little people will go under cover, and wait till the strange creature, boy, has gone past. If any boy wishes to see what is happening, he must learn the very hard lesson, how to be still and watch and listen. One man who has learned the art was sitting motionless, when a few yards away he saw two squirrels playing; they must have a conversation like this:

"What's that?"

"It looks still; shall I go and see?"

"Better not."

"Yes, I will; here goes!"

And up on the man's knee the squirrel ran, and sat there. Only a moment, of course! But that was something after all. (Of course, these squirrels were not the ones in Regent's Park, where they are no longer shy.)

The art of being still and listening and waiting is not easy to learn, but it is most useful. What if all the world is full of a ceaseless life, which we are in too great a hurry to see! What if there are voices always speaking, and we are too fond of speaking ourselves to listen!

Perhaps this was the thought that was in the mind of that poet who wrote the Psalm which says: "Be still, and know that I am God."

Boys and girls of today will have to live in a bustling world, and, they will have to learn how to move swiftly about their business. But they must know how to listen and be still, and they will be admitted into the life of the much bigger and nobler world of which our human life is only a

part. They will see their humbler brothers of the field; and they may see their heavenly brothers too, and their Father, who is always working. — The Christian World.

"LOVE ONE ANOTHER"

(Continued from page 3)

"The standard for right and wrong required of a real Tyre or Sidon is not so rigid as of a Capernaum. A man of a heathen tribe lives a good or a bad life as well as a civilized person. He does things worthy of stripes, or he does not do things worthy of stripes. Only he has not so clear and fine a vision, or insight, in regard to what is right and wrong as a civilized man does. He is not at all sure of his ground, he does not know who is really God, or if there is only one true God. Therefore he lives in a constant fear and superstition lest he might not be doing the right thing, and finally he dies without receiving the light he instinctively and fearfully sought —unless some missionary obeyed Christ's command and went to bring him the light.

"For a man who dies in that kind of an ignorance, it is more passable than for a Capernaum. Such a man can reach heaven; but you, never.

"Still, it may be that I made a mistake, and should first have inquired if by chance you did come from darkest Africa, and are a real Tyre and Sidon; and knew not, and should be beaten with a few stripes or none at all. Did you have no opportunities to read the Bible?"

"O yes, I did," answered the soul. "But it seemed rather dry and foolish. I could not see any good reason why I should pay so much attention to it; besides I saw how little it appeared to help those who did read it. Of course, once in a while, out of curiosity, I did look in it."

"Dry and foolish, no sense in taking heed to such an old Book, how?" answered Satan in mock agreement. "You also seem to have a grudge against others. Because some individuals did not appear to derive any benefit from it, you concluded that you would not either. Therefore you never tried otherwise than with curiosity, or with the notion that it was uninteresting. No wonder it was senseless to you. Why did you not notice some whom it did help, and ask them about it? I think you must shoulder some of the blame, even if perhaps some Christians should have taken more pains to tell you of the Bible. It is their duty to spread the gospel; but you have the final responsibility for your own soul. However, perhaps you did not have the privilege of going to church?"

"Yes, I did, of course," replied the soul reluctantly. "But how could I care to go every Sunday when those preachers are so uninteresting with their long-winded sermons, and when they read strange, incomprehensible things out of the Bible? And, anyway, it looked too sort of pious to go to church."

"It is too bad," replied Satan," that you did not have a style of ministers made to your order. But how do you expect to go to church every Sunday, where the Bible is spoken about, and find a regular sermon always interesting if you make no true attempt to study your Bible? If you would go to hear an impersonator of Charles Dickens, would you not get much more benefit from it, and be far more interested, if you had read the books of Dickens? As for its being too pious, that means that you, a brave warrior, were too much of a coward to have your friends see you go to church.

"No, you have no excuse. You belong in hell. We all knew that long ago, and did not bother much about you—you were safe for us. You were destined for hell long before you ever entered the war, while it was not so with many of these others. They are unexpected company, but very desirable. Because my talking was not directed to your kind, you confidently thought that you were better than these would-be Christians. You thought that they were receiving more punishment than you were. But just wait, your turn is coming! I have not the time to go into details concerning your personal future, but rest assured that it will be worth your while, and at least equal to anything inflicted on these others. You will soon forget your notion of being less to blame for landing in my home than these Christians, who got into our clutches by a narrow margin.

"For your benefit I will again repeat a verse that I quoted in my sermon. It was written especially for such as you, and for those who merely pretend to be Christians: 'But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.'[138]

(To be continued)

[138]Revelation 21:8.

WORLD-WIDE SUNDAY SCHOOL NEWS

The National Sunday School Association of Japan.

There is a National Sunday School Association in Japan which has an affiliated membership of about 160,000. Their annual convention has just been held in Tokyo and was attended by delegates from all parts of the empire. Every ten Sunday schools had one delegate and representatives were present from thirty-three of these local associations. Some subjects that were discussed would be equally helpful for a convention in any country. They were "Rural Sunday Schools in the United States", "The New Day and Sunday School Education", "The Qualifications of the Sunday School Teacher." Then special attention was given to the convention of the World's Sunday School Association which will be held in Tokyo, October 1920. Mr. Horace E. Coleman, field secretary for Japan, who had just returned from the United States, reported the extensive preparations for the convention which are being made in America. The coming of this World's convention is a goal toward which the Sunday School Association in Japan is working. They set five aims as follows:

An increase in the average attendance in every Sunday school of 25 per cent. by October 1920.

All Sunday schools to try to organize at least 100 teacher training departments.

All Sunday schools to strive to bring 1,000 schools up to the standards set for the church school.

All Sunday schools to strive to bring the number of branch associations up to 100.

Each Sunday school with an average attendance of 100 between December 1919 and the end of May 1920 to be allowed to send one delegate to the World's convention and one additional delegate for an average attendance of 200 or more.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.—Prov. 27:11.

THE C. E. TOPIC

February 1.

What Does Our Pledge Require?

Deut. 13:4; John 14:21-26.

All pledges are personal matters, whether made in relation to our business, our friends, or our God. When there is failure in the work of Christ the root of the trouble is usually to be found in the broken pledges of the Christians. God is ever faithful in whatever pledge He makes, and He insists that those of His children who bring their pledges to Him shall be honest about them.

In our C. E. pledges we assume a peculiar personal relation to Jesus; we voluntarily come to Him and offer service which He expects will then be rendered to the fullest extent of our ability. The Christian Endeavorer, by his profession declares to the world that he is a servant of the Lord Jesus, pledged to active work as He directs. Whenever one so pledged gives no evidence of unusual activities in the cause of Christ we fear that one neither realizes the responsibility he has assumed or the failure that his unfaithfulness may impose upon the cause.

By the pledge the Endeavorer makes solemn covenant with his Master to read the Scriptures daily, be daily in prayer, be regular in the house of God, be loyal to his church, and do whatever else the Lord Jesus would have him do. Imagine one who has made this promise and then broken it, either in part or in whole standing in the presence of his great Judge. Can the human mind discover or invent a reasonable excuse for this unfaithfulness? We should therefore always be thoroughly impressed with the idea that the C. E. pledge is a matter for which we must answer at the great day of reckoning. To say that others are also unfaithful is beside the mark, no prisoner before an earthly court would get consideration if he were to defend his conduct on the ground that there are others like himself who have broken the law.

The pledge imposes a personal part in the establishment of the kingdom of God upon all those who make it. The presumption is that the one who signs up is ready to go into active service. There is plenty of condemnation for the law-breaker, but the one who makes himself guilty of the sin of omission deserves to be just as roundly condemned. Every call of God and every sermon, while sometimes addressed to great numbers, is nevertheless a personal call. Like to the disciples of old He has said to us: Follow me, and we have said to Him, What wilt Thou have me do? In the end, after our life's work is finished, God will say to us, individually, What hast thou done? It will then remain for each of us to give an account of our stewardship.

The pledge should be a great incentive to us for the development of the prayer life. A life

without a prayer program is like a ship that has thrown away her anchor and trusts herself to the mercy of the winds. Sooner or later a ship-wreck is certain. Now, having pledged ourselves to prayer is more than an obligation. The prayer life should be a privilege and a joy, it should lead us nearer and nearer to God and make us more effective soul-winners and more efficient disciples of our Lord.

Again, it is the purpose of the pledge to promote a personal growth in the knowledge of the Word of God. The wisest and best men and women in all ages, since God revealed His will in the written Word, have been men and women of the Book. No character can develop to the highest possible point of attainment without a thorough and intimate knowledge of the Word. It is the best guide book, the best rule of life and conduct and the only safe rule of faith and doctrine. We must read the Word to see our duty, to get inspiration, to get information and to secure strength for all of life's emergencies.

A point not to be ignored in the pledge is the one that calls for a genuine loyalty to the church by the one making the pledge.

In the providence of God each of us has been made a part of some church and its problems and trials are to be our own problems and trials. The greater part of what we owe to our religion must be expressed in the church and through the church by ourselves. We can conceive of nothing more inconsistent than a church member who slights the tasks that are in the church to which he belongs and has his irons heated in another or many other fires. Very little is accomplished in anything except by concentration and this applies to the church as much as it applies to other things. "First things first" is a good rule in church and out.

The Christian Endeavorer, if he has caught the spirit of the Christian Endeavor movement, will realize that the matter of missions is one of supreme importance. He will therefore devote time and means to the enthusiastic study and support of mission problems everywhere, but especially in his own denomination. The marvelous impetus given to missions during this generation owes its inception largely to the missionary interests fostered by C. E. and kindred organizations. Like our own children, our own missions have a legitimate claim upon all we can give them. A sense of honor and consistency should enable us to keep the missionary fires burning continually.

THE S. S. LESSON

February 1.

Peter and John in Samaria.

—Acts 8:4-8; 14-25.

Golden Text.—Ye shall be my witnesses both in Jerusalem and in all parts of Judea and Samaria and unto the uttermost part of the earth. Acts. 1:18.

An interesting incident in the life of the early church at Jerusalem was the appointing of deacons who were to relieve the apostles of much of the details in connection with the work, such as caring for the needy poor. Among those selected, Stephen was the most conspicuous. Stephen did not content himself with mere waiting on tables. Soon we find him developing into an energetic and eloquent preacher of the gospel. His was the right attitude toward Christian work. God places no man in an inferior position to keep him there. For everyone, no matter what his position, there is, if he cares to struggle to attain it, a position of greater influence waiting. We find that, because of his fearless preaching, Stephen soon made bitter and deadly enemies. This is the way of all true preaching. The message of God to a wicked world either brings conviction with it to those who seek to be right with God or angers those who are satisfied in their sinful condition. The end of Stephen's preaching was a martyr's death. Not only did Stephen have to die, but the security of the whole church was disturbed. It may be that they had too long tarried at Jerusalem while there were souls out in the world waiting to be won for Christ. At any rate, they were scattered abroad and everywhere where they came, they preached Christ. In this first persecution the martyrdom of Stephen was a severe blow, but through it souls in other places were led to know Christ, thus verifying an ancient proverb which says, "The blood of the martyrs is the seed of the church."

We notice that as they were scattered abroad they preached the Word. It was like sowing seed over a fallow field. Jesus had called attention long before this, that the world is one vast harvest field. It requires not only reaping, which is the reward, but sowing, also, which is the preparation for the reward. In the fifth verse of our lesson we learn that Philip, another of the deacons, also developed into a remarkable preacher of the Word of God. Persecution drove him to Samaria for a refuge, but persecution never silenced him. In all the history of preaching the gospel there has been persecution, but the devil has never been able to silence preaching by persecution. We observe that while, for a time, preaching in Jerusalem was hindered, a vast territory, covering the world, was opened to the ministry of teaching and preaching.

Philip did not carry gold or silver with him into Samaria, but he brought something better than all the wealth in the world. He brought them Christ. It is right that we should affect a humanitarian attitude toward the whole suffering world, but that is not sufficient. It is the glorious privilege of the Christian to bring Christ to all men, be they high or low, suffering or in comfort.

Samaria was peculiarly cursed with persons having unclean spirits, or as elsewhere stated, possessed of the devil. The question naturally arises, Has the church a problem in demoniac possessions still on its hands?

We are inclined to think that evil spirits exist as much in our day as ever and that the only remedy for them is the preaching of Christ and faith in His name. Also many sick in Samaria were healed because the gospel is a healing gospel. If there is no virtue in prayer for the sick in our time, then it would be sheer hypocrisy to pray at all. God, in His goodness, has revealed many wonders in the healing art through science because men and women sought after Him. If the world of Christians was as diligent in seeking the power of prayer for afflicted ones as it is in going after all the material wonders, we would see the unfolding of another book of Acts, describing the marvelous powers of God.

A single paragraph tells how the city of Samaria took to the invasion of the first gospel missionaries. We are told that "There was much joy in the city." If there is joy in the presence of the angels of God over one sinner that repenteth, how much more joy must there be in heaven when many sinners turn.

The next incident in the lesson tells how the leaders of the church took to this new manifestation of God's power. They went to see for themselves and did nothing to hinder the work of the Spirit; rather they came to pray with them and bring them the gift of the Holy Spirit. Too often it happens that leaders do not encourage or help a work of grace that develops without their sanction or direction. Here we see the revival progressing. Joy, prayer and the direction of the Holy Spirit must be in every revival, or it will not function.

The Scripture now leads us to the incident of Simon, who hoped to buy the Holy Spirit with money. Money, while the most useful thing in the world when legitimately applied, very frequently becomes a deadly curse because of the wrong use to which it is put. To some minds, money can secure anything. The only problem is how to get the money. In Scripture, there is very little respect for money in itself. We are warned that the love of it is the root of evil. It certainly may become the idol of the selfish and the thoughtless. Since the time of Simon the term simony has been applied to any attempt to secure religious preferment by the use of money. Peter's reply to Simon, while severe, was well deserved. He had to realize that money has no purchasing power with God. The incident gave Peter the opportunity to preach repentance, which is the first steps by which the favor of God may be obtained.

PROSPECTIVE PROGRAM

First Quarterly (1920) Conference of Mennonites of Blair and Bedford Counties, to Be Held in the Roaring Spring Mennonite Church, Roaring Spring, Penna., Saturday and Sunday, January 17th and 18th.

JANUARY 17

Saturday Evening, 7:45 P. M.

Song Service.

Devotional Exercise—Asa Shaffer, Bedford county.

Whole Consecration (Rom. 12:1)—Rev. S. D. Yoder.

Conference Sermon—Rev. Geo. W. Price, Dean, Calvary Training School, Altoona, Pa.

JANUARY 18

Sunday Morning, 9:45 A. M.

Sunday School, addressed by—Rev. S. P. Miller.

10:15, Scripture Reading and Prayer —Rev. S. J. Hereline, Bedford county.

Sunday School Evangelism — Rev. A. A. Snyder.

Rightly Dividing the Word of Truth—Maxwell B. Kratz, Esq., Philadelphia, Pa.

Time permitting, open conference will follow.

Sunday Afternoon, 1:45 P. M.

Devotional Exercise — Aden Kephart.

Obtaining Definite Results in Christian Work — Miss Martha Franz and L. L. Shaw.

Home Mission Activities of the General Conference Mennonites — Miss Elizabeth Foth.

The Relation of the Mennonite Brotherhood to the Cause of Home Missions—Maxwell B. Kratz, Esq.

Sunday Evening, 7:30 P. M.

Song and Praise Service—I. G. Snyder, Altoona.

Opportunities for Service in the Local Field—Geo. Bradley and Dalton C. Black.

What Shall We Teach?—Maxwell B. Kratz, Esq.

NEWS OF THE WEEK

GREAT WORLD WAR OFFICIALLY ENDED JAN. 10

San Antonio, Tex., Jan. 11.—Information regarded by government agents as evidence that Carranza government officials are countenancing a plan to establish a bolshevik regime in Mexico and that the radical program is supported largely by American draft evaders will be given to the senate sub-committee investigating Mexican affairs at hearings here this week. Senator A. B. Fall, Republican of New Mexico, chairman of the committee, is expected to arrive tomorrow. Summonses for over 200 witnesses have been issued.

Not all the testimony offered will be unfavorable to the present Mexican administration. Supporters of the Carranza government have placed before the committee the names of many who, they assert, will be able to counter at least some of the statements of special investigators, refugees and ordinary observers. It is expected much time will be given by the committee to an investigation of radicalism as it is manifested now in Mexico and to the existing conditions and relations of the governments of Mexico and the United States.

Assertions that Americans who fled to Mexico to escape the draft are implicated in the plan to bring Mexico under the rule of the radicals are based on statements published in the official organ of the communist party in Mexico. American government records and reports of special agents tend to support the statement. According to the Mexican published boast thirty thousand escaped service in the army by flight to Mexico. Most of them have returned to the United States, but many remain and the names of a few have appeared in the literature of the communist and I. W. W. organizations as actively engaged in furthering the cause of radicalism.

Documents which will be placed before the committee include the organization of the communist party of Mexico.

The investigation of radicalism in Mexico has shown it to be widespread, according to agents. Agitators have been urging workmen to organize for the day when they will drive all foreigners across the border into the United States.

Following is an "appeal" recently published in Mexico by the communist party and which will be submitted to the committee:

"The communist party of Mexico appeals to the communist and left wing socialist parties of the world.

"The worst bandits of the world—the bandits of internationalism have been trying for many months to start war between the United States and Mexico.

"These bandits, these brigands, the criminals are outlaws undeserving of any condsideration. They have armies and navies, cannon, trains, horses, gold unlimited. They own and control governments, king, presidents, congresses, churches and cottages. They would have thousands or tens of thousands slaughtered so that they can own Mexico and her riches, crush the tendencies toward bolshevism here, wipe out the taxes on their oil and their mines and punish the Mexican people for refusing to participate in the late war. The scattered and occasional bandit tribes in the isolated mountain and desert parts of Mexico, now and then rob somebody and in rare instances, commit murder, but their crimes—much as we deplore them—do not cause one-millionth part of the suffering that another war would cause.

"It has been proved that most of the bandits are either supported by foreign financial interests who want 'banditry' as an excuse for intervention in Mexico or else buy their guns from other foreign interests that are willing to coin profits out of thugs and thieves.

"The Mexican proletariat has no problems that the Mexican protariat cannot solve. Alone and unaided it overthrew the modern Nero, Diaz and wrote a liberal constitution. Alone and unmolested by alien armies it can rise above the impediments left by 300 years of bondage and into the full enjoyment of economic liberty.

"We appeal to you, our comrades in other lands to help prevent this crime that the imperialistic Caligulas and Herods of the world seek to commit.

"Prevent a declaration of war if you can. If you cannot prevent the declaration prevent the consummation. Refuse to fight. Get others to do the same. Without workers to do the masters' vile bidding, without the soldiers to obey the brutal orders, there can be no war. Act now. Agitate, write, speak, publish and strike. Communicate with us as to ways and means. (Signed)

"Communist party of Mexico,
"Mexico City."

Another article captioned "The Negro and War with Mexico" is an appeal to the negroes of the United States to revolt against the government at Washington. Among other things it states that "the American negroes constitute the most miserable and oppressed element of the American proletariat.

SERIOUS CHARGE AGAINST CARRANZA GOVERNMENT

Paris, Jan. 10.—Ratifications of the treaty of Versailles were exchanged and peace between Germany, France, Great Britain and the other allied and associated powers, with the exception of the United States became effective at 4:16 o'clock this afternoon. There were eleventh hour rumors of a further postponement but these proved to be groundless. The outstanding comment on the ceremony is that it leaves the United States, the only power which was actively at war with Germany not now on a peace basis. That was the note sounded by Baron Kurt Von Lersner, head of the German peace delegation, in a statement made immediately after the ceremony.

"I am naturally happy that peace has become effective," Baron Von Lersner said. "My great regret is that the United States is the only country with which Germany is still in a state of war. I hope, however, that this situation soon will be changed.

"Execution of the treaty of Versailles imposes upon Germany the heaviest sacrifices ever borne by a nation in modern times. We lost in the west and in the east territories that belonged to Prussia for many centuries. We have assumed enormous economic obligations. Nevertheless I am glad that peace is at least re-established, because it will give back to Germany her beloved sons still prisoners abroad."

Asked as to the execution of the terms of the treaty, Baron von Lersner declared that Germany was ready and determined to do her utmost. He continued: "We have already, even without being obliged by the terms of the treaty delivered a considerable quantity of products including two and one half million tons of coal to France, and I can say that Germany will go to the utmost limit of possibility in fulfilling all the obligations she has incurred. It will mean hard times for Germany but with the recovery of our ardor for labor and production we hope to meet every emergency.

"The recovery of our economic prosperity is as much to the interest of the entente as it is to us of account of the great economic difficulties that threaten all Europe. It is obvious, speaking chiefly of France that her economic prosperity depends on the economic recovery of Germany."

Baron von Lersner said he has had several satisfactory conferences with Louis Louchier, French minister of reconstruction, regarding the resumption of trade relations between Germany and France, and added that he hoped the European nations, working together would solve the great economic problems. The most thorny remaining problems appeared to von Lersner to be the question of the extradition of a considerable number of German officers, officials and soldiers to be tried for crimes alleged to have been committed during the war.

Washington, Jan. 10. — Formal notice has been served on Germany by the United States in connection with the deposit at Paris today of ratifications putting into effect the treaty of Versailles, that conditions of the armistice still govern relations between the United States and Germany. Announcement of this action was made tonight by the state department in a statement showing that official notification of the exchange had been received. Outlining the situation due to the fact that the United States had not ratified the treaty, it said:

"It is the position of this government that the armistice continues in full force and effect between the United States and Germany and accordingly the provisions of the armistice agreement of November 11, 1918, as well as the provisions of the extensions of that agreement remain binding of these two nations.

"Notice of this was given to the German government by the United States." The announcement showed that the deposit of ratification and signing of the process verbal took place in Paris at 4:16 p. m., and adds:

"The moment at which the first process verbal was completed marked the moment at which a status of peace was restored between Germany on the one hand and those of the allied and associated powers formalities of ratification of the treaty of Versailles on the other."

U. S. NOT TO BE PAID FOR GERMAN FLEET

Washington, Jan. 13. — The United States government has refused to accept any part of indemnity to be paid by Germany for destruction of the German fleet in Seapa Flow because it objects in principle to the settlement made by the supreme council, it was said today at the state department.

Germany, in compensation for the destruction of the surrendered warships, is required to deliver to the allies certain inland steamers and harbor facilities such as floating docks and tugs, and the council has decided to allocate two per cent. of this material to the United States, Ambassador Wallace today informed the council that if its decision with respect to the award is final the United States would waive its claim to any part of the indemnity.

State department officials would not explain the American government's objection to the settlement but it was recalled that from the first, the American representatives at the peace conference had favored the destruction of the German ships on the ground that their division among the other powers would make it necessary for this country to proceed with a much larger naval building program than would otherwise be regarded necessary.

PRESIDENT AND WILLIAM JENNINGS IN FRICTION

Washington, Jan. 8.—A split between President Wilson and William J. Bryan over whether the league of nations should be made an issue at the coming election topped off the Jackson day deliberations of the Democratic party chiefs.

It came at the Jackson dinner, as the climax of a day in which San Francisco had been chosen as the meeting place of the Democratic national convention on June 28 and it charged the air with political electricity.

President Wilson, in his message read to the diners, assembled in two separate halls, declared that the "clear and single way out" was to submit the question to the voters as "a great and solemn referendum."

Mr. Bryan, showing all the old time vigor with which he led the fight for the President's nomination at Baltimore in 1912, declared that the Democratic party could not go before the country on the issue, because it involved a delay of fourteen months, and meant success only if the Democrats captured a two-thirds majority of the Senate. The party Mr. Bryan declared "must secure such compromises as may be possible."

The disagreement between the President and his former secretary of state, the first in public view since Mr. Bryan left the cabinet because he did not agree with the President's course in the diplomatic negotiations with Germany, was thus disclosed as a fact, although it has been rumored and reported in the underground currents of national politics. In the opinion of the political leaders it crystallized an issue.

President Wilson in his message said nothing whatever about a third term for himself and neither did he make any formal announcement of his intended retirement to private life as some had forecasted he would. Mr. Bryan said nothing bearing on any ambitions toward a fourth presidential nomination, but before reading his manuscript he said he had nothing to ask and that therefore the diners would not listen to him with the thought that they were listening to a candidate.

There were a dozen or more speakers at the dinners and their views on whether the league should be made a campaign issue were either divided in favor of the President or Mr. Bryan, or else they did not touch on the subject at all.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, JANUARY 22, 1920. No. 4.

SHORT BIBLE COURSE IN BETHEL COLLEGE

February 1st to 13th.

Ten addresses on "The Teaching of Paul" by Prof. J. E. Hartzler.

Ten addresses on "Messages of Eighth Century (B. C.) Prophets to Their Age and Ours" by Dr. J. H. Langenwalter.

Ten Lessons for Sunday School Teachers by President J. W. Kliewer.

Seven addresses (Feb. 2 to 4) on Sunday school work by the secretary of the Kansas Sunday School Association, Mr. J. H. Engle.

Six addresses based on "Pilgrim's Progress" by Rev. R. L. George.

Three illustrated addresses (Feb. 12 and 13) on Archeology by Dr. Edgar J. Banks.

J. W. Kliewer.

IN MENNONITE CIRCLES

Rev. A. M. Fretz, of the Deep Run, Pa., church has issued the annual pamphlet he usually edits under the title "Home and Church." It is neatly gotten up and contains, besides a number of other interesting articles, the annual statement of finance, membership, etc., of the Bedminster, Perkasie, Springfield and Bowmansville churches.

At its annual meeting on the 14th of January, the pastor of the First church, Philadelphia, Pa., announced his retirement from the active ministry, his pastorate covering a period of very nearly forty years. The congregation then made him pastor emeritus and provided a generous pension for his support for life.

At the communion of the First church, Philadelphia, Rev. S. M. Musselman, of Wayland, Iowa, surprised his friends by his unannounced appearance. He participated in the morning service and preached in the evening.

An interesting feature in the Schwenksville, Pa., church was a Father and Son Banquet last month, arranged by the local Sunday school. Appropriate addresses were made by the pastor, neighboring pastors and others. Fathers and sons were privileged to hear some good and timely advice. In the Church Messenger, the local parish paper the pastor presents, this month, a list of the officers and members of the congregation.

The Emergency Relief Commission of the General Conference held a special meeting in Newton, Kansas, last week.

Rev. J. P. Boehr, of the Zion church, Moundridge, Kansas, has so far recovered that he expects to resume active work shortly.

Bro. M. B. Fast, lately returned from Siberia, met with representatives of three branches of the Mennonite church in Hillsboro, Kansas, for the purpose of creating greater interest in the assistance of brethren in that unfortunate country where, needless to state, the need is very great.

Echoes of the recent visit of the Bluffton College Glee Club to the churches of Pennsylvania, still continue to be heard by the editor. Rev. D. J. Brand, of Bally, Pa., reports:

"The Bluffton College Glee Club gave three very pleasing concerts in our community. The high class music selected and the ease and precision with which it was rendered speak well for the conservatory as well as for the way in which this work is done at Bluffton College. It is difficult to imagine any method by which so much interest and good will is engendered toward their alma mater as by a tour such as the club has just completed."

The Club also found time to go out of its way to bring some cheer to the aged. A report from the Mennonite Home, Frederick, brings the information that the Glee Club gave the inmates of the Mennonite Home the surprise of their life last Sunday afternoon, when the club rendered some choice selections. It was a treat they will not soon forget. One who was present said that many of the old people were moved to tears.

Bro. P. A. Penner, writing from Champa, India, Nov. 21, says: The work of the General Conference missions is going on as usual and still not exactly as usual. The responsibilities and work are daily increasing. The out-stations, the schools, the lepers, the orphans, the boarding children, etc, etc., everything on the increase. Then, too, the number of Christians is increasing, especially near where Bro. Wiens is working. He has baptized a number of hundreds of non-Christians and many more are awaiting for baptism. The work is most promising indeed and we hope that before long our General Conference mission will have more Christians than any other field. We are of course not making an effort to beat any other field, but we do want to show that the work taken up in India has been well paid for.

The leper asylum is like a large village. Twenty-eight large buildings dot the compound and still more buildings will be needed before everything that ought to be built is ready. The number of inmates is now about two hundred and sixty. We have lost a number of inmates by death and some have run away. The boarding schools, both for boys and girls, are full and still more children coming. Bro. and Sister Burkhalter are hard at the language work. Miss Burkhalter has creditably passed her second year's examinations.

NOTES AND COMMENTS

Mr. Herbert Hoover says that the Near East is the most desperate situation in the world. The war is not over in the Near East. A million and a half of desperate starving human beings look to America as the only possible source of food and clothing. These are the people of Bible lands; in that country made sacred by Abraham, David, the Prophets, Paul, even Christ.

The church never turns a deaf ear to the cry of suffering, much less when they who suffer are fellow Christians. The premier of Armenia has cabled that a nation has been preserved largely because the American church—Catholic, Protestant and Jewish, has poured out its wealth during the last four years. It has been an inspiring and wonderful example of what can be done when all faiths unite in a great and good cause.—But Rabbi Stephen Wise pleads, "We have done so much, let us do a little bit more." We must not let them die now.

Because they are in need, most desperate need! Because America is their only hope! Because we know America will want to feed and clothe them! The American Committee for Armenian and Syrian Relief, now incorporated by special act of Congress as, **Near East Relief,** is **conducting a** second nation wide **campaign,** February 1st to 22nd, and **we want your help!**

In view of the imperative need for conserving the moral and spiritual life of our nation and of the world, January 25th, 1920, has designated as Christian Literature Sunday, and churches, Sunday schools, Young Peoples' Societies and other Christian organizations are urged to observe this day with appropriate services in order that the function and power of Christian Literature, as an Americanizing and world evangelizing force shall receive proper recognition, and hereafter the last Sunday in January of each succeeding year is to be set apart for this purpose.

Every thoughful minister of the gospel will recognize the validity and urgency of the above request and will gladly cooperate when he realizes how vital Christian literature is to the growth and welfare of the church and to the winning of the world to Christ.

Mayflower Universal Bible Sunday will be observed by thousands of churches of all denominations and by other Christian organizations throughout America on November 28, 1920. Universal Bible Sunday received last year widespread observance, and

plans are already under way to make Mayflower Universal Bible Sunday this year a great day for America and for the world.

The year 1920 as the tercentenary of the landing of the Pilgrim Fathers on the Mayflower will be an occasion of rejoicing throughout the entire country. In the celebration of this occasion the American Bible Society proposes to take part by the observance of a special Sunday as indicated above. In view of the fact that the greatest gift brought by the Pilgrim Fathers to this country was the open Bible, the appropriateness of such a celebration is apparent at once.

In the establishment of our American civilization, the service of the American Bible Society in publishing and distributing the Scriptures during its 104 years of existence has been of inestimable value. Its work has so grown that upwards of 150 languages and dialects are now employed in giving the Christian messages to natives of many lands, both within the United States and abroad —a chief factor in communicating to them the best American ideals.

It is realized, of course, that there is general objection to appeal for special days, and with this point of view there is the greatest possible sympathy. There is one outstanding subject, however, to which a special Sunday should be devoted, and for which no apology should be made, and to which no objection can be wisely taken. That subject is the Bible and its place in the life of the world.

A FALSE PROPHET AMONG THE MONTANA INDIANS

Busby, Mont., Jan. 7th, 1920.

Dear Readers of the Mennonite:—Having passed the threshold of a new year it is but natural to look back upon the past year to see what it has brought and what it has taken from us. For us the past year has been one of more than the susal vicissitudes. It having been the year we were permitted to visit with people in Kansas, California, Oregon, Washington and Idaho. After one has been confined to the work for five years, during which time one is more or less cut off from the rest of the world, it is quite a change to get out once again and to meet with one's relatives and friends; this pleasure we had in the past year. But the past year brought changes to conditions upon the reservation itself which have been extraordinary. The readers of the Mennonite will remember the article which appeared sometime ago treating of the expose which a young man among these people made of the abominable practises of the priests and medicine men among these Indians and of how he thus incurred the animosity of these people and because Brother Pettet assisted this young man by putting the expose in writing the missionaries, too, are now under the anathema of the priests and medicine men! While the animosity has been abating lately, it has nevertheless brought out more distinctly than ever before the line of demarcation between Christian and heathen. We all know that such a separation, such a division must come everywhere wherever the Word is proclaimed. It is saddening, of course, to note that some who for years had been quite faithful in attending divine services now stay away but we know what our Master had the same experience in His life, He, too, once asked His twelve disciples, if they, too, would leave Him. At such times it is a great consolation to know what the Master said: "All that the Father giveth Me cometh to Me."

The summer having been unusually hot and dry, there were practically no crops raised upon the reservation as well as all over this section of the country, but the priests and medicine men made the most of it telling their people that it was a punishment from God because they no more perform the sundance, thus inciting ill feeling towards the government employees and the missionaries who are to blame for it that they are not permitted to have the sundance anymore. This did not take a very strong hold upon the people, however. Another thing turned up which excited some of them very much more: a messiah turned up, and though this party had been driven from the reservation and was told never to return to the same, he kept the Indians very much agitated with his letters. He appointed a number of them as apostles whom he authorized to baptize with fire and to perform other religious rites. He designated the 17th of Dec. as the day when a three-days' darkness would take place and other catastrophies would occur and only such as were baptized with his baptism would then be saved while others would perish. He instructed them to pray to him, spoke to them of the other time when he had been here and of how he had now come to establish the kingdom, etc. As the set date drew near the Indians who believed his words became very much excited. For some time they would either come together frequently to dance and to pray, collected money and sent it to him as he had urged them to do, they had flags which they were to display in the places where they were gathered, they painted up and when at last the all-important day came, already the night before they were intently waiting for something to turn up, they dared not leave their tents where they had gathered and admonished others, who did not believe that anything extraordinary would happen, to come and join lest they would perish! Well, the night wore away and the day came—the nicest day we had had for a long time and even the next night and the next day passed and nothing unusual turned up, instead we had the nicest weather imaginable and about that time we could see sleighs coming back from the place where they had gathered going home again, one after another, until the whole affair broke up. They are rather ashamed about the whole affair now. But is it not strange: a person may go to all the trouble to learn the language of the people to be able to speak to them and to tell them the truth, but when some fellow who cannot speak to them except through an interpreter, who is not with them at all, does not in any way help them, on the contrary asks money of them and tells them a lie they are ready to accept the lie at once. Men love darkness rather than the light, is the only explanation for this. We are glad to say that those of the Indians who have been accustomed to attend services and who were warned did, with but few exceptions, not heed this "would-be-messiah."

Yet in spite of these various excitements we were privileged to receive 11 new members during the year just past, bringing the membership for this station up to 67 at the close of the year. Some of these are trying to the best of their ability to be faithful, others are weak and some of them are even indifferent and make us feel sad. It is a slow work, it is a work that requires very much patience but some time we shall reap with joy if we faint not.

The Lord has been very gracious to us in the past and we look to Him for the future, knowing that He will do all things well.

With sincere best wishes to all the readers,

G. A. Linscheid.

NOTES BY THE WAY

It was my privilege to attend the Student Volunteer Convention at Des Moines, Iowa. It was a gathering of more than 7000 college students and professors facing the big challenge of the world today. It was a large group of Christian men and women representing leadership of the world tomorrow. These faced the world problems seriously and lives were anew consecrated to Christian service.

It was afterward my privilege to sit with the Foreign Mission Conference of North America, meeting in New Haven, Connecticut, January 13-15. Here were men and women grown grey in the service of the church at home and abroad. Men and women who had been very intimately in touch with the progress of the gospel in heathen lands. While knowing all the problems and the discouragements of such a service, they were confident and unafraid. They knew the power of Him who sent them. Here was a group of men and women who like their Master were willing to be poor that the peoples to whom they were sent might become rich.

Between these two sessions it was my privilege to worship with the First Mennonite church in Philadelphia, where Rev. N. B. Grubb has ministered so faithfully for nearly forty years. The congregation filled the church in the morning and a practically new congregation filled the church in the evening. There were signs of real life and activity everywhere. Here was another man who early consecrated his life to Christian service and has grown old and grey in the service of one congregation and the larger work of the church outside of his flock. There passed before my mind's eye a vision as we worshipped there. We recalled the faces of the young people we used to meet years ago as we worshipped there. We saw the many whose lives had been touched here and went out willing to become poor that the world through them might be enriched. We saw this church standing by, through all these years ready to see the meaning of times and opportunities and laying hold of them. We saw the whole church willing to sacrifice and to serve in the way it was possible for them to serve. Here we saw the home base of service typified. From this very church had gone out young men and women just as we saw them in Des Moines facing the great challenge of life. Here were the folks who, led by the pastor, upheld them in prayer and by their support until they, too, are growing old in service. It is difficult to estimate the pow-

er and influence of such a church as it is difficult to estimate the worth and power of the pastor's life and work. To endeavor to find a real estimate would lead us afield in many directions. The undying interest and loyalty to both pastor and people have been felt in every activity of the church.

This is but one of the home bases in the great work of the church of Jesus Christ. The work planned for and prayed over at New Haven will be possible only when churches and pastors representing the home base keep alive and keep furnishing the spiritual impetus for the larger tasks. The work like that at Des Moines will be possible only so long as the homes represented in the home church continues to send forth young men and women who will consecrate themselves to the larger tasks of service.

S. M. Musselman.

"LOVE ONE ANOTHER"

John 15:12.

A Parable.

By Valdo Petter.

(Continued)

"That ought to silence you.

"Have you any more questions, my children?"

"One of the sentences in your last answer has formed a question in my mind that I have been trying to get at," said a voice from the crowd. "We Christians who have lived good lives most of our years on earth, and have done wickedly perhaps only in the last few weeks or months, why should we be sent to hell without any consideration of the good that was in us, and that we did during all the years previous to this little breach of ours in coming to kill men?"

"What a very reasonable question!" ejaculated Satan. "I wonder if I can answer it? I will try:

"Suppose a first-class bridge of steel and concrete were being built across a wide river. But when the builders would be within several rail lengths of having every rail laid across it, they would quit working, and say, 'It is a fine, strong bridge; everything is in shape except for these last few rails. Why bother about putting them in?' An engine would start crossing the bridge, but just before getting clear across it would have to stop. As long as those few rails are lacking, no matter how strong and perfect the bridge may be otherwise, it is useless to the engine. No talking or thinking about the fine qualities of the bridge will help. Those last rails must be installed, or the bridge is as so much scrap iron.

"Supposing further that for some reason the engine simply had to start going clear over the bridge. The engineer would say to himself, 'O well, I guess it will go somehow.' He would put on full steam—the next instant his engine would be wrecked with him.

"In the first place you were the builders, you were fools enough not to put in the last rails—in reality no builders would be so foolish as to do this, which shows just how foolish you were. In the second place you were the engineer. Of course you will say that 'No engineer would be senseless enough to run his engine over a place where he knew that rails were missing; furthermore, the statement that he put on full steam is absurd.' And you are right. No sane man would do thus. But in your case, you did do those very things. You were running your engine, that is your soul, and were either thoughtless enough to attempt crossing in spite of reason, or you did not take the trouble to look out of your cab window to see how the track was ahead. And you did it with full steam when you plunged into the occupation of murdering as many men as you could.

"Whatever the engineer may have or may not have thought before he tried to cross the place, the fact remains that the engine was wrecked from those few missing rails as surely as if the whole bridge had been gone.

"It is a pity that you did not think of all this before. However, I do not think so, neither do the demons; for we would not have you with us, had you thought in time. Your question ought to be answered to your full satisfaction now, you self-righteous Christian. Hell fits you well.

"But if you still have doubts, here is a Scripture passage that applies to you: 'Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven.' [134] As you see, such a mild trangressor will be the least in heaven, he will be in the lowest degree of heaven, he will just manage to get in. And you, who have broken the greatest of God's great commandments, who had the opposite of perfect love in your hearts, you think that you should not be sent to hell? You think you should have a chance to reach heaven because of your former goodness? Use your own judgment. You all know better than to expect such unreasonable things.

"Here is another appropriate passage: 'For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.' [135]

"If my answer is not convincing and clear, let me tell you that I cannot make it clearer, and no other being can.

"If you have any more good questions, be sure to ask them, because you will not always have the privilege of asking me thus—I am usually not in the mood."

One of the souls sitting near where the Watchman was, stood up and said: "In connection with the passage you quoted a while ago about what Christ said on the cross, the following words come to me: 'Like as a father pitieth his children, so Jehovah pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.' [136] The way you speak, it sounds to me at times as if God is not compassionate, and merciful, and long-suffering, and like a father to us."

"Are you blind?" answered Satan in an exasperated tone of voice. "I am talking to a group of lost souls, telling them why they landed here. The above is for other occasions than this. However, we can use it also.

"The passage you have quoted is as true as gold. Why did you not very seriously consider it before you died? Why did you not consider that He pities **them that fear Him?** The spirit of that passage is one of the things I hate about God: in spite of the fact that you deserve nothing of the kind, He pities you, and considers that you are dust; therefore He gives you such a beautiful chance to come to His home. A beautiful chance it is, for all that you have to do is to love all persons as Christ did. And what can give greater, purer joy to the heart than to fill it to over-flowing with self-sacrificing love that will do all to help any one in the name of Jesus! If some of you had honestly tried to acquire this love, you would have discovered what an immeasurable depth of joy and peace it would have brought you. [137] But instead you retained that old selfish love that will only make sacrifices for certain persons, or certain organizations, and murder others. This last love should never be called love, for it is not love! it is selfishness.

"You may contend that this is a strong statement; that many a deed done in war-time is real self-sacrificing love. That is true. But killing is never self-sacrificing love. Even in a so-called righteous war, the man who kills another must first have the plant of murder in his heart, be it geat or small, be he conscious of it or not. Therefore murder in the hearts of men is at the root of every war.

"These righteous wars, or even a war for democracy, are just the same as I am tonight, as my refined talk is. It is truth, it is good, it is righteous, but it does not make a real angel out of me. I am still Satan, even though I may talk and behave beautifully.

"To finish this answer I will say that God's love, pity, and long-suffering for you are not such that, no matter if you serve me and never confess your sins, He will forgive you and take you in. He would not have true love, or be God, if He did. His love is a love that is ready and longing, at any time before it is too late, [138] to give you an undeserved forgiveness of sins—if you will ask for it from your heart.

"Are you all satisfied now, or are there more questions?"

Rather hurriedly a soul got up and said: "But in spite of all you say, how can any of it be true, because the Bible itself says that there is no truth in you? [139] Therefore your whole talk is a lie, if the Bible is true."

"Ah!" exclaimed Satan, putting one of his hands over his mouth in feigned surprise. " I suppose that I forgot to memorize that passage! I would not have talked to you tonight if I had thought you would be so sharp and cunning. Are you crazy? After all that you have heard tonight!

"No, there is no truth in me when I deal with human beings; and I am proud of it. But that does not say that I do not know what truth is. Do you not know, you fool, that it is impossible to work against something without knowing what it is? I have to know truth from beginning to end in order to work at all successfully against it. I repeat for your benefit that I can change myself into an angel of light, and that it says so in the Bible. [140] Still think I am contradictory in my talk, you idiot?

"Why did you not mention more of that verse and thus help me out? That is, give your brothers a correct idea of what I really am. I am very proud of that verse, only I do not want human beings to pay any attention to it. Listen: 'Ye are of

(Continued on page 4)

[134] Matthew 5:19.

[135] James 2:10.

[136] Psalms 103:13-14.

[137] I Peter 1:8. Philippians 4:7.

[138] Isaiah 55:6.

[139] John 8:44.

[140] II Corinthians 11:14.

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EDITORIAL

The day upon which this article is written marks the official death of John Barleycorn. We are not inclined to pronounce the eulogy just now, even though the event is regarded more in the light of a wake than a celebration. It is said that Mark Twain once, upon reading an incorrect announcement of his death with an accompanying biography, wired to the editor: "The announcement of my death has been somewhat exaggerated." If any one insists that the battle for decency and temperance has been won and all is over but the shouting, he had better, in words of our expensively acquired university English, "Take another think." Mankind is not so constituted as to be susceptible to regeneration by law. There will remain the curse of the illegitimate use of strong drink so long as the memory of this generation abides on earth, but that is, after all, no reason for discouragement. Drinking is no more respectable. The sentiment of the community is against it, its sale is no more a legitimate traffic. Uncle Sam, the biggest rum merchant of them all, has seen a light and shut up his shop and gone out of business.

The public press wields an influence for good or bad, according to the motives of its promoters. Newspaper people generally insist that it is their purpose to serve the demands of the public.

If, therefore, the demands are for base and low things they, as the servants of the public, only give what is commanded and, if the demands are for the higher things, they are only too willing and ready to lend their energies and abilities to supplying such demands. Any observer will note that newspaper publicity may be made a valuable aid in up-building the kingdom of God and exalting righteousness. The tremendous audiences that responded to the preaching of Mr. Sunday during the past several years were no doubt accounted for largely by the fact that he had been given more newspaper publicity than any single individual in recent years. The wonder of it all is that the church has been so slow in availing itself of the full opportunities that the press has to offer. It may be that the great expense involved had been a discouragement. We know that in a way there has been some church advertising, but we have in mind something more than merely buying advertising space and filling it up with skillfully written advertisements. Corporations and large interests do not hesitate appropriating vast sums of money for controlling the policies of individual sheets. Why could not Christian men devote influence and money in using periodicals of influence in the same way? We have been face to face with a situation where unorthodox sects have flooded the country with their literature and this more than anything else, accounts for the surprisingly large following they have built up. It has been no unusual thing for organizations of this kind to place their printed matter, week after week, on every door-step in a large city. We know of no evangelical church that has ever attempted such an experiment on so large a scale. We suppose that the large outlay of money involved has been the discouragement in the way of attempting it. If there is anything in fighting fire with fire and poison with poison, why not try fighting paper with paper. We venture the opinion that any church that could succeed in sending its weekly literature, prepared by its best talent, into every home in America would soon be the master of American Christianity.

To be sure such a program is rather pretentious but we are living in an age of big things and, while greatness seldom consists in bigness, it would nevertheless be true that large attainment result from large efforts. An interview with a practical newspaper man on this subject would bring out some remarkable information. Because the editor thinks he is in business to please the public, he takes it for granted that the public is not very much interested in spiritual things and therefore he generally ignores them, as a matter of policy. For example, if a certain renowned preacher would wish to preach on the "Love of God" as a theme, he would need to pay for the announcement, according to the advertisement rate schedule, and then the editor would assume that he was only making room for the announcement as a matter of accommodation. If, on the other hand, the editor should hear, through those under-ground channels that lead to his sanctum, that on a certain Sunday one faction of a certain church proposed to lock the doors upon another faction and that there was prospect of a lively row, he would be sure to send all the reporters available to get the story which would occupy a front page and be announced in glaring head-lines. Efficiency is a much abused word in our time, nevertheless, we feel that a better display of efficiency on the part of the church in giving the public the churches' point of view on social, moral and spiritual matters would be very much in order just now.

"LOVE ONE ANOTHER"

(Continued from page 3)

your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.'[1] That is me! It you had considered me as the Bible does, and as I really am, you would not have had such a wonderful opportunity to make my acquaintance.

"Have you any more questions that I cannot answer?"

"All your arguments and quotations may be correct," said a soul pessimistically, "but do you think that Christ really came on earth to found a craven creed of softcowardly submission to anything that comes against a man?"

"Yes!" answered Satan without a second's hesitation. "Christ founded a noble, heavenly creed of loving, gentle, self-sacrificing submission to any hardships that come against a man because he refuses to partake of my deeds and my desires! If you had listened closely you would have heard me say that it takes a brave man to be a Christian. A braver man than it takes to be a murderer. A braver man than you ever were."

As Satan gave this answer, the Watchman realized, more than he had at any other time, how he can indeed change himself into an angel of light.

After a short silence, Satan asked for more questions. A soul spoke thus: "Supposing that all what you have been telling us tonight were followed carefully by Christians on earth, then what about the nineteen hundred years of Christianity which testify that Christians in general did not live as you say they should? Are all these Christians damned?"

"If they are damned or not is really none of your concern," retorted Satan. "God judges all things justly. Those nineteen hundred years are passed. During all that time Christianity has advanced. More and more light was received through the Bible, and as it was received, the true Christians were bound to live up to it if they wanted to be free from sin. The main reason why they could not have as much light as now, was that they did not have access to the Bible as it is now possible to have. But even in spite of that, in the early centuries a few Christians did understand what perfect love is, and refused to kill in war. However, aside of this special requirement of Jesus, many of these old time Christians lived whole-heartedly for Christ, and did everything that they could know was according to God's teaching. And such Christians, had they had access to the Bible as the nations do at the present time, would have lived just as faithfully to their increased knowledge as they did to their forcedly limited knowledge. Therefore no one can say that he is living a better Christian life than one of these earlier Christians did; or that the earlier Christians should be damned more than the present ones.

"As the knowledge and accessibility of the Bible has increased, till now it can hardly be more perfected, so the standard of Christianity has risen, till now no one belonging to civilized nations can have any excuse for not living the perfect Christian life which Christ taught.

(To be continued)

[1] John 8:44.

CORRESPONDENCE

Bluffton, Ohio, Jan. 12, 1920.—The purpose of this article is to give a brief resume of the happenings of this place which might be of general interest to "Mennonite" readers. The work, both in the college and church is progressing nicely. The college classes resumed their work on Jan. 6, after a holiday recess of nearly two weeks. In addition to the resumption of the regular work, the special Bible term opened on the same date. A number of young men and women from five different states enrolled for this work, bringing our total attendance close to the 300 mark. At the close of the four weeks' course will occur the Annual Bible Lectures, to which the entire town and community is looking forward with keen anticipation.

Dr. Louis M. Sweet S. T. D. of the Bible Teachers' Training College of New York will be the lecturer. He is professor of Christian theology and apologetics, and is also the author of several books. He is reputed to be a forceful speaker and a courageous Christian scholar. Simultaneously with these lectures will take place our Christian workers' conference lasting during the week. The various subjects will be discussed by able outside speakers from the several branches of the Mennonite church. Already many Christian workers have expressed their intention to come for a feast of good things. A very cordial invitation is extended to all friends who are interested in the advancement of the Master's work to enjoy these spiritual blessings with us.

Reports from the Girls' Glee Club touring Pennsylvania are to the effect that capacity houses have greeted them wherever they appeared. It is to be hoped that much good will result in this message of song, and that the institution will in this way be of real service to its constituency. A similar tour is planned by the Men's Glee Club, visiting the western churches during Easter vacation.

Our annual church business meeting was held on the afternoon of New-year's day. The meeting was well attended. The various reports show the congregation to be thriving. Steps were taken to re-decorate the interior of the church building and to remodel the heating apparatus. A committee was appointed to take the necessary steps to procuring a permanent parsonage.

Rev. A. S. Shelly will terminate his services as pastor of the church on Easter Sunday. Active steps are being taken to fill this vacancy. We earnestly desire the promptings of the Holy Spirit in the direction of this important task and to this end ask an interest in the prayers of the readers of the "Mennonite."

May this be a year of redoubled energy on the part of God's people everywhere and especially for our own beloved church, so that her various institutions may become of greater service to mankind.—B. D. Smucker, church correspondent.

COULD YOU PASS?

The following is a clipping from the official organ of Mission to Lepers. Considering how very little opportunity that these people have to get knowledge, their accomplishment is a very remarkable one. With all our opportunities, not one in a thousand of us could do what the three volunteered to do.

Lepers Take Bible Examination.

An examination in Bible study was recently held in the Lepers' Sunday school at the Kwangju, Korea, asylum. The following ten questions were asked:

1. What did the Jews require and what did the Greeks seek after?

2. When Paul went to Corinth to preach, what resolution did he make?

3. What did Paul preach, and how was it received by the Jews, and by the Greeks?

4. What is our one foundation and how will every man's work be tested?

5. How many different kinds of persons does Paul say shall not enter the kingdom of God? Name them.

6. Why should believers be careful about exercising their liberty in eating meats that had been offered to idols?

7. Why did Paul say he kept his body under?

8. How many Jews died in the wilderness in one day from fornication?

9. What disorders at the Lord's Table are mentioned?

10. Whom did Paul baptize?

Of the twenty lepers who took the examination, two received 100 per cent., four received over 90 per cent., six over 80 per cent. and none received below 64 per cent.

Three lepers who are unable to walk could not attend the examination, and they asked to be allowed to repeat from memory all of the 1st and 2nd Book of Corinthians. It was so cold and late that this was not possible, but they repeated the first eight chapters of 1st Corinthians and the first six chapters of 2nd Corinthians, two of them perfectly, one making a slight mistake.—Sel.

THE C. E. TOPIC

February 8.

A Worth-while Life—

Psalms 37: 8-40.

Lives, like all other things, may be devoted to the purposes for which God designed them or they may be blasted by our selfishness or sinful indulgences. The world is full of those who have made ship-wrecks of their lives. On the other hand, one finds men and women eveywhere whom future generations will rise up and call blessed. It is not always the brilliancy of a life fortunate enough to be marked by special genius, that is the life that is worthwhile. The most brilliant thing on earth is a perfectly cut diamond, yet we can hardly conceive of anything more useless, while the diamond's cousin, the humble lump of coal, which no one greatly esteems or prizes for its brightness or beauty, is nevertheless one of the most useful minerals we have. Worthwhile lives do not always shine in polite society, neither are they noted by the newspaper press, nevertheless they are the salt of the earth and, if the world is to become better, and souls are to be won into the kingdom of God, it will be because in their humble sphere men and women devoted their energies and efforts to the things which God approves. The student of history reads much of kings and generals and men of large attainments. People of this character are characteristic of every age and belong to the vain glory of the world. The child of God looks for his inspirations, not so much among those who have been prominent in worldly things, but seeks to find in the humble and devoted consecrated servants of God, higher and better inspirations. We should therefore in planting our lives so that they might be really worth while. Study and observe the lives of those who have been, in the words of Scripture, "Great with God." The reason we have so many detailed descriptions in Scripture of the lives of numerous comparatively insignificant persons is because they were the most blessed, and from them we may learn how blessedness is attained.

The world has been cursed by the presence of numerous men and women who lived, but not for God, and we venture to say that in every instance these persons, no matter how successful they might have been in a worldly sense, had they persistently sought for the Pearl of Greatest Price, would have been a blessing and a joy to men and angels. We once saw a great structure erected by an eccentric person which one could hardly find a use for. It was neither house nor barn, shop nor hall, and though it represented skill in building, and the expenditure of a considerable sum of money, it was a useless building and did not survive long beyond the builder's death. Lives, like that building, may represent energy, skill, ability, and a host of other things, and yet be wasted lives.

In planning the worth-while life, honesty of purpose must enter in. We cannot expect to erect a character that will endure the storms of life and its fiery trials if we do not build on the right foundation and utilize the proper materials. Let the reader carefully examine the passage of Scripture we have before us for our lesson. In it we see vividly contrasted the state of the wicked with the state of the child of God and surely no one would care to throw in his lot with those who are described as wicked.

One of the tests by which we may know whether a thing is worthwhile or not is to be found in the answer to the question, Will it abide? Jesus reveals to us that heaven and earth is to pass away, but His Word is to endure forever. And so with all godly things. Our career is not for time alone, but for eternity. Let us then regard our heavenly citizenship in the light that in this life we are only getting ready for its full completion in the life beyond.

Again, our Lord commands us to lay up for ourselves treasures in heaven where they will be safe from theft, corrosion or corruption. The worth-while life then is the one that sets its appreciation upon things that are highest and eternal.

In the psalm we study, emphasis is laid upon the upright life. Note the import of the word; up and right. We should be up and doing when it comes to opportunities for serving God or man. Our aims should be "up" in contrast with low ideals. Our hopes should always be centered upon the highest and best things and we should be possessed of a faith that always leads up to lofty things. To be right is better than to be anything else, that is, to be right with God and man. None of us are thoroughly righteous, but every one of us may make hunger and thirst after righteousness the intense desire of our lives.

It will also be noted that reference is made, in this thirty-seventh psalm, that mercy and generosity go hand in hand with righteousness. One who is right in his relation to divinity and humanity must surely know that God in His providence, makes him the object of His special consideration. The best insurance against want and privation is a life spent in doing the will of God.

SUNDAY SCHOOL LESSON

February 8.

Peter at Lydda and Joppa

—Acts 9: 32-43.

Golden Text.—The prayer of faith shall save him that is sick,

and the Lord shall raise him up. —James 5: 13.

Two very important events are recorded in the book of Acts. Between the last lesson and this, the baptism of the Ethiopian eunuch and the conversion of Saul. Saul had been exceedingly zealous in the persecution of Christians and so the trials which began with the death of Stephen were greatly increased and the saints were scattered abroad everywhere. Peter, the spokesman for the disciples in Christ's time, continued to be their chief leader now that the church was in its formative period. We note that he was active in visiting the scattered heathen wherever they had taken refuge and his activity kept them in close touch with the mother church in Jerusalem. Lydda lay in the direction of Joppa, some twenty miles from Jerusalem. It should be noted that when it is stated that Peter visited the saints, the term is applied in a sense different from what it is now commonly used. We sometimes speak of a saint as someone who is sinless. This is not the New Testament's meaning of the word. There it is applied sometimes in a general sense, meaning one identified with Christ's flock. It should be understood as meaning a person set aside to Christ. None of us are saints in the sense that we are sinless, but every Christian thoroughly and consistently consecrated to Christ is a saint.

In the East there have always been numerous unfortunate and afflicted ones as there are now. The prevalent ignorance of sanitation and the medical science naturally accounted for much of this. However, with all of our boasted knowledge, even in our own times, few communities are without their quota of cripples and afflicted ones. As Christ made it the special task of His life to bring the consultation of His healing power to the sick, so the disciples took it upon themselves, as a natural duty, to help and to heal the sick and infirm. The healing ministry must not be thought to have been a function of the apostolic days alone. It is still, and always will be, the great task of the church of Christ, to use its powers for the healing, both body and soul. In Joppa there was one named Aeneas, a Jew with a Greek name, who was suffering from a form of paralysis. The Bible term palsy is but a contraction of the word. The healing of Aeneas, like that of many other New Testament characters, is recorded for our instruction and comfort: (1) Aeneas, a member of the church, was a cripple. We wonder how many members of the present-day churches, who have perfect control of their legs, are cripples, at least spiritually. (2) Peter came to this man. He sought him out. The church should look for those who need its holy ministrations and not only wait for them to come to it. (3) Peter had no virtue of his own to bring about the healing. Note his language, "Jesus Christ healeth thee." (4) The witness of this man had a wonderful effect—"all who dwelt at Lydda and Sharon saw him and turned to the Lord."

Not only healed cripples, but saved Christians are witnesses of power for our Christ.

The other incident of our lesson deals with an event in the city of Joppa, one of the oldest, if not the oldest city in the world. The character of Dorcas is one of the most inspiring, not so much for the brilliant things which she did, but because she faithfully performed her part with the means that the Lord placed at her disposal. She is referred to as a disciple. The word disciple means a learner and has a wider application than the twelve intimates of our Lord. We notice that her common name was Tabitha. We must remember that the book of Acts was written in the Greek language and that many names had to be given in the equivalent in that language. The fame of Dorcas rests chiefly on her good works and almsdeeds, but there was more than mere works in her career. She must certainly have been a woman of faith and her faith found expression in benevolence. Practical Christianity is always benevolent Christianity. We can always conceive of no real faith or love of God in the heart of any one who turns a deaf ear to the appeals of the needy. Let us learn from this incident that God notes the faithful service and sacrifices of those who love Him. Dorcas is never reported to have participated publicly in any of the public activities of the church. She is not conspicuous for spectacular giving. Perhaps she never made a speech but she is immortal for having done what she could with the means that God placed at her disposal.

The restoration of Dorcas to life is a miracle, but a greater miracle awaits all those who are faithful. They shall be called to immortal life.

DEATHS

Oberholtzer. — Elmer B. Oberholtzer, son of Amos and Mary Brendlinger Oberholtzer, was born March 31, 1874, on the place where he spent his entire life. On May 2, 1891 he was baptized by Rev. van der Smissen on confession of faith, and became a member of the Hereford Mennonite church. On February 7, 1899 he was united in holy wedlock with Cora Ehst who now with one son and two daughters, besides the aged parents and one brother, mourn the all too early and sudden death which was preceded by only 27 hours of illness, came as a great shock, not only to the immediate relatives, but to the entire community. Besides his daily activities as a farmer which he did with the utmost precision, he was a devoted father and husband. In religious activities he showed his interest by filling the position of organist in the church in the village near his home for more than twenty-three years. The end came on Dec. 27, at the age of 45 years, 8 months and 26 days.

On December 31st, the remains, after appropriate services at the house and in the church, were laid to rest in the Union cemetery at Bally, his pastor officiating.

Dirks. — The deceased, Benjamin Dirks, was born in Russia. Came into this country with his parents as a four-year-old boy. The Dirks family settled in Kansas for twenty-eight years. Sometime in 1902, the father, Benjamin, and three daughters came to Oregon, where the deceased has lived until death's angel summoned him to the great beyond.

While in Kansas, he cast his lot with the Lord and his church and, coming here, transferred his membership to this church, of which he was a faithful member until death.

Since the "flu" attack last winter, Benjamin's health was weakened in several ways. A complication of asthmatic,bronchial and heart trouble caused him severe sufferings toward the last, and brought the speedy end.

He has lived to the age of 50 years, 1 month and 22 days. He was laid beside his father and sister and brother-in-law. Sister Tillie is laid in the Warren cemetery. All the above preceded him in the last ten years.

He is survived by one sister, Mary, here; four brothers, John, Peter, and Jake in Kansas and Henry in Wisconsin. He was laid to rest on the 8th, S. S. Baumgartner giving words of comfort from the text I Thess. 4, 13-18.

CONTRIBUTIONS

CONTRIBUTIONS FOR THE WORK AND WORKERS' HOME, ALTOONA, PA.

Mrs. J. R. Toews, Mountain Lake. Minn., $10; Mr. H. H. Schultz, Mountain Lake, Minn., $5; Mr. Martin Franz, Mountain Lake, Minn., $5; Mrs. Linsheid, Mountain Lake, Minn., $2; A Friend, Mountain Lake, Minn., $10; Sarah Ewert, Mountain Lake, Minn., $15; Mrs. Friesen, Mountain Lake, Minn., $1; Mr. Vogt, Mountain Lake, Minn., $1; Intermediate, Bluffton, Ohio, $2; Mr. J. Wipf, Alsen, North Dakota, $50; Evelyne Wipf, Alsen, North Dakota, $5; Emil Graber, Alsen, North Dakota, $25; David Bartel, Alsen N. Dak., $25; Mr. H. Ringleman, Geary, Okla., $10; Mrs. Ben. Schmidt, Cordell, Okla., $5; Mr. Ben. Unruh, Avon, South Dakota, $5; Mrs. C. Unruh, Avon, South Dakota, $1; Mrs. C. Ewert, Avon, South Dakota, $10; Helen Kaufman, Freeman, South Dakota, $5; A Friend, Chicago, Illinois, $1; Mrs. J. Graber, Marion, South Dakota, $5; A Friend, $1; Charles Unruh, Freeman, South Dakota, $5; Mrs. Chas. Kaufman, Frecman, South Dakota, $5; Mrs. Ledthe, Avon, South Dakota, $1.75; Mrs. Anna Schultz, $5; The "Who Do Class", Trenton, Ohio, $10; Dalton Society, Dalton, Ohio, $15; Mrs. J. W. Wipf, Sunday school class, Freeman, South Dakota, $1.75; Mrs. John Dalke, Ft. Cobb, Okla., $6; Emma Dalke, ditto, $6; Carl and Helen Rupp, Moundridge, Kansas, $5; Mission Society, Mountain Lake, Minn., $25; Catherine Remple, Sunday school class, Mountain Lake, $8.67; Mrs. J. O. Koehn, from Mission friends, Mountain Lake, $53.75; "Mission Workers", Moundridge, Kansas, $2.50; "I'll Try Class", Deer Creek, Okla., $22.70; Rev. J. B. Epp, Pretty Prairie, Kansas, $10; St. John and Ebenezer women's class, Bluffton, $4.20; Mrs. P. E. Habegger, Berne, Indiana, $4.50; Mrs. Calvin Liechty, Berne, Indiana, $5; Levi Habegger, Berne, Indiana, $1; Sister Elfrieda Sprunger, Newton, Kansas, $2; Elma Sprunger, Berne, Indiana, $2; Mrs. Fred Sprunger, Berne, Indiana, $4.00; Miss Alina Sprunger, Berne, Indiana, $1; Miss Mary Unruh, Avon, South Dakota, $1; Sister Ida, Deaconess Hospital, Mountain Lake, $5; Rev. J. A. Ewert, Sunday school class, Hillsboro, Kansas, $15; J. A. Foth, Cordell, Okla., $15.00; Walter Foth, ditto, $10.00; Esther Foth, Cordell, Okla, $4; Henry Kliewer, Cordell, Oklahoma, $10; Two Mission Friends, Bally, $4; Quakertown Sunday school, by U. S. Stauffer, $3.38; Kate Reusser, Sunday school class, Berne, Indiana. $1.

Clothing, Etc., Received.

One box clothing, Lehigh Aid; 5 boxes cookies, Bluffton Ohio; 2 dozen. home-made balls, Sunday school, Levina Burkhalter; 2 girls' dresses by Mrs. H. T. Riemer, Holmesville, Nebraska; 12 books for the library by G. Weibe, Beatrice; 2 boxes, Meno, Oklahoma; 2 barrels, Goltry, Oklahoma; 1 box, Dalton, Ohio; 1 bag needle-work, quilt, Souderton; 1 box, Plumsteadville, Pa.; 1 box, Berne, Indiana; 2 bags, Emaus church, Whitewater, Kansas; 1 box infant wear, primary class, Berne, Ind; 1 box Christmas presents, Deer Creek, Okla.; 2 bags clothing, Moundridge, Kansas; 1 box underwear and clothing, Wm. Weibe, Beatrice; 9 dozen cookies, Wm. Weibe, Beatrice; one box clothing, Marion, South Dakota, by Abe Thieszen; 1 box Christmas presents, Junior Christian Endeavor, by Wm. Weibe, Beatrice; a Christmas box for a little girl, from Winefred Regier, Freeman, South Dakota; 3 boxes clothing, Ladies' Aid, Souderton, Pa.; toys and booklets, "Loyal Daughters" class, Souderton, Pa.; infant clothing, Mrs. Bixel, Sunday school, Bluffton, Ohio; 5 comforts and clothing, Sichar Aid, Cordell, Oklahoma; 1 barrel canned vegetables from the Bethany Sunday school, Quakertown, Pa.; 2 boxes of clothing, Quakertown, Pa.; 16 pairs of mittens, Sunday school class, by Mary Stauffer, Bally, Pa.; 1 comfort from Eicher Sunday school class, Noble, Iowa; 1 box cookies from Grace Sunday school, Pandora, Ohio; 1 box of clothing, two Sunday school classes, Newton, Kansas.

Gratefully acknowledged,

Elizabeth Foth.
Martha Franz.

NEWS OF THE WEEK

VOTE INDICATES TO COMPROMISE

New York, January 15. — Incomplete returns from fifty-three of nearly 400 colleges and universities whose students and faculty members voted yesterday on four questions concerning the peace treaty and league of nations, showed that out of a total of 41,889 votes cast, 22,643 favored any compromise which would make possible immediate ratification.

The wording of the proposition which generally was favored follows: "I favor a compromise between the Lodge and the Democratic reservations in order to facilitate ratification of the treaty."

The proposition favoring ratification of the league and treaty without reservations got 8,979 votes.

That in opposition to ratification in any form, 2,923.

That favoring ratification, but only with the Lodge reservations, 7,344.

The four propositions voted on were in brief:

1. Ratification without reservations; 2. rejection of the treaty and covenant entirely; 3. ratification with the Lodge amendments, and 4. a compromise.

Chicago, January 15. — Eight of twenty middle-western colleges in the intercollegiate referendum yesterday voted in favor of any compromise which would make possible immediate ratification of the peace treaty, and eight were in favor of ratification without reservations on amendments, according to incomplete returns compiled today. Three favored ratification with the reservations proposed by Senator Lodge and one voted in favor of a separate peace.

Votes taken at nine colleges and universities on the Pacific coast showed a plurality in favor of ratification with reservations calculated to retain for the United States broad control of its activities under the league of nations covenant.

In New England there was a decided preference for the compromise proposition which was shared generally by the eastern colleges. In the middle west the early returns showed a preference for the same proposition, while the votes were quite evenly distributed between ratification without reservations and ratification with the Lodge reservations for second place.

In the south reports from twelve universities and colleges showed a large plurality for ratification without amendments. Those favoring the compromise plan came next.

The intercollegiate treaty referendum committee is receiving telegraphic returns here from all the colleges.

U. S. INDUSTRIES ARE STILL SHORT OF FUEL

Washington, Jan. 20. — Although bituminous coal is being mined at a greater rate than at any time in four years, American industry is having a hard time to recover from the crippling effects of the recent strike, according to government reports today.

In some parts of the country steel mills have been forced to close for lack of fuel. Geological survey officials said the shortage would continue until manufacturing plants are able to build up a reserve. This may take several weeks.

A car famine is partially responsible for the fuel shortage. Railroad officials said today the car supply is rapidly being returned to normal. The car shortage is a result of the coal strike, they declared. During the strike it was necessary to send many cars to far western states with coal mined in the East. It is a difficult task to get these cars back promptly, it was explained.

INFLUENZA EPIDEMIC IN ARMY AND NAVY CAMPS

Washington, January 20. — Influenza has become epidemic among American soldiers at Camp Grant, Rockford, Ill., and the Great Lakes naval training station, Surgeon General Ireland, of the army, announced today. Smaller epidemics have been reported from Lovefield, Tex., and Ft. Sheridan, Ill., General Ireland said, and the disease is prevalent among the American troops in Europe.

The incidence of pneumonia thus far has been low, General Ireland said, and the type of the disease appears to be mild.

INDIANA VOTES FOR SUFFRAGE

Indianapolis, Jan. 17.—The Indiana legislature Friday voted to ratify the proposed woman suffrage amendment to the Constitution of the United States and thus becomes the twenty-sixth state to take this action in favor of granting to the women of the nation political equality with men. When ten more states have favored ratification the amendment will become a part of the federal Constitution.

The general assembly, called into special session by Governor James P. Goodrich, adopted a resolution for ratification of the amendment by a vote of 43 to 3 in the Senate and by a vote of 93 to 0 in the House.

INDIANA STATE SECRETARY DIED SUDDENLY SATURDAY

Indianapolis, Jan. 17.—Wm. A. Roach, secretary of state, of Indiana, died at his home here late this afternoon of uraemic poisoning. He was 45 years old, and is survived by his widow. Mr. Roach was ill just a week before his death.

Mr. Roach's illness is believed to have been the result of a slight attack of ptomaine poisoning suffered while attending a meeting of the national Republican committee in Washington recently. At that time, however, his condition was not regarded as serious and he resumed his duties at the state house immediately after his return.

HERE IS WHERE SOME OF YOUR MONEY WENT

San Francisco, Jan. 15. — Frauds involving many millions of dollars in connection with the building of ships for the government in Oregon, Washington and California, have been unearthed by government investigators, it became known today, when William H. Tidwell, special agent of the treasury department, was appointed chief assistant to the special assistant United States attorney-general, Bert Schlesinger, here.

It is understood that Attorney-General Palmer, on the strength of the scope of the alleged discoveries of graft in Pacific coast shipyards, has ordered the United States shipping board to hold up claims approximating $37,000,000 to await the outcome of the investigation.

The government according to information from authoritative sources, is alleged to have been defrauded of more than $1,000,000,000 through ship yard conspiracies working by the payment of false vouchers for sums that shipbuilders obtained illegally.

BRICKLAYERS ASK ONLY FOR MINIMUM WAGE OF $9

Sioux City, Iowa, Jan. 15.—Bricklayers of Iowa, in convention here today, voted unanimously to make the minimum wage scale in the state $9 a day. This does not prevent individual unions asking " all the traffic will bear." The convention called on Congress to limit gross profits of wholesalers and retailers.

"SOVIET ARK" REACHES HANGO, FINNISH PORT

Hango, Finland, January 17.—The United States army transport Buford, having on board 249 radicals deported from America, arrived here at 3 o'clock yesterday afternoon.

Alexander Berkman and Emma Goldman have declared that they will not remain in Russia, but will "return to America to save it."

INDICATIONS ARE THAT DUTCH REFUSE KAISER

The Hague, Jan. 20. — There is every indication here that the Dutch government will refuse the allied demand for extradition of the former kaiser.

The allied note, signed by President Clemenceau, of the peace conference, is reported to have arrived here, brought by a special courier from Paris.

There were excellent reason to believe, it was learned in official quarters, that the government will base its refusal on certain clauses in The Netherlands constitution and special treaties.

The Dutch reply probably will point out that Article IV of the constitution assures every person, whether of Dutch or foreign birth, the same rights of protection. This fact, it was said, probably will dominate the reply to the supreme council's note. The principle was established firmly by a law revised in 1886.

In addition, to conform with the law of 1886, Holland concluded treaties with France in 1895, England in 1898, and the United States in 1887, providing that every demand for extradition must be treated according to these treaties. The first condition is that the crime for which extradition is demanded must be enumerated in these treaties and laws.

DESCHANEL IS ELECTED PRESIDENT OF FRANCE

Versailles, Jan. 17.—Paul Deschanel, president of the chamber of deputies this afternoon was elected president of France by the joint assembly of the senate and chamber. He succeeds Raymond Poincare.

Deschanel received 734 votes.

Deschanel has long been a prominent figure in French politics. He was first elected president of the chamber of deputies in 1898, after a career in minor offices. He is a member of the French academy and the academy of sciences and has written extensively on political, and economic questions. He was born in 1856.

Versailles, Jan. 17.—Balloting for election of a president of France began here shortly after 2 o'clock this afternoon. Leon Bourgeois, president of the senate, presided at the meeting of the joint assembly.

Before the voting began, Briand, Millerand Jonnart declared they were not candidates, leaving Deschanel practically unopposed.

At 3:20 p. m. (10:20 a. m. New York time) there was every indication Deschanel would be elected on the first ballot. His friends asserted he would receive 630 votes.

When Deschanel's name was called he did not vote.

While the balloting was under way a large group of senators and deputies sent a message to Premier Clemenceau testifying to France's indebtedness to him.

FRENCH CABINET RESIGN OFFICE

Paris, Jan. 18. — The cabinet of Premier Clemenceau resigned today. President Poincare tonight asked Alexandre Millerand, governor of Alsace, to form a new cabinet. M. Millerand will give his answer at noon Monday. The outgoing ministry has been in office since November 16, 1917.

GREAT BRITAIN FACES NEW WAR

London, Jan. 15.—Before peace with Germany is a week old the British public has been brought up sharply against the possibility of another war.

Winston Spencer Churchill, secretary for war; Walter Hume Long, first lord of the admiralty; Baron Beatty, commander of the grand fleet, and Field Marshal Sir Henry H. Wilson, chief of the imperial staff, left London tonight having been hurriedly summoned to Paris for a consultation with Premier Lloyd George and other British officials there on important military and naval matters.

This summons is inevitably connected in the public mind with the semi-official statement published today calling attention to the threatening situation in the middle east as a result of bolshevik military successes, which have given the soviets virtual mastery of the whole of European Russia, for although it is not yet confirmed that they have entered Odessa, it is believed it cannot be long before they are in full possession of the coast regions in that vicinity.

By their victories the bolsheviki have obtained command of enormous supplies of food, raw material, coal, and rolling stock and other means of transport of which they were formerly in need.

Expert military opinion inclines to the belief that their next move will be an attack on Poland and the Baltic states, and Warsaw dispatches to the London papers already indicate that the Poles are fully anticipating such a move.

The semi-official statement issued at London today seems to indicate that the British government is more apprehensive of a move eastward, threatening India.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, JANUARY 29, 1920. No. 5.

IN MENNONITE CIRCLES

A meeting of the Home Mission of the Eastern District Conference was held in Philadelphia on January 23, when matters of vital importance were discussed.

Rev. J. Regier of Newton, Kansas, and Rev. John Lichti, of Deer Creek, Okla., were in Philadelphia on January 22, on business relating to the Emergency Relief Commission.

Rev. H. G. Allebach, of Quakertown, Pa., who was obliged to relinquish his work for a time on account of poor health is reported to be progressing nicely and is in good spirits.

Bro. J. von Steen of Beatrice, Nebr., who recently brought some information concerning the Peyote bean traffic among our Indians to the readers of The Mennonite, forwarded a copy of a bill introduced into Congress by the Hon. G. W. Norris, which is designed to prohibit the traffic in peyote, including its sale to the Indians, introduction into the Indian country, importation and transportation.

The Spirit of Truth and the Spirit of Error—a chart which by diagram summarizes and compares the principal teachings of Christianity and some of the present day religious systems. Side by side with the fundamentals of Christianity are placed the teaching on the same subject of Christian Science, Russelism, Mormonism, Spiritism, etc. A copy may be had free by addressing E. F. Grubb, 4900 Aldama street, Los Angeles, California.

Splendid addresses, interesting reports of church growth and a large attendance of local and out of town members and delegates marked the first quarterly conference of the Mennonite churches of the Blair-Bedford district, held in the local church on Saturday and Sunday. Rev. Jacob G. Snyder, pastor of the Roaring Spring, Pa., church, presided during the conference which opened last Saturday evening and closed Sunday. Reports brought to conference by delegates from charges throughout the district were very encouraging, indicating in every case that the church has grown extensively since the last conference. While delegates from all parts of the district were on the program, Attorney M. B. Kratz of Philadelphia and Rev. Geo. W. Price of Altoona were the principal speakers.

CORRESPONDENCE

Deep Run and Perkasie.—On Sunday, January 18th, Rev. Amos F. Martin of Lancaster paid a fraternal visit to Rev. A. M. Fretz, preaching for him at Deep Run in the morning and at Perkasie in the evening. Bro. Martin also gave the address, which was highly appreciated at the monthly union men's meeting, which was held in the afternoon in our Perkasie church. The visit and the messages were much appreciated. On February 8th Bro. Martin will conduct the services for our pastor at Bowmansville, thus relieving him of that lengthy Sunday afternoon trip.

The Ladies' Aid society of the Perkasie church has decided beside giving aid to the home church, to be also active in giving aid to the cause of home and foreign missions. Last year the society collected a large box of clothing for the Altoona mission, beside doing much for the local church. The readers will hear from these sisters from time to time. They, too, would be pleased to read in the columns of the Mennonite of other aid and mission societies. Communications from the various societies have a tendency to knit them closer together. The time of meeting is every first Saturday of the month. Our church and its various auxiliaries are getting ready to receive and entertain the General Conference here at Perkasie this summer. One evening is generally devoted to the Ladies' Aid and mission societies.

Wadsworth, Ohio, Jan. 20, 1920, Dear Readers of the Mennonite: —I feel that I owe it to you, as well as to those who have chosen me as correspondent for the church here, to let you know about the work being done; for I always enjoy to read or hear from the rest of the churches in the conference, so I suppose others are just as glad to hear from . A busy holiday season has just closed. One of the treats we were privileged to enjoy around this time, was a visit from one of our former pastors, Rev. E. F. Grubb. We were all glad to see him again. He stayed with us about a week. On the last Sunday evening he was here, he conducted a mission service, just as they did in the California mission. Verna and Melvin Krabill who are attending school at Bluffton, Ohio, also came home for a visit with their parents, bringing with them several friends. It does us good to be cheered by such visits. On Sunday evening, Dec. 21st, the Bluffton College Girls' Glee Club, rendered a sacred concert which was another treat for us; and they proved the good work Bluffton College is doing in providing spiritual enjoyment, especially for small congregations like our own. On Christmas night, the choir, and children of the Sunday school, gave a very nice Christmas program and I know we all went away feeling that it was good to have been there. A Christmas tree was decorated and lit with candles for the little ones for this service.

Beginning with Sunday, Jan. 4, and closing Jan. 11, we observed the Week of Prayer, by special meetings which were led by our pastor, Rev. M. M. Lehman; his sermons, on the subject, An Awakened Church, were a blessing and help to me and should be to all who heard them; and if they were not, I am sure it was not his fault. The prayer and song service that was a part of these meetings did much toward making them a blessing. Yet, I am afraid some went away determined to live without God the same as they have been doing; spending their time on worldly things. I may be looking too much on the dark side, but it looks almost hopeless to me, that these people will ever give up the world; for no matter how hard the minister and others try to reach them, they sit and listen to the gospel being preached Sunday after Sunday, year in and year out, and you can see very little change in them; but we cannot always tell by outward appearance, and so must not judge them, but it would be an encouragement to the minister and other Christian workers, to know sometimes that they have spiritually helped them. I do not believe we can always hide the light we have received from God and His servants and not be harmed greatly. It might be, if they could see the injury they are doing themselves they would tremble, if it is still possible to make them tremble; but with God all things are possible and that is my only hope. I could not endure and hold out until the end without it. There is so much to try us these days, that sometimes you feel like complaining but we would not be tried if it was not for our good and to prove to the world what Jesus can do for us. I often fail in this, but I am praying that I may get nearer to Him every day, for it is only in this way that we can show to others and make them believe it, that Jesus means something to us. I will close this correspondence now, with the request that you pray for me and the church at Wadsworth. We need your prayers, that we may keep true to God, and be a light to those about us, in showing them the difference in a church whose object is to save souls and please Christ by living according to the rules laid down in the Bible, and one whose object is to please and entertain people and get members.

Pearl Overholt.

West Swamp, Jan. 21, 1920. Dear Readers of the Mennonite: —A few words from West Swamp may please our editor and also be of interest to our readers. Again the Christmas season is over but we hope not its blessings. Our Sunday school festival was an occasion of rejoicing and a large audience listened to the exercises which were well rendered and a very inspiring ad-

dress was delivered by Rev. Snyder of the Quakertown Reformed church in the absence of our pastor who had to leave us just one week before Christmas.

The latest reports of Bro. Allebach's condition sound encouraging as he says he feels so good and is gaining both in strength and weight.

On January 4 we had the happy privilege to have with us the Bluffton College Glee Club and a full house greeted them.

Our yearly congregational meeting on the 8th of January passed off very agreeably with some changes in the Sunday school officers while the financial reports all fell on the cr. side.

Since our pastor left us we were regularly supplied by our young students and ministers of our fellow churches and we hope and pray that through the grace of God we can continue our work during our pastor's detention.

Our Y. P. C. A. at their last business meeting appropriated a small amount of its funds to provide a few Christmas dinners to several shut-ins. Gave it in charge of the Mission Committee which bought and delivered the things on Christmas eve which were received by all with the most hearty thanks.

Allen Bleam, correspondent.

HUTCHINSON HOME MISSION PROGRESSES

January 4th, 1920.

"A Happy New Year" as greeting to all readers. I shall try to write a few lines for the Mennonite today. On account of the work connected with the building of the church here I have neglected my writing just a little. Blessed hours and experiences during the past year have been ours. Our meetings have been well attended. One dear mother joined our little group here but, the Lord knows why, after but a few weeks she was called to her heavenly home. She was a very active worker in the Sunday school as a teacher of a girls' class. Her two daughters, 14 and 7 yrs. old, come to Sunday school regular every Sunday. A few Mennonite families have moved to this city so our meetings are growing in number from time to time. During the three months before Christmas the average attendance, Christmas eve included, was 47. A Mennonite family was excluded from the old order Amish Mennonite church because the young man dressed too modern and shaved, etc., was very glad to find us here. They intend to join our church in the near future—may the Lord help them so. This young man told me that a number of the Amish families here were swinging loose from dress, etc. and were dissatisfied with their church and that he would tell them that here in Hutchinson they would find a Mennonite church that would allow shaving and automobile riding. If in the coming years the Amish Mennonites who live all around Hutchinson in large numbers should come to our services our little church will soon be too small.

We are glad, indeed, and with gratitude toward God as we see our little church here approaching its completion. On account of the early winter the work has made but slow progress of late. All is ready for the plasterer now. Very encouraging, indeed, was that so many volunteers came here and helped in the work. Others who could not come and take active part in building sent in a few dollars and were thus represented. Even our little Sunday school here, to our surprise and the honor of Him who accepts the widow's mite, on one Sunday contributed a little more than $100 for their church here. Two little girls brought their three little red pennies, yet they gave more than many possessing great wealth have given. How we hoped to have our new church for Christmas, but the early winter and other conditions made it impossible. However, just before Christmas, the windows of the basement arrived, so we had a place at least where we could meet on Christmas eve. A few chairs and planks served as seats, three oil lamps and one lantern as well as the candles on the tree illuminated the basement. So we had a real old-fashioned Christmas program which all greatly enjoyed. It was a taste of what our feelings will be when our new church will be finished and we will have our meetings as we would like to have them. 83 children counted in, were present on Christmas evening for the program and about 20 others could not come on account of sickness and other reasons. All honors to Him who made it possible for us to celebrate Christmas. Clothes, money, etc., contributed by sewing societies of the Halstead church, Halstead, Kan., Bergthal church, Pawnee Rock, Kans., Emmaus church, Whitewater, Kans., Mission sewing society, Mt. Lake, Minn., cookies from the Johannesthal sewing society and a "Young Girls' Society" of the Hoffnungsau church, Inman, Kans., as well as many contributions of individual friends made it possible for us to give every one present a little package even if only an apple and a few cookies. Our heartiest thanks to all who helped us along by contributing so freely including those who remembered us personally with a kind Christmas gift. Not the gift alone but the fact that friends are thinking of us encourage us in the work.

I am sure the readers will soon read more about our work here as the new church will soon be dedicated. Asking for your prayers in behalf of this work.

With greetings,

H. T. Unruh.

OUR WOMAN'S WORK

HOW THE CHILDREN HELPED

Some time ago as I was looking over the boxes of clothing, scrap books, etc., which Brother and Sister Penner had received for India, I asked about some boxes that contained little childrens' dresses, scrap books, balls, dolls, and such things, and Mrs. Penner explained that these were sent by Sunday school children. I was interested and asked for the names of the teachers of these classes. The following letters from two of the teachers should bring encouragement and new ideas to many other teachers for work with their classes. At the same time I received a number of letters from these little pupils, and I am sorry that I cannot print all of them but our columns are too small. Several of these children's letters follow, and perhaps we can print the others some other time. It is a great work to get the little children interested in working for our foreign mission stations, and it will certainly bear fruit in their lives as they grow up. May many teachers follow the examples of these. We would be glad to hear from other teachers who are training their pupils in mission work. Kindly send your letters to Anna G. Stauffer, 2125 Manitou Ave., Los Angeles, Cal.

Dear Sister in the Lord:—This is Thanksgiving day. In the forenoon we attended church, and it was the children's day when the children put their offerings in a plate which Elder P. H. Unruh held in his hand, as they passed him. Such a procession through the church is very pretty. The children mostly earn these offerings themselves by helping their father and mother, or by gardening, raising chickens, gathering bugs from the plants, hunting eggs, and so on. On account of the cold weather there were very few present today, and therefore the total offering was but small, $188.90, but the rest will bring their offerings the next Sunday. The collection of the older people was not announced today.

You asked for letters from my class. I told them about it last Sunday. They were very attentive and those that are able will write a letter. I received the impression from you that you thought the task would be very hard, but the children did not shrink from it and will try to write the letters. They are all dear girls, and I pray the Lord I may meet them at His right hand in heaven. They have worked diligently for the mission for two summers, besides helping their mothers; and they have done very much work in which the mothers, of course, helped them along although some have many small children. One girl sewed as many as eight little dresses, another seven, another five. They have really brought a sacrifice, and they brought unto the Lord Jesus and He will reward them. I told them of Martin Luther, how one time he wanted to give something to a poor man who was almost naked and had nothing; so he took a knife, cut off a corner of his coat and covered the poor man's back with it. With deep gratitude the poor man went his way. In the night Luther dreamt the Lord Jesus stood beside his bed and had the corner of Luther's coat over His back. Luther looked up and recognized it. Then the Lord Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Matt. 25:40. All this is very interesting to them and they are very attentive, but it must be wrought out by prayer. The work among the children is very beautiful. Today again our dear elder made it very impressive that "their angels do always behold the face of my Father who is in heaven," (Matt. 18:10), and that the children are a gift of God, and that they have often touched and softened a heart by their innocent questions and answers. Yes, I have learned much in these years while together with the children, and it has been a real pleasure to me. Their answers are so childlike, so humble, their looks so pure and so friendly, and they are so sincere when they ask questions. They study their lessons well, in spite of all their school work. Besides this, they are reading the New Testament through, for which I will give them a small remembrance. Some take their Testament along to school and read it at recess or whenever they have time. At Christmas they bring me a poem with a little present which they

have made themselves. I write this to the glory of God, for it is He that puts it into the hearts of the children. The Lord be with you.

Mrs. Helena Warkentin.
Hillsboro, Kans.

Dear Friend:—Although we are strangers and may never have seen each other, yet we are all workers in the vineyard of the Lord. So I will try to answer your letter. The children are happy when they are able to give something, and I think it encourages them to give more if they start when they are young. The parents should do the same. You asked whether the children would write something. Some have written. They are very small, only from four to eight years old. It is pretty cold today and there were but ten pupils in the class; if the weather is real nice we have as many as sixty-five. It is a pleasure to work with little children; they are often so innocent that we can learn a great deal from them. Greetings,

Mrs. D. H. Schmidt.
Goessel Kans.

Dear Friend: This is my first letter. I am six years old. I have three sisters and two brothers. I go to Sunday school where we learn of Jesus. My Sunday school teacher's name is Mrs. David Schmidt. We have gathered clothes for the poor children. I must close for this time.

Abram Neufeld.
Canton, Kan.

Dear Friend:—Our Sunday school teacher told us last Sunday that we should write you a little letter. So I will try to write. I am seven years old and am going to school. I am in the primary class in Sunday school. My mamma made the little dresses for me which I sent you. I have learned some beautiful verses and here is one of them: "There is joy in heaven over one sinner that repents."

From your little friend,
Theodor Pankratz.

Dear Friend:—Greetings. As we have been asked to write a letter to you I will do so. You asked how we came to send little dresses to India. Our dear Sunday school teacher, Mrs. Warkentin, asked us girls whether we wanted to make dresses for the poor children of India. I asked my mother, and she gave me permission. But I could not make them myself, so my sister made them for me. The collection on Thanksgiving day given by the children was $188.90.

From your friend,
Justine F. Duerksen.

"LOVE ONE ANOTHER"

John 15:12.

A Parable.

By Valdo Petter.

(Continued)

"Supposing that the old time Christians had had every opportunity to know what perfect love is, and still had not adopted it: that would have been no justification for you to follow their example. When Luther began the reformation, why did he not consider all the past centuries testifying that the church had carried on in such and such a manner, and therefore should continue thus to the end of time? He did not concern himself about the past years of Christian testimony which was not according to the new light he saw, and which he knew was not conforming to Christ's wishes. He fearlessly made a complete change in the church's corrupt ways. Any clear-minded, unsuperstitious person can understand that this reformation was according to the desires and teachings of Christ.

"But the way you speak, if your argument amounted to something, then the reformation had been contrary to Christ. Furthermore, your argument contradicts itself. In upholding the reformation against another, new reformation, you would have to say: 'What about the four hundred years testifying that all true Christians lived according to the reformation; a reformation that was started against the fourteen or fifteen hundred years of testifying that the church lived according to a certain way?' You see the result? An absurd statement.

"You are wise, you human beings, but I am wiser. Perhaps there is another puzzling question for me to solve?"

A soul replied in a weary whining way, saying: "Your arguments sound very good. But in spite of your calling it noble, and all sorts of fine names, it looks to me as though Christianity meant for a person to go around with a long face, never smile, never enjoy life, always thinking of entering heaven and avoiding hell, and how wicked are those who go to war, and keeping aloof from all that has to do with war. I suppose that it would be worthwhile to live that way, but it is a queer way. Christianity is thus a melancholy sort of religion which permits only to have thoughts in heaven."

This soul had evidently forgotten where he was, and that he was no more an earthly person.

"If I were you," answered Satan, "I would be melancholy now. I would wear a long face and never smile at the present time. You must have had so much crepe wrapped around yourself that you failed to listen to my talking, or you would not be so pessimistic about Christianity. But I am glad you brought up the question—anything, just so it proves to you that God is right and you are not. You are a man who blindfolds himself before entering an art museum, and then complains because it is the dullest place he ever went into, and wonders how anybody could find it interesting.

"It is my religion that makes people never smile and always be unhappy, not only on earth, but through eternity. My children may seemingly be joyous, but it is only for a time, and it is a tin can joy in comparison to the deep, eternal joy of a Christian. My children cannot understand about the Christian's joy because they never had a taste of it. They have no idea what real joy is, because only a child of God can experience it.[12] To them it is like playing a classic piano solo for a chief of some savage tribe: he calls it mere noise.

"There is no joy like the Christian's joy. He has no fears, either for this life or for the next one. Did you not know this: These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. Rejoice in the Lord always: again I say, rejoice. Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."[13]

"If you had truly followed Jesus, you would have known what this means to the heart: 'Jevovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul....Surely goodness and lovingkindness shall follow me all the days of my life. And I shall dwell in the house of Jehovah forever. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.'[14]

"Yes, Christians are happy. A man going about with a sanctimonious air, thinking of how wicked others are, how wicked are those who kill, and claiming to be a Christian, is a fake and a liar. A Christian is not to think how wicked others are and how good he is. He must consider that in himself are the seeds of as great wickedness as any one else is capable of committing. He is made out of the same dust as the next person, only the next person may be getting into the mire, and it is his business to try and pull him out by telling him how bottomless it is, how treacherous his position is; instead of throwing clods of mud at him in order to sink him deeper. If the person is stubborn, it is the Christian's sacred duty to warn him, even with sharp words; not because he wishes to abuse the unfortunate one, but because he wishes to draw him safely out of the bottomless mire."

Satan waited a few moments for this answer to take root in the minds of the souls, then he continued the discussion by asking,

"What is next?"

A soul sitting on the front row had something to say this time. He spoke as follows: "In general, the way you have talked all evening about the inconsistency of Christianity, one would get the impression that there are almost no true Christians on earth, that they are all more or less corrupt. And really I do not remember of seeing many good ones like you speak of. Therefore Christ's teachings have been a failure altogether all."

"A failure, were they?" replied Satan scornfully, "Do you judge every Christian on earth by yourself? Do you think that they are all as corrupt as you are? I am talking to a group of Christians who were failures, therefore you receive the impression that all are like you. Did you think that I had the Christians of the whole world gathered here? Have I not told you that this was an unusual regalement for us?

"Remember that there are many true Christians who come up to all standards of Christ. They are not so noticeable to the world as the failures are. If a machine is well oiled and runs smoothly, without much noise, all is well and it is not noticed. On the contrary, if it is out of order, it makes an unusual racket and is noticed at once.

"If you could but see all the quiet spirits who have the Bible as their best companion, and search in it daily with a heart full of peaceful joy, knowing that Jesus is with them! And often, during hard trials, when they become in spirit as helpless little children, the great Physician puts his cool gentle hand on their feverish foreheads,

(Continued on page 4)

[12] John 14:17, 27. I Cor. 2:10-16.
[13] John 15:11. Phil. 4:4. I Peter1:8.
[14] Psalms 23:1-2, 6. Philippians 4:7.

THE MENNONITE

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EDITORIAL

The commission of Christ to the church was to win the world. Winning the world for Christ is unlike any other conquest in that the thing won gains its greatest blessing and glory in becoming a trophy. The church wins by service. When Jesus, the Master of all, set the example of humble service, He implied thereby that His own could do nothing more glorious than serve. It almost seems, in the light of history, to be an absurd thing for anyone to ask, has the church rendered the world a service? Surely the rottenness of the Roman Empire as is was in the early days of the church needed the tonic of a pure spiritual movement such as Christianity to save it, or rather humanity, from a depravity that was all the more revolting because it possessed the refinement of a so-called civilization. Although old political institutions tottered and fell before the victorious march of a new-born world religion it was given something infinitely better in the shape of a civilization in which the religion of the Christ had a dominating influence. During the Middle Ages, when the pendulum swung back and the world moved in the direction of darkness and superstition, arts, science and education were preserved by the church and came into their fuller development after the Reformation. No one with the slightest appreciation of the meaning of history can deny that the church is really the salt that gives a keeping quality to the things worthwhile in the world. In modern times the reform and humanitarian endeavors of society owe their inspiration to the church and its gospel more than anything else. The emancipation of the slave would never have occurred except for the atmosphere of liberty and freedom that always develops where the gospel is preached. The same may be said concerning equality for women, the conservation and protection of the rights of children. Temperance would be improbable and absurd, divorced from Christianity. The idea of a world at peace and nations settling their differences without resort to arms is one that could only occur as men knew the ideals of the great Prince of Peace.

Having thus in a general way slightly touched upon a very few of the many great things the world owes to the church we are still confronted with a question: What is the church doing for the world today? Unsympathetic critics find occasion for unfavorable comment because of the many differences in creed and the inconsistent lives of many Christians. But this is beside the mark, since the fact remains that since the earliest times it was only in the church that true ideals of life and faith were fostered, and we doubt whether any of the critics of the church would want to make a deliberate choice of a churchless community for their permanent places of abode. We take it for granted that every Christian regards the church's greatest usefulness in its function as a soul-saving institution and we believe unquestionably the greatest good the church does for the world is in giving it the gospel of salvation, nevertheless charity, benevolence and institutions devoted to the service and care of the helpless and the miserable are here as useful servants of humanity because the church exhalts the character of Jesus and urges all men to imitate Him.

We bring the question closer to ourselves when we ask, "What does our own church do for the world?" It fills its highest mission when it strains every effort to bring all those whom it can reach to give themselves to Jesus Christ and follow Him as Lord and Master. With such an ideal every member of the church will do his or her utmost in every Christlike service that Providence makes possible. A splendid new church building costing a fortune does this much for the community; it raises the price of real estate, makes attractive the corner upon which it is situated and attracts investors to the community, but all that fades into insignificance when compared to the influence of a godly life in any circumstance. In the last analysis the answer to the question, What is the church doing for the world? is to be found in the answer to another: "What is your life as a Christian doing for Christ in the world?"

"LOVE ONE ANOTHER"

(Continued from page 3)

smoothing back the contrary hairs. Then it is that they experience happy contentment and carefreeness such as the world never dreams of, for they have cast all their cares upon Him in prayer.[146] If you knew of all this, then you would never say that Christianity was a failure, or that there are practically no real Christians.

"Now that you do know a little more about the matter, does it not make you wish that you had put your trust in the wisdom of God instead of in your own? Of course it has more earthly honor to it to come home and tell how you fought and destroyed the enemy than to have all this joy I have been telling you of. However, your ideas of life suited me very well before you died—but now I want you to have the correct ideas.

"Are you through with your problems?"

"It is all very nice to talk about refusing to kill," said a soul rather bruskly, "but some people must do it in order to protect the country. Any nation that is of importance cannot do without such persons. Should we let others do this in our stead so that we may escape hell and still have our country? Is that what we must do to be true Christians?"

"You speak grandly for a man on his way to hell!" explained Satan. "You reason things out like a servant. This evening has proved again how stubborn and blind those are who do not want to see. You claim that some persons must be men slayers. You need not fear that if you are not a man who kills, there will be nobody to do such work. There will always be enough persons ready and anxious to be in the killing profession when a war starts. Because some people do not want to know better than to be saloon keepers, is no reason why you should become a bar tender when you know enough and really wish to be a banker. If you think that you must go to kill in war as long as some 'must' go, then you can keep on going till the coming of Christ. He says that the world will continue in sin till His coming, as the people did in Noah's time till the flood came and destroyed them all.[147] He also says, speaking of the last days, 'And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.[148] What He says is true.

"I repeat that if you want to do as the world does as long as it is necessary, or you 'must' for any reason, then you will never be a Christian. You could have discovered that in the Bible, for it says, 'But evil men and imposters shall wax worse and worse, deceiving and being deceived.'[149] Perhaps you thought that in time the world would become better, and you would become better with it. But the world is continuing to grow worse as surely as there is a heaven and a hell. He who does not believe this is going through life with his eyes and ears closed.

"Your question almosts asks if preparedness is not an absolute necessity, therefore, I will say a word on that subject. I suppose you would contend that preparedness is just the same as putting a roof on your house to keep out the rain. But if you enlarge on this argument and follow out the reasoning of what preparedness implies, instead of putting a shingle roof on your house, you should build it under a water fall in order to keep the rain from coming in. The only peace guarantee would be a universal adoption of Christ's teachings, not an exchanging of lead and steel with powder behind to hasten the exchange.

"Nevertheless, preparedness must always be, and will always be. I want it so. Without preparedness there could be no war, therefore every nation must have it. As long as there are worldly people, just so long must there be preparedness among them. But Christians are true brothers to one another, even though they may belong to different nations. Therefore they need not think of killing each other or anyone else. The wicked must guard and watch one another; and they must have as much militarism as possible in order that they may protect themselves from themselves. It is the way of the world, and it cannot change. I taught it to the world. God allows it as a sort of curse upon them for their wickedness.

"As for the last part of your question, that may sound very reasonable to many. But it is only a foolish question that need never have troubled you in the least.[150] God has a far greater mind than you do. He knows how to arrange all things in a

[146] I Peter 5:7. Phil. 4:6-7.
[147] Matthew 24:37-39.
[148] Matthew 24:6-7.
[149] II Timothy 3:13.
[150] II Timothy 2:23. Titus 3:9.

just manner. He will decide what to do with those who were sent to hell because they had to go to kill in your stead! Do you not know, you fool, that outside of theory no one actually goes to war in somebody's stead, in the way that you argue?

(To be continued)

MISSIONARY WORK

I need not go to India,
To China or Japan;
To work for Jesus here at home,
I'll do the best I can.
I'll tell of His great love to me,
And how I love Him, too;
And, better far, I'll show my love
In all that I can do.
I'll be a missionary now,
And work the best I may,
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea,
My offering, too, I'll send,
And do all that's in my power
This great, bad world to mend.

LIGHT ON THE TONGUES MOVEMENT

Rev. Sam. E. Polovina.

In dealing with the people who claim to have received the "unknown tongue," and looking at the results of it, I have been persuaded to write a few lines to papers and tell them of an incident that happened in one of our cities in Southern Illinois:

Some time ago the people known as the Tongues folks were carrying on a meeting and claiming they were receiving the gift of unknown tongues, and that they could speak foreign languages. As I am a foreigner myself, and speak six languages, I desired to be in one of their meetings and see if they got the gift of any language that I could speak. So I went to their meeting and took a front seat that I might be sure to hear what they spoke, but to my surprise they never spoke the sound of any language I ever heard I have heard numbers of languages in my travelings through Europe and Asia, and have heard and seen many different nationalities of people, but I have never heard such jabbering as that before in my life.

But to investigate more thoroughly than that, next day I went and gathered several more foreigners, those who could speak a number of languages. Eight of us boys spoke twenty-five languages. I told the boys just what I wanted them to do. I told them to be sure to watch when they begin jabbering and see if they could catch just one word in any language. So that night we went to their church and took the front seats. After they had a few songs and prayer, they had a testimony service before preaching and they also had a man who claimed that he had received the gift of interpretation, and could interpret everything they said when they spoke that "unknown tongue."

They began to testify in the English language, but soon turned to "jabbering." Then when one would get through with his "unknown tongue" this man, who claimed to be an interpreter, would tell them what they had said and what tongue they had spoken in. And, behold, the first interpretation he made he lied. He told the man that he spoke the Russian language, and I knew that he did not, because I can speak the Russian language just as good or possibly a little better than he could English. But I never said anything and let them all testify in that "unknown tongue" and let him interpret, and he interpreted them one by one and told them they spoke in different foreign languages. So it happened that every language that he said they spoke in one of us boys knew, but we failed to catch one single word.

So when they had all finished testifying, I arose to my feet and began to testify, saying in the English language, "I love to praise God's name for saving and sanctifying power." Then I changed right into my language and quoted a part of the 3rd verse of the 3rd chapter of John, "Zaista zaista ti kazem: ako se ko nanovo ne rodi, ne moze vidjeti carstva Bozijega." Then I turned to him and asked him what I had spoken and in what language. And he told me that I spoke in the French language and that I quoted the 19th chapter of Acts and 2nd verse, "Have ye received the Holy Ghost since ye believed?" Then I said to him, "Brother, that is the biggest lie you ever told since you came into this world. I quoted part of the 3rd verse of the 3rd chapter of John, in the Austrian language. Not only this testimony you misinterpreted, but every testimony that was given here tonight." Then he said to me "How do you know?" I said to him, "There are eight of us boys here who can speak all these languages you refer to. We are willing for you to take us before any consul and let you find out that we can speak these languages if you don't believe we can."

So when the old boy saw he was up against it, he left the country. Never did he show up again in Southern Illinois.

As he left the mission a lady jumped up and said to me that she could speak every language in the world. Then I offered her $20 if she could only tell me how many languages there are in the world and she was not able to do it. You see that what he did was of Satan. So be careful who you endorse—Selected.

THE C. E. TOPIC

February 15.

What Prayer Will Accomplish.
Psa. 34:1-22.

Prayer is both an opportunity and a duty. It is the way by which the humblest child of God may come into august presence of his Lord and Maker and enjoy the intimate fellowship of His presence. Through it all the machinery of Providence is set in motion for his particular benefit. Great men and women of God have been those most frequent in prayer. We differ in talents and abilities and therefore some can do what others cannot, but in prayer the greatest things are possible to all who pray. Prayer is a duty because it is commanded, because through it we may do the most for ourselves, for others, and for the kingdom of God. There are public prayers and private prayers. In the public prayer the multitude join hearts and voices in expressing the desire for blessings. In private prayer the one who prays uncovers his soul to the scrutiny of God's all-seeing eye. The one who is consistent in his private devotions and finds great pleasure in the prayer closet is also the one whose delight is in the fellowship of the saints when they draw close to God in prayer.

We have yet to meet the person who delights in soul-communion with God who does not long for the house of God as the hart does for the water brooks.

A great writer once said that there is more accomplished by prayer than the world knows aught of. Naturally we turn to the Bible for conspicuous evidence of what can be accomplished by prayer. These incidents are recorded for our edification and we cannot afford to miss the opportunities for studying them in order to ourselves become proficient in prayer. Prayers of men like Abraham, David, Solomon, the Apostles, and other Bible characters reveal to us attitudes toward God that we should be in a position to appreciate. Above all, every Christian should make the prayers of our Lord the special and continual subject of meditation and study.

Prayer is an attitude and the result and the expression of a life of piety and devotion, it is more than just asking God for something. It is a communion with Him and the more it is practised the more we become like Him. Any observer of the lives and conduct of men can see in the life of the praying man and woman what prayer accomplishes. It may give that one very little of what the world regards its good things, but it also gives a distinction which nothing else in the world can give because the most casual observer will take note that such a person has been with Jesus. We have known men and women who were poor and afflicted, perhaps more than the common run of people, yet there was a sanctity about them which was worth more than any material benefit because they were accustomed to much praying, and it showed in everything they did and were. To our mind the greatest accomplishment in prayer is not the securing of ease or comfort or the removing of life's crosses, even though prayer does sometimes remove these, but in the making of a life so submissive to the will of God that it will cheerfully and readily say in the presence of every emergency, "Thy will be done." We are so much in the habit, in our prayers, in asking God to remove our ills, take away our cares and give us success in our undertakings that it does not often occur to us to ask Him to lay the cross upon us. Paul tells us to present our bodies a living sacrifice as a reasonable service and in such service there is the possibility of greatest accomplishment. We recognize it to be a law that the best things must come to us through suffering. May it not be that the reason that we have accomplished so little for God in our lives lies in the fact that we have suffered so little. But we must not slight possibilities of realizing our fond hopes through prayer, that is, of course, if our hopes are consistent with the will of God. God wants us to have sound bodies and too frequently, when physical ills overtake us, we trust the doctor for the cure more than we do our God for the healing. In our church work we lay great emphasis upon hustle and work, both of which may be prompted by a spirit that desires to build up the kingdom of God, but prayer is more important by far than all the practical efforts we are in a position to put into the work.

One of the sole trying experiences of every worker in the kingdom of God is the lack of harmony and unity which so frequently marks the church of Christ. It comes from neglect of prayer. Harmony must exist

where everyone prays and prays right. "That they all may be one", is more than a hope. It must be a prayer and a prayer of the church and prayer of everyone.

THE S. S. LESSON

February 15.

Peter and Cornelius.

Acts 10:30-48.

Golden Text.—The same Lord is Lord of all, and rich unto all that call upon Him.—Rom. 10:22.

We notice in a number of instances in the New Testament that among the Roman masters of the country there were those who were not only impressed with the beauty and purity of the Jewish faith, but accepted it and became proselytes, for example, the Centurion of Capernaum and the other Centurion mentioned in this lesson. It is a matter of regret to observe that, while there were such noteworthy examples of piety among proselytes, many of the Jews themselves were hypocrites. Not only was Cornelius a Roman, but he was an officer of distinction as well. Religion is not a monopoly of either high or low, it is for all who sincerely desire to do the will of God.

Hitherto the Christian faith had been limited in its efforts to Jews of the better spiritual class. Had methods continued in that way, Christianity would have remained a mere Jewish sect. But the great commission was to all the world and, sooner or later, the door of the great Gentile world had to be opened. This opening then occurred in the case of Cornelius. God never institutes a great movement without first preparing men for it. The Wesley brothers were prepared to inaugurate a great world movement in the pious atmosphere of a humble parson's home. When God designed to give the world its great religious reformation He first sent a child into the home of the poor miner, Hans Luther, to be prepared to go forth as the great Martin Luther, the champion of a new era that was to shake the old institution to their foundations. The crude log cabin in which Lincoln was born was destined to be a mighty factor in giving the world a character of sublime importance. So too, God prepared both Peter and Cornelius for the part they were to have in instituting a new era in the church. Both men were especially prepared by a vision. The vision that Peter saw was intended to remove the natural prejudices that Peter, in common with all other Jews, had concerning association with Gentiles. In taking up the life of Cornelius we observe that he was a person who deserved particular credit for the devout life he led, considering the limited training and knowledge he possessed. He was one of those who did the best he knew how with what God gave him and God did for him what He does for all those who do their best. He gave him more. A faith that follows God step by step is one that is always bound to lead one higher and higher. Cornelius told Peter of the vision that came to him in prayer. Visions characterize many lives, indeed "where there is no vision, the people perish." The visions that prayer brings are not only the sweetest but the best of all. We might say that where there is no prayer there can be no worth-while vision. In the second verse of the lesson we have God's message, it commends Cornelius for both his prayer and his alms. It is a case of faith and works going together. "Faith without works is dead", but works alone have no saving quality. Though an angel brought him a vision Cornelius had to do something for himself. He had to send for Peter. God seldom does for us what we are in a position to do for ourselves.

Had the attitude of Cornelius, no doubt an aristocrat, not been right he would probably have hesitated, to have sent to a tanner's house for some one to help him, but as Peter had to learn that God makes no difference between Jew and Gentile, so Cornelius had to learn in the beginning that God neither makes differences between rich and poor. It was sort of a humiliation but none of us are fit to become useful servants of God until we know how to humble ourselves. Peter indeed rightly expressed it when he observed that God is no respecter of persons. The whole missionary spirit of the church must come through a realization that in every nation there are those to be found who fear God. Peter then continues to lay down the fundamentals of the doctrine he and his fellows set out to give to men. The only saving message that can be given to a lost world is that of the atonement made on the cross by the Son of God. A gospel without the cross will never save a single soul. Some time later another apostle wrote to a Gentile church that he was determined to know nothing among them save Jesus Christ crucified and resurrected from the dead. Next to the atonement comes the doctrine of the resurrection. Peter could refer to himself as one of the witnesses to that notable event. The resurrection is our greatest comfort, really, to the saved person it means more than a continued existence; it is the assurance of an everlasting joy in the presence of the Lord. The next point in Peter's address laid emphasis upon the coming judgment with its eternal rewards and punishments. He also appealed to prophecy for his authority for preaching Jesus Christ. Every saint finds assurance and edification in the prophetic utterances that refer to Jesus. The Holy Ghost appeared as a witness of the regularity of the proceedings. That to which the Spirit of God gives witness, we may rest assured, is the will of God.

MARRIAGE

Meyers-Mill.—On January 3, 1920, at Perkasie, Pennsylvania, by Rev. A. M. Fretz, Clayton Meyers and Mabel May Mill.

DEATHS

Landis.—In Quakertown, Pa., on January 10, 1920, after a lingering illness of seven months, Emma, nee Moyer, wife of Henry M. Landis, aged 63 years, 2 months and 16 days. The deceased was a daughter of the late Peter A. Moyer, for many years deacon of the Springfield church, and his wife Margaret. Services were held on the 15th in Bethany church, by her pastor, A. M. Fretz, assisted by Bro. Reed F. Landis. Interment in Union cemetery.

Harper.—The remains of Silas Harper, 78, were brought to Wadsworth, Friday, January 2nd, from Sandusky, where his death occurred New-year's morning. He had been in feeble health for some time and gangrene necessitated the amputation of both legs, the shock of the second operation causing his death. His nearest surviving relative is little Mary Alice Harper, daughter of Mrs. Milton Fritchman. Funeral services conducted by Rev. M. M. Lehman were held Sunday afternoon from the Mennonite church with burial in Woodlawn.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION FOR DECEMBER

For Germany.

D. J. Driedger, Horndean, Man., $15; Marie Muller, deceased, Marion, S. D., Alfred P. Waltner, $200; G. J. Nickel, Hillsboro, Kansas, H. Riesen, $15; Sichar cong., Cordell, Okla., J. W. Schmidt, $13.38; Meun. cong., Pratum, Oreg., S. S. Baumgartner, $45; Bethel church, Inman, Kansas, J. J. Pauls, $104.05; Bergthal ch., Corn, Okla., P. L. Heidebrecht, $20; A. S. Heidebrecht, Hydro, Okla., J. Lichti, $12.50; Menn. Sunday school, Inman, Kansas, Otto C. Balzer, $90; by H. P. Unruh: Abr. B. Boese, Avon, South Dakota, $37.50; Mrs. Tobias Ratzlaff, $20.00; Rudolph Riesen, Hillsboro, Kansas, $30; John J. Boese, Vona, Colo., $20; Anonymous, $10; J. J. Schmidt, Goessel, Kans., $5; John Ulrich, $1; Mrs. Katharine Peters, Hillsboro, Kansas, $16.92.

For Galicia and Poland.

Sunday schools, Eastern District conference, Franklin K. Moyer, $907; Abr. B. Boese, Avon, South Dakota, $37.50; Mrs. Tobias Ratzlaff, Avon, South Dakota, $20.

For Where Needed.

Christian Wirkler and family, Los Angeles, Cal., $20; Interest for December, $18.19; J. P. Waltner, Pretty Prairie, Kansas., J. B. Epp, $20; Hoffnungsau church, Buhler, Kansas, J. F. Siemens, $257.05; Sunday school Chicago mission, C. A. Lehman, $54.66; C. A. Hirschler, Donnellson, Iowa, $10.

For War Sufferers in Europe.

Sunday school, Pretty Prairie, Kan., Jacob G. Graber, $130.00; Burrton Mennonite church, J. A. Richert, $15; H. G. Boerg, Lustre, Montana, $25; Bethel church, Newton, Kansas, H. E. Suderman, $102.26; Friedenstal ch., Lorena, Okla., Klaas Franscn, $75; Saaron church, Orienta, Okla., Adam Ratzlaff, $150; Union Mennonite Mission Society, Bluffton, O., Mrs. Hiram Neuenschwander, $63.35; Jacob J. Tocws, Ossete, Mont., $10; First Mennonite church, Newton, Kansas, R. A. Goertz, $104.66.

For Austria.

A. S. Heidebrecht, Hydro, Okla., J. Lichti, $12.50.

For War Orphans.

Thank offering Mennonite church, Hammon, Okla., H. J. Kliewer, $16.30.

For Mennonites in Russia.

Albert Claassen, Canton, Okla., $15.14; Thank-offering from the Menn. of Lake Charles, La., G. Baergen, $38.15.

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John Ruth, Reedley, Calif., Clara Ruth, $100; Mrs. Adolph Goering, Moundridge, Kansas, $25;

Gratefully acknowledged,

P. P. Hilty, Treas., Fortuna, Mo.

CONTRIBUTIONS FOR CHICAGO MISSION

General Fund:—C. W. Roethlisberger, Bluffton, Ohio, $1.00; Rev. J. F. Balzer, Chicago, Ill., $2.00; Aid society, Pretty Prairie, Kans., 2 boxes clothing; for Scriptures for free distribution, J. B. Epp, Pretty Prairie, Kans., $10.00.

For Furnishing for Workers' Home.—Ebenezer and St. John's sewing societies, Bluffton, Ohio, Mrs. W. S. Gottshall, $25.00; Mennoville, Okla., sewing society, Mrs. J. G. Regier, $10.00; Emma Boese, Freeman, S. Dak., $20.00; Tobias Boese, Freeman, S. Dak., $10.00; Helping Hands S. S. class, Mrs. P. R. Schroeder, Berne, Ind., $25.00; Sr. C. E. society, 1st. Mennonite church, Chicago, Ill., $34.40; Interm. C. E. society, 1st. Mennonite church, Chicago, Ill., $5.00; Missionary sewing society, Mt. Lake, Minn., Susan Balzer, $15.00; Sewing society, 1st. Mennonite church, Newton, Kans., Mrs. J. G. Regier, $10.00; Mennonite sewing society, Berne, Ind., Lydia Habegger, $25.00; Ebenezer and St. John's sewing societies, Bluffton, Ohio, four quilts and three comforters; Busy Mothers' class, 1st. Mennonite church, Bluffton, Ohio, 1 comforter; Mennonite Aid society, Geary, Okla., 1 comforter; Class No. 12, Emanuel S. S., Noble, Iowa, 2 comforters; Mennonite Missionary society, El Reno, Okla., 1 comforter; Rose Sprunger and sisters, Berne, Ind., 1 pair pillow-slips, 2 sheets.

Gratefully acknowledged,

C. Niswander.

1500 W. 72nd. Pl.

NEWS OF THE WEEK

SECRETARY HOUSTON TAKES PLACE VACATED BY GLASS

Washington, January 27. — To be secretary of the treasury — David Franklin Houston, of Missouri. To be secretary of agriculture — Edwin Thomas Meredith, of Iowa.

These nominations were announced at the White House today and sent to the Senate. Mr. Houston succeeds Carter Glass, who has been appointed Senator from Virginia and who will take his seat in that body immediately. Mr. Meredith, who is in Florida, wired the President today that he would accept the secretaryship of agriculture.

Mr. Houston, who becomes the third secretary of the treasury under this administration, has been at the head of the agricultural department since March 4, 1913. He generally is credited with having been a successful director of that department during the seven years. From time to time since he became a member of the cabinet he has been called on to help out with important matters affecting the government finances, and among a good many persons he is regarded as more of an expert in finance than in agriculture. He was to have been a member of the first federal reserve board, but the Congress objected.

The new secretary of agriculture has been in the public eye a good deal in recent years. He is the editor of Successful Farming, an agricultural paper published at Des Moines, Iowa. He is a director in the Chicago federal reserve bank, was a member of President Roosevelt's home and farm commission, and was a member of the public group of the first industrial commission appointed by President Wilson. He will bring to the department of agriculture an intimate knowledge of the farming industry which his predecessor did not possess.

INTERNAL REVENUE OFFICER EXPLAINS TAX LAW

In order to clear away misunderstandings as to what constitutes dependency, in connection with the additional exemption granted income tax payers, Collector of Internal Revenue Elder gave out the following statement.

For 1919 a taxpayer may be allowed a credit of $200 for each person for whom he is the chief support. But it must be remembered that he can claim this additional exemption only with respect to children seventeen years of age or younger and persons mentally defective, cripples, and persons old enough to be without question physically incapacitated for self-support.

If the taxpayer contributes to the support of some relative or other person who is over seventeen years of age, in fair health, and still active, he cannot be allowed the additional $200 even if he is furnishing the chief support.

The very different requirements of the two exemptions ("head of a family" additional $1,000; "dependent" additional $200) must not be confused. To be the "head of a family" the person whom he supports must be a close relative, must live with him, and he must be such relative's sole support. To be entitled to exemption for "dependent" the person whom he supports does not have to be a relative, but can be any child or any cripple or defective; the child or incapacitated adult may live anywhere; and it is necessary that he furnish only more than half of the support.

The chief difference is that for "head of a family" the restriction is to close relatives, the evident object of which is to promote the home; for "dependent" the restriction is to children under eighteen years of age or persons mentally or physically defective, the object of which is to recognize material assistance given to those who cannot help themselves.

A son, who has left home, but who still sends to his mother more than half of her support with enough regularity that she may depend upon it, can be allowed the additional $200; provided, however, that the mother has become sufficiently aged to be without doubt physically incapacitated for self-support. Otherwise, the amount contributed must be considered as a gift, not deductible as an expense and not entitling him to the additional exemption regardless of amount.

A father may claim the exemption for every child under eighteen years of age. But it one of his children receives, from some estate or otherwise, sufficient distributed income to provide for the expense of his support in the station of life in which he is placed, the father cannot claim the exemption with respect to that child, for, although the child is legally dependent upon him, he is in fact financially independent.

INFLUENZA IS INCREASING IN NORTHERN ILLINOIS

Chicago, January 22. — Influenza and pneumonia caused seventy-nine deaths in Chicago within the twenty-four-hour period ending at 9 a. m., according to reports to the health department today. This is the largest number of deaths in one day since the epidemic began. The number of new influenza cases mounted to 2,226, a new high mark for a twenty-four-hour period. Pneumonia cases also increased, 237 being reported. The disease continued to spread downstate, according to reports.

Relief was promised from the serious shortage of nurses by announcements that the local American Red Cross chapter had called its 2,300 trained nurses into service, and that 100 trained nurses from the Visiting Nurses' Association were cooperating with municipal health authorities.

Spread of the contagion from Chicago and other northern Illinois points to towns in southern Illinois was reported by Dr. C. St. Clair Drake, director of the state department of public health.

"It is probable the disease will be general throughout the state," said Dr. Drake. "However, the spread is not so rapid as a year ago, the character of the disease is mild and the death rate is extremely low."

Because of failure to observe rules regarding ventilation a number of Chicago motion picture theaters have been closed. Dr. Robertson also ordered the milk pasteurization temperature raised from 145 to 155 degrees.

Two deaths and 124 new cases of influenza were reported from Kansas. At Oklahoma City forty-three cases were recorded, and health authorities advised precaution.

The situation in Kansas City, Mo., where a sporadic outbreak of influenza was noticed, was reported much improved.

YANKS LOSE TWO WHILE RUSSIANS FARE WORSE

Washington, D. C., Jan. 22.—Two American soldiers were killed and one severely wounded in the clash with a Russian detachment of Gen. Semenoff's forces on Jan. 10, near Posolsakaya, while five Russians were killed, one wounded and fifty-five captured, including one general and six other officers, who still are held.

In reporting the clash to the war department today, Maj. Gen. Graves, commanding the American expeditionary forces in Siberia, said the Russians, in an armored car, made an unprovoked attack on the Americans, who were in a similar car.

The Russian attack was repulsed and the Americans then captured the car and its occupants.

Gen. Graves said he believed the incident could be peacefully adjusted with Gen. Semenoff, "who could not have been responsible."

Vladivostok, Jan. 13.—Delayed.—Factional fighting has broken out throughout Siberia. American forces are withdrawing from along the Suchan mine railway and are reported to have been engaged in skirmishes with Siberian partisans.

A detachment of Col. Morrow's regiment, which was preparing to move out from the Baikal district, was forced to intervene in factional disturbances yesterday, according to a report from the Czecho staff.

The only Americans now remaining in the danger zone, where disorders are prevalent, are those belonging to Col. Morrow's regiment. Their arrival here depends upon railroad conditions which daily are growing worse.

REPORT CAPTURE OF AMERICANS

Chita East Siberia, Monday, Jan. 19. —(Via Harbin Manchuria, Tuesday January 20.)—(By the Associated Press.)—Colonel Blunt and seven other American engineers; Miss Ford, Captain Charette and several other members of the American Red Cross and an entire Polish army, composed of former prisoners, have been captured by the bolsheviki at Klinchinskaya, according to a garbled telegram received from Joseph R. Ray, former consul at Irkutsk. The dispatch from Mr. Ray was sent from somewhere beyond Nizhniudinsk, January 14. It was somewhat garbled in transmission.

The Czechs are fighting a rear guard action with the Reds near Krasnoyarsk. Bolshevism is gaining in Chita. Ernest L. Harris, former American consul at Omsk, is still in Chita. The British, Japanese and French missions and many members of the American Red Cross have arrived in Harbin.

The only officer in the American army named Blunt is Major (captain of cavalry) Wilfrid M. Blunt, who according to the latest available army directory was stationed at Ft. Olgethorpe, Ga.

A bolshevik wireless communication received in London January 13, announced the capture by the bolshevik forces in the Krasnoyarsk region 17 columns of Polish legionaries, together with 16 guns and 20,000 rfles.

A dispatch from the London Daily Mail's Harbin correspondent received in Harbin that the bolsheviki had destroyed a Polish division, near Krasnoyarsk.

The Poles captured undoubtedly are prisoners taken by the Russian army early in the war and sent to Siberia. There, after the revolution and when the Czechs gained the ascendency, they were armed and impressed into the anti-bolshevik forces, as was done also with large numbers of Serbians who had been prisoners of the Russians.

PRESIDENT CARRANZA BLAMED FOR MANY RAIDS

San Antonio, Texas, Jan. 22.—President Carranza and a few of his principal lieutenants instigated and directed the long series of raids on American properties that began along the Rio Grande early in 1917, according to documentary evidence today placed before the Senate subcommittee investigating the Mexican situation. This was supported by testimony by John A. Walls, the district attorney at Brownsville, Texas. L. R. Barnes in charge of the United States army intelligence work along the border during the war and other witnesses.

The committee obtained from them and from documentary evidence information purporting to show that not only were the highest Mexican officials cognizant of the program of the raiding parties, which was carried out under the provisions of the "plan of Sandiego" but that as late as June, 1915, they were still given encouragement to and aiding those who participated in those raids in plans inimical to the United States.

BERLIN IS PREPARING FOR PROBABLE UPRISING

Berlin,, January 27.—Heavy patrols of soldiers guarded the government buildings during the past night and stopped all traffic over streets in the neighborhood where barricades were thrown up by the troops before nightfall. Rumors were heard during the evening that monarchists had planned an uprising today, which is the birthday of former Emperor William, and that Gustave Noske, minister of defense, has massed troops as a precautionary measure.

While government officials have denied any knowledge of an intended insurrection and say the attack on Mathias Erzberger, minister of finance, yesterday prompted the mobilization of forces, it is declared the authorities sought to forestall action on the part of the supporters of the imperial regime. It was reported last night that attacks against the independent socialists and radicals were planned as the first step in the monarchist coup.

Deep indignation over the attack on Herr Erzberger was expressed in a proclamation issued last night, the attempted assaissination being called a "criminal excess of political warfare".

The proclamation said that it was hoped the deed would arouse the danger of the general public and promised to protect every one against violence.

Berlin, Jan. 26.—The government tonight took every precaution to prevent a monarchist outbreak, following the shooting of Mathias Erzberger, minister of finance, in the German cabinet today.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, FEBRUARY 5, 1920. No. 6.

THE HIGH COST OF LIVING AND OUR MISSIONARIES

Everyone knows that during the past five years there has been a constant advance in prices. Everything costs more and more and more. Missionaries must deal with these stubborn facts the same as all others. Because of this the Home Mission Board had several years ago increased the support of their workers. Last summer another increase was made. However, prices continue to rise and it may become necessary to make still another increase. For the workers whom we have in the field must be supported at least to the extent that they shall be able to meet all proper living expenses, so they may give their time and attention to the work of winning souls without undue anxiety about their temporal support. Surely will we be ready to strengthen their hands in a material way in order that they may the more effectively devote themselves to the propagation of the gospel; particularly in these times of spiritually unsettled conditions, when large masses of humanity are "as sheep without a shepherd," not reached by the gospel, to many of whom our missionaries can bring the gospel.

Such increased support of course results in a heavier demand on the treasury of the Home Mission Board. (Rev. J. E. Amstutz, Halstead, Kan., treasurer). In respect to receipts and expenditures this treasury has always been just in position to meet current obligations. If now an increase is made in the support of the workers, an increase in the contributions to this treasury will plainly be necessary in order to be able to pay the increase.

Dear Christian co-workers: we all know that today it takes two dollars where formerly one was sufficient. So, too, in the home mission work two dollars must be paid where formerly one was paid. Does that not mean that where we formerly paid one dollar toward home mission we now must pay two, in order that we shall give as much as we formerly gave? As probably most persons are receiving twice as many dollars as they did formerly, this increased contribution toward mission will likely be possible to all. Indeed, many have very abundantly prospered in temporal things in these times. Will not grateful hearts gladly reconsecrate liberally of this blessing toward the Lord's work?

In this connection it might be briefly reported that the work on the Hutchinson church has now progressed to the point when only the interior woodwork and the painting of the interior remains to be done. The unfavorable weather has retarded the progress of the work very much. Work on the worker's home in Altoona, Pa., is going on busily. However, it is not likely that it will be completed before spring. A beginning has been made in the Jewish mission work in Chicago. Suitable buildings are scarce and still more difficult to secure. So Brother Saxe has rented a flat in the neighborhood where the mission work is to be established, and from there the work is being done. The expectation is that later on a suitable place on the street level can be secured. More of this later.

Brethren, let us not grow weary in the work of the Lord, but continue steadfastly while the Lord grants an open door of opportunity.

H. P. Krehbiel, Sec.

1919 CHRISTMAS CELEBRATION AT BIRNEY, AND ASHLAND, MONT., WITH THE NORTHERN CHEYENNE INDIANS

People the world over look forward to the Christmas time with great expectations, and hopeful anticipations. The Cheyenne Indians are no exceptions. In fact, they put in more time in talking about the celebration that comes during "the middle of the winter," as they call it, more time in preparing for it, more time in celebrating it, than perhaps any other body of people.

Even before Thanksgiving quite a delegation of the head men met at my house and presented plans for fixing up their dance hall. They had been having many meetings of council men deliberating over matters of weighty importance to them. They had been collecting money and pledges to give money for a long time so that the renowned feast should be a very special event again this year.

To the disappointment of the men they found out that we intended to celebrate Christmas to the honor of God, and that if they wished to have our cooperation in any way they must have the same object for their celebration. Therefore, their plans went on irrespectively with ours, and we went ahead with our plans as though we were the only ones that were going to celebrate. We felt that we had a worthy ideal that we were striving for, a good example to set, and the material with which to make it a success.

When I was in Ashland, on the 7th of December, I was informed that the men there had been at work repairing their dance hall for about a week, and that they were going to have a great celebration during the holidays. I announced at that time that we intended to have the giving of the Christmas gifts in two weeks and that they should all be present who wanted to get something. So when the two weeks were about up we got a sled and drove to Ashland a distance of about 22 miles. We took hay along for three days for no one can get hay around here for love or money. We started off from home at about nine in the morning and got to Ashland at about 2:30. We then did the shopping that we had to do and got the Christmas boxes that the freighter had been so kind to bring in from Rosebud some fifty miles. An Indian who was going some shopping agreed to haul them to the church on his way home, for the church is about 3 miles from the town, going along the road.

I found a place where I could keep the team and the sled with the feed, for I did not wish to have the stray horses to come and eat all the hay during the night. Then we took supper at the hotel and engaged a room for the night. After supper we called on the minister there for a while. Then we retired for the night.

In the morning we got up early and took the sled and went to the church where we took breakfast and began our work of unpacking the boxes. As we had a list of the things in most of the boxes we could that way figure out which we wanted to open there and which we wanted to take on to Birney. It is quite a pleasure to open the boxes of clothing that are made by loving hands of those who love God and are so interested in the spreading of the gospel that they will make clothing for people whom they have never seen nor know very much about.

We slept in the church that evening. After Barbara and Marden went to bed I went to the Indian doings in the dance hall and had pleasant talks with a number of my Indian friends. There was some fairly skillful dancing, especially some few Sioux Indians who had come on a visit and who were trying to display their best to be able to collect money from some of the white people who had come from town to see the dance.

The next morning the Indians came considerably earlier than on other Sundays. There were about eighty people present and they listened with interest to the Christmas stories. The purpose of the gifts was also explained to them and they were reminded that Jesus was the gift of God to the world and that salvation was free for them, too, even as the gifts were free, but that with the acceptance of both the gifts from God and from His people, there was a blessing and a responsibility resting on him who accepted.

After the services the Indians were called forward and presented with what we thought was for them the best, considering the need and the worthiness of the individuals as we had learned to know them. There is always a little choice even between gifts that are alike except in color or goods, and so we give the gifts out as we think best.

At the end of the giving, I ask-

ed those who were thankful to stand and nearly all stood, some had children on their laps, and so it was hard for them to stand and others may not have understood. Then as they sat down I said if they had not been glad for their gifts, I might have written to the people not to send any more gifts, and they had to smile.

After the meeting we cleaned up as fast as we could and at two o'clock we were ready to start for Birney. The snow had been melting for a number of days and it was high time that we were on our way home. We had all we could pack on the little sled. On the way home we saw a pretty juniper or cedar tree which we chopped off and took along home for our Christmas. We arrived home just as it was growing quite dark. The Gov't farmer, and the day school teacher had tended to the cows and the chickens while we were gone and we found everything in the same condition as when we left. We were thankful for the success of our journey for when we started off we did not know whether we would have enough snow to get through on the sled and it might melt so much as to make it difficult to get back, and then we did not know whether the boxes would be in Ashland, but everything went well and we were thankful when we got home.

The mail had come in while we were gone so we had a pleasant evening looking at our many gifts and reading the letters that had come, for we had not gotten any mail for a week.

Here at Birney, the Indians had camped around the dance hall already before we went to Ashland and they danced late on Saturday night. No one had come to church, but the faithful interpreter, Hugh Weaselbear. He rang the bell and built a fire but no one came. I felt sorry for him, but he undoubtedly felt some of the pangs that are too often ours to bear when but a few attend our services, and the Christians seem to have forgotten all that they have ever learned.

We planned to have our giving here at two different times, the one for the Christians on Christmas eve, and the one for the others on Christmas. Only two of the members here were absent on Christmas eve, and we had a well-filled chapel with the visitors. We had set the Christmas tree on a table in the church and after the service lighted the candles, which gave the tree a beautiful effect even though it was a small tree. The gifts were then given out as we had made bundles for all the Christians. All were invited to be back the next morning and they would all be given gifts then, and will also get to hear more about the Christmas story.

Now here is the Indian for you. After the impressive service, and the valuable giving with the Christmas story impressed on their minds as well as we could, they went to their camps, and the fellows that were not there began to call all the Indians together, the drum began to beat and the dance was soon on in full swing and lasted until late into the morning hours.

We were ready for the meeting at ten o'clock and we thought that they would surely come for the gifts. At that time a few had arrived. We knew that they intended to have the big 'feed" on that day and we heard the crier calling all morning, as he was literally drafting the women to do the cooking and the baking.

I went over to the camp which is scarcely a quarter of a mile away, and told the head men that if they wanted anything they had to come to our meeting now or we would take the whole thing back into our home again and not give it out. Here is where the clash came because the old men had refused to cooperate in celebrating the Christmas as it ought to be observed. We had suggested that they have the Christmas at the church and the feast too, and we would help out in the matter. But no, they went ahead and so naturally they were not to get the things that they would have got- therwise.

Well, we finally had a fairly good crowd but quite a number that would have been there if they had their own way could not come. The gifts were therefore given to those who were present as it was made clear that we would not bother about giving out gifts afterwards. Those who were present, of course, did not object and so we had a fine time.

However, in the afternoon quite a number of women came with their children and said they were now ready for their gifts. We said there were no gifts for them as the giving was over and they were to have been present. We said let the men who made them work furnish them with gifts. Then we invited them to church the next Sunday and said that I would then explain what we would do for them. They were mostly people who seldom come to church and some who never have come and who really only want something for nothing. One old lady got real angry, and talked bad things about Rev. Petter, and said that Rev. Kliewer always gave everybody something. We then explained that when Kliewer started work here he gave to all because there were no Christians yet, and that we wanted to give to all too, but that they did not come, and now it was too late.

Well it hurt us about as much as it did them but we thought it would teach them that the missionary meant business when he said that he was going to have the giving for the non-Christians on Christmas forenoon, and all who wanted something had to come then to get it. We think that they should at least hear one sermon in connection with getting a gift and that it is worth while to come for a gift and listen to what is said for that time.

On the following Sunday we had a fairly good crowd. Some evidently thought we would give out again on Sunday to those who had not received anything, but I gave them a sympathetic sermon, on the parables of the feast where those who were invited had excuses for not coming and so, did not get to taste of the feast, and of the parable of the ten virgins, the foolish ones being those who came too late. Then I drew analogies and said that the disappointment that they now had was small compared with what it will be when they will not get into heaven. The five virgins had intended to go to the wedding feast, but just to intend to go to heaven or to intend to become a Christian will not get there

Finally, I told them that I had some good news for them, that there were still some mission boxes at Sheridan, and when they would arrive they would get something. But in the meantime they should show their interest in God's Word and come to church every Sunday. I made it clear that the gifts were not rations that everybody had to get some of them, but that they were given for the purpose of helping out in the work of winning them for the Christian life. We hope to have been able to drive one truth home to them anyway, that they must take the Christian life seriously.

LOS ANGELES MISSION

Dear Readers of the Mennonite: —May the good Lord bless you all in this year, which we have just recently entered, is my wish and prayer.

After the rush of the Christmas preparations and celebrations in work like ours, one would think there would be a little breathing spell when one could sit down comfortably and write a report of all the happenings and blessings of the Christmas tide, but really one is just as busy as ever, since some things have been postponed during the Christmas preparations and many new problems and duties have already appeared during the first few days of the New Year. And really there is a greater blessing in being busy than in being idle, as you all know, so I take snatches of time here and there to give you a glimpse of a few of our experiences during the near past.

Since I wrote last, nothing of great importance to you has happened till around Thanksgiving day.

The evening before Thanksgiving a number of our children rendered a Thanksgiving program. This had been prepared and was rendered by the children and leaders of the Tuesday night children's meetings. The children did well that evening. They had also prepared themselves for a collection that evening, since we had previously told them of some suffering children. Rev. Penner also gave us a short missionary address which also helped to arouse the interest in the adults that evening, so that the collection amounted to about $21.00 for suffering children in Russia and Armenia.

The day we had our program in the evening God spoke to us in an earnest way in that He took from us to Him in glory one of our best boys in the neighborhood and in our Sunday school and other activities. Just a week before that day this boy had stepped on a rusty nail in their backyard. His parents took care of the wound as well as they could and he was getting along well, apparently, so that after 5 days, he could again put on his shoe, but evidently the wound was healed over and thus had imprisoned the poison. Tuesday morning before Thanksgiving the boy went to school as usual, and passing me he mentioned of a strange feeling in his jaws, but neither I nor the parents thought anything of it except that his mother had rubbed his cheeks with turpentine. He remained in school that day, not feeling well and as soon as he was home they called the doctor. They thought they could save the boy yet, since he was feeling somewhat better in the evening of that day. But at 11:00 p. m., he got worse and in spite of the doctor's best efforts he suffered terribly all night and the next day, Wednesday, till 1:30

p. m., when he passed away in one of those awful spasms of lockjaw. The mother was almost heartbroken over the loss of her boy. He was the younger of the two boys they had and was the healthier, stronger and the better one in several other respects. People who knew him thought very much of this boy, not only in regard to his everyday sincerity and honesty, etc., but also in regard to his Christian spirit that he manifested. To one of the neighbors, for example, who was cursing, in his presence, he said, "You don't have to say that, Mr. —." This neighbor related this incident with tears in his eyes to the boy's father after the boy's death. I truly believe the boy had peace in his heart. He was one of the boys who took a definite stand for Jesus Christ early last spring and was since June of 1919, a member of my "Star Bible Class." A class of 5 boys, 10-12 years of age. The prayers that he offered in this class and at other occasions manifested of his humility and sincerity and that they came from the heart.

Expressions made by his mother soon after his death showed that he had tried to get her to come to church with him and his brother oftener. The parents both hardly ever go to church anywhere and I believe the Lord is speaking to them very strongly these days. This is one of the many cases for which we wish your earnest prayers. Pray also for us that we may have the wisdom to win such people to a more consecrated life.

Our Christmas program we had the 24th, in the evening. This year we followed the plan in the program in that each Sunday school teacher prepared and rendered a little program with his or her class, which worked very well. The 60 children that took part in the program did splendidly so that people who witnessed the rendering of the program spoke commendingly of it. These programs are a great factor to keep the children and also the parents interested. Our prayer is that the messages that were brought out may have gone to the hearts of the people.

A brief survey of our last year's work might be of interest to you. We had 52 Sunday school sessions, one every Sunday of the year. Junior C. E. meetings, we had 24. For various reasons these have been discontinued since June of 1919.

Tuesday night children's meetings, we have had 48. The Star Bible class, organized in June, 1919, had 25 sessions. Street-meetings we held 30.

At least 18 children ranging in age from 8 to 16 years have publicly confessed to accept Jesus Christ as their Savior and that they wanted to follow Him. Several of these boys and girls are growing spiritually and are fighting hard against all the temptations, scoffings, and ridicules that they meet in city life, at especially among the rough, tough crowds of Italian street boys of our district, who have hardly any respect for anybody or anything. This much I can say though, that these rough boys have also been influenced for the good that they are not as bad anymore as they used to be.

Here is a little comparison of our Sunday school work of the last two years. Enrollment in 1918, 73, 1919, 116; a gain of 43. Average attendance per Sunday in 1918, 57; in 1919, 85, a gain of 28. Contributions in 1918, $84.58, in 1910, $162.67; a gain of $78.09.

We are doing this work for our Master's sake and for His glory and are trying to teach this motive to the children. May we all be found faithful when He comes, is my sincere prayer.

In the Master's service,

H. D. Voth.

"LOVE ONE ANOTHER"

John 15:12.

A Parable.

By Valdo Petter.

(Continued)

"Furthermore, even if certain questions similar to the above come up, even if they may sound reasonable to you:

"'Have faith in God.'[151]

"Your part was only to do as He commanded, and trust Him to make all things work out with justice. It is His business to deal justly. Therefore, it is impossible for a small human mind to fathom or explain the system of His justice. Your business was to love all men regardless of arguments or doubts that others in their ignorance wish to present. 'O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out!'[152]"

Satan paused a moment, then continued.

"Perhaps you are one of those who say that as Christians they would wish that the others receive forgiveness for their sins, but first they must destroy some of them before it can be brought about that they recognize their sins and are in position to receive forgiveness. You think that you must help God forgive by murdering, that you must kill a few in order to save the rest from their sins. In other words: murder in the name of and for the cause of the God of peace, and the Prince of Peace who said, 'This is my commandment, that ye love one another, even as I have loved you.'[153]

I say again, that all God wanted every one of you to do while on earth was to have perfect love. If you have perfect love, you will do His commandments instinctively and with great joy. The rest—He will tend to it all."

After these words, not a sound was to be heard. The souls felt crushed once more; not so much because of Satan's personality this time as that the truth was at the last beginning to penetrate.

It was now near midnight. Even on the battlefield beneath, all was silent. Not even a groan from some wretched soldier with burning wounds and a desire for better things—for it was so still that a groan could have been heard. The sky had been overcast, but now the clouds had partly scattered. However, a heavy bank of clouds was rising in the northwest. Perhaps a storm was approaching. Somehow the torches were not burning quite so high as before; they had the appearance of a lamp that is lacking sufficient oil. But they still cast enough of their crimson flare over the awful hosts.

It seemed as though the unusual silence had taken hold of every demon and soul; they were all as if petrified. The Watchman wondered if there was any reason for this silence. Then a gentle breeze brought a strange, sweet sound to his ears, unlike anything he had been hearing. The breeze passed on and all was silent again. He strained his ears to catch the sound once more—it had been so soft and silvery.

He heard it again; but there was no breeze bringing it this time. Gradually it increased. The souls began to notice it; they lifted up their bowed heads and let fall a little of their subdued, depressed attitude. Satan wore a look of pleased brutality. How glad he was for all the agony that he could inflict on the souls, sometimes with words of an angel, sometimes with words of scorn and hate!

The melodious sounds were now quite plain, although they were faint and far away. They came from a large opening among the scattered clouds. The Watchman saw the opening grow wider and he beheld, as it were, a beautiful, glowing body of light that seemed to be among the stars.

As the silvery sounds had gradually increased, so this glowing body of light became more distinct. Finally he could discern a sparkling as of angels gleaming to and fro in the light. It was like a mirage. And the music—the Watchman never forgot those wonderful harmonies! It was as a thousand symphony orchestras and yet as a mother singing a lullaby to her little child.

The souls knew what that was which they saw and heard. Nevertheless, Satan broke the spell by saying derisively:

"Look well! Listen closely! This is your opportunity to see and hear a bit of heaven. Those are saved souls rejoicing together with angels on their way home. Do you not wish that you were up there? Perhaps you would like to go up even now if I would only permit you. Aha! Look well, so that you can remember it vividly down in Hades, and realize how much you have gained by not taking to heart this passage: 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'[154]

"If only you were pure and holy as those up there! But no, you much rather be impure and unholy for all ages; at least you chose to be so before you died, when you could easily have chosen otherwise. But do not feel too disappointed or jealous of those saved ones being brought to their reward with such honor and glory, for in hell the demons will rejoice at your coming and will give you as honorable a reception as you deserve. It may be that you will not feel inclined to rejoice with them."

What pitiless words! Yet what he said was all too true. This made it all the harder for the souls; they turned their faces away from the vision in utter despair. But among all these hopeless souls, there was one who seemed to have a certain confident air about himself, as if he could make all this vanish whenever he chose.

After a cloud had blotted out the light, a soul became inspired. He stood up trembling with excitement.

"Let me go with those angels into heaven so I can plead my cause!" he said with great eagerness. "They will pity me. I will promise God and the angels to do anything they may ask, just so I can finally reach heaven. Let me go!"

(Continued on page 4)

[151] Mark 11:22.

[152] Romans 11:33.

[153] John 15:12. Isaiah 9:6. Hebrews 13:29. Rom. 15:33; 16:20. Phil. 4:9, etc.

[154] Mark 8:36.

THE MENNONITE

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A MATTER OF CONCERN AND A WORD OF APPRECIATION

On the first page of No. 3 of "The Mennonite" is an article which interests me very much pertaining to the capture of the town of "Berdjansk" by the Bolsheviki. This is the town of my birth, where I spent my boyhood and grew up to a young man, leaving for America from that seaport in 1873.

The so-called Mennonite colonies are just a little north of Berdjansk, about fifty miles. I don't wonder that our people are very anxious, as I am myself, to hear about the fate of Berdjansk.

This place calls back to me many memories of my youth. It is here that the Orient and Occident meet in Eastern Europe. During my time, the country was populated by a great many Tartars (Mohammedans), who live in tumbledown villages on the way from Berdjansk to the Mennonite colonies. They used to make their scant living by freighting with camels and I remember when my father's yard was populated by hundreds of teams of camels or dromedaries, as the two-humch variety of this animal is usually called.

To think that this prosperous town has fallen to the Bolsheviki and has probably experienced the many cruelties and murders which are attributed to these Revolutionists! Some of my very best friends and schoolmates were living at Berdjansk, and I have only lately written several letters to my friends there, which I am afraid they will never receive. It it here where Bishop Leonhard Sudermann had his congregations and preached his powerful sermons; he was known to many of our old brethren in this country.

Any further news from that part of the country will be watched carefully by your readers.

While I am writing to "The Mennonite," let me make a suggestion to our people. There should be no family which does not subscribe to our English church paper, "The Mennonite." It is ably edited and contains much news. To those who have not time to read the secular papers, the "News of the Week," give a synopsis of the happenings in this and other countries. You give complete news of our mission fields, and such communications as No. 3 contains from our old and venerated friend, I. A. Sommer, of Phoenix, Arizona, are certainly of interest to every reader. There is so much said lately about "Americanizing" the foreign population of our country. I believe that every member of our congregation should consider it his or her duty to read the English language paper of our church. I know of men who came here forty-five years ago and who have not yet mastered the language of our country well enough to intelligently read the English church paper. This is not an isolated case, but I know of many. It is a shame that such should be the case. I hope there will not be a family which does not take "The Mennonite" this coming year.

With very kind regards, and wishing you a successful New Year, I am,

Yours very sincerely,
Peter Jansen.

A MENNONITE SCHOOL OF RELIGION

On Saturday, December 27, 1919, a group of men of the "Old" Mennonite church met at Lima, Ohio, to consider the advisability of starting a new institution for the better training of all kinds of church and missionary workers. A representative group of about forty men were present and the whole problem was freely discussed.

The need of such a school was quite generally agreed to. While our colleges are giving good Bible instruction for those receiving a good general education, there is need for more advanced and specialized training for those who wish to devote their lives to some special line of religious work. The Mennonite Seminary at Bluffton has met this need in part but the scope of the work has not been broad enough and the equipment has been too limited to meet the needs of all classes of students.

The conclusion seemed to be that a new institution under its own board should be organized to provide for those who have had college courses and for those who have had less training than a complete college course. A committee of five was appointed to further investigate and study the question and report at a later meeting. The committee chosen was Rev. N. O. Blosser, Bishop A. J. Steiner, O. B. Gerig; Rev. J. E. Hartzler, and C. H. Musselman.

On the following Monday this committee gave a preliminary report at Elida, Ohio, as follows:

1. That it seems to be agreed upon that a school of religion should be established.

2. That the following places have been suggested as suitable locations — Goshen, Indiana, Bluffton, Ohio, and Chicago. Other places for the location may be presented to the committee for their consideration.

3. That the place for location be selected and the board organized not later than September, 1920, and the school opened not later than September, 1921.

4. That Rev. N. O. Blosser devote his time during the next six months to visiting the churches to interest others in this cause and obtain further information in regard to plans and prospects.

5. That a fund be placed in the hands of G. L. Bender, Elkhart, Indiana, to pay the expenses of this preliminary work.

These recommendations were adopted and this committee is active in the work assigned to it.

This is a question that concerns all Mennonites and it is to be hoped that this school will be so organized and located as to meet the needs of all Mennonites to the best advantage. There are, of course, only a limited number of young people in any one branch of Mennonites who want such a school but if all the branches will cooperate, a strong Bible and Missionary Training School can be established.

In order that this school may be as serviceable as possible it will be in order for any one who wishes to do so to bring up various points for consideration during the period in which materials and facts are collected relative to the completion of the organization. Those wishing to contribute articles on some phase of the above question are kindly invited to do so and send their contributions to Samuel Burkhard, Pandora, Ohio. The editor of this department hopes that he may receive a goodly number of articles for publication in these columns. Any one having any suggestions for the above named committee may address the chairman, Rev. N. O. Blosser, Rawson, Ohio.—Samuel Burkhard in the Christian Evangel.

"LOVE ONE ANOTHER"

(Continued from page 3)

"You, go? You miserable soul?" answered Satan contemptuously. "Do not for a moment believe that they can desire your company as you desire theirs. They could and did while you were on earth, but no more now. They cannot. Your name and memory are erased, are blotted out forever from heaven.[155] You are mine! MINE!"

But the soul was still desirous of pleading his notion. "Just let me send a message," he argued further. "You can dispatch one of your demons and he can deliver the message to an angel who will take it to heaven. I know they will listen to it. I know that you are Satan the Terrible, and that I deserve to be where you are, but in spite of it, let me have my wish. Surely if you are so confident that we are forever in your power, you will not fear to let me try this. Allow us to prove that we must stay in hell. Send a messenger for me!"

"You think you can deceive me, don't you?" replied Satan sneeringly. "You do not want to prove a thing. You think that God and His angels will accept you and that you will thus not have to return to me. You think that I am afraid to let you try your scheme? Wait a moment, I will soon show you how much you could accomplish. You could find out for yourself if you had any sense. But you are no exception to the rule: you have none. However, supposing that I did send a messenger in your behalf, what would you have him say to God?"

"I would have him say," replied the soul, "that I am ready to do anything in order to get to heaven. That I am willing to be set as a human being on the highest and coldest mountain peak in the world, and be made to sit there on the ice without even once changing position for five hundred years, without receiving any food, but still having all the natural desires for food and never becoming benumbed or accustomed to the cold; and yet not die during all those years. I would simply stay there and suffer. I could thus also be an object lesson to other people.

"Or he could tell God that I am willing to be placed in a den full of snakes and scorpions, and be made to remain in it any number of years—a hundred, five hundred, or a thousand—without ever becoming reconciled to these loathsome animals; always fearing them and feeling their bites and stings; and yet never die. I would endure it all if I knew that

[155] See Revelation 3:5.

heaven would be my reward afterwards.

"If these two ways would not find approval, he could tell God that since I know there is nothing that could possibly be too much of a hardship to be worth experiencing for heaven, I am willing to take any other punishment that He sees fit, on earth or in hell, if only it is not eternal, if only I will at last reach heaven where I can forget all misery and sorrow through everlasting time. Such would be my message to God. He would see that I am repentant and willing to suffer all, and thereby warn others, and cause them to prepare for heaven when otherwise they would not have. Now send a messenger!"

"What!" ejaculated Satan, "do you think that I will risk letting such a genius as you enter heaven? No; I will put you to inventing tortures in hell. You certainly display an unusual skill for that work; one would think that you had been in hell already. But I must commend you for one thing: you still possess the good old idea that hell will consist of nothing but ordinary physical torments. Did you never suppose that in some cases, perhaps just the thought that through your own foolishness you are not in the kingdom of love would be enough torment?

"After all my explanations, I did not think that you would bring up such stuff as this. I suppose I have the same result many preachers have: The audience does not understand the plainest, clearest explanations, or else they do not want to; or they forget them even before they have told the minister how lovely his sermon was. Before you began your rambling speech, why did you not think of the story I told you about the man who drowned in the lake?

"While you were on earth, God gave you an easy chance to reach heaven, compared to all this which you say you are willing to impose upon yourself. But true religion is not just a 'get to heaven and avoid hell' proposition. According to your own words, your main object is to escape eternal damnation at all costs. Do not forget that God gave you such a beautiful, simple religion not to get you into heaven just to get you there. He gave you such a religion in order to give you a character of perfect love, as a result of which you naturally go to heaven, when your time comes to leave the earth. All those who have the perfect love of Christ are gathering in one place to stay for eternity and expand their characters. That place is heaven, the kingdom of love.

"The sooner you accept a character of perfect love, the happier and safer you are, and the more you please God. And yet, God is so kind, **so merciful,** that even after a life of sin, if you in your last hour decide from your heart to put on this love, He will give it to you, and you will enter His home. He will even make the great exception of not requiring baptism, if it is impossible to have it at such an extreme moment. [156]

"I have already explained to you what a character of perfect love means and implies in its simplicity and matchless beauty.

(To be continued)

CORRESPONDENCE

First church, Philadelphia, January 29, 1920.—We are prone to neglect chronicling church and Sunday school events and activities, thinking perhaps, that those outside the circles of the congregations are not interested. I believe that this is an error, and that much good can be accomplished in the way of encouraging and inspiring one another by frequent correspondences.

The Christmas season, as usual, was one of much activity, especially in the Sunday school. The Christmas entertainments are generally under the direction of a Christmas committee. The musical parts of the program have for a number of years been under the able direction of Brother Clarence E. Hunter, and were again fully up to the standard. The Christmas offering of the Sunday school was given to the home charity fund and foreign missions on a 50-50 basis. The service on Sunday evening, December 28, was a treat, as well as an inspiration to better and truer worship. It was the occasion of the sacred musical program by the Bluffton College Glee Club. A full house greeted the ladies. We rejoice in the visits of these musical organizations from the college. There could be no better way of commending the college to the churches than these musical programs by the splendid talent that renders them. It is entirely safe to say that the interest in Bluffton is growing throughout our Eastern Conference. More and more the college is spoken of as our college.

During the week of January 4 to 9, services were held every evening with preaching by the pastor, preparatory to the observance of the Lord's Supper on Sunday, January 11. At the morning communion service, the pastor and congregation were given an agreeable surprise when Rev. S. M. Musselman, of Wayland, Iowa, a former member and worker of the church, unannounced entered the church, and then upon invitation of the pastor, preached the sermon and took part in serving at the communion. Bro. Musselman again assisted at the evening service.

The annual congregational meeting was held on Wednesday evening, January 14, and important business transacted. Some of the reports, the financial reports especially so, were gratifying. The trustees reported a balance on hand after paying all current expenses and installing electric lights during the year. The mission collector reported receipts and disbursements in excess of the preceding year. In addition, over twelve hundred dollars was raised towards the support of the Mennonite home for the aged, by the congregation, and at this writing, the quota for the Thanksgiving Fund drive of the Eastern District Conference allotted to our church has been reached by subscriptions.

Among regular activities aside from Sunday services, may be mentioned sewing by the ladies, all day Wednesday; the mid-week meeting; the Friday evening Junior C. E. meeting; and a Saturday evening Bible study class. Of special services during the month, there may be mentioned a Bible study and teacher training conference held on the evenings of January 12, 13, 15, 20, 21, and 22, and the series of community revival services in which our church unites with four neighboring churches. These meetings are now in progress and will extend over another week.

Correspondent.

BE CAREFUL FOR NOTHING

This implies an exalted and well-poised state of mind and condition of heart. Some one may ask, is that state of mind and of heart attainable in this life? Certainly. People are to reap the benefit of it in this world. It is a treasure to be had and enjoyed in "earthen vessels," but not in earthly vessels. Worldly-minded persons are strangers to it. Only such "who walk with God" as Enoch of old, can claim it. What does such a state involve?

1. Self-crucifixion. "The life that I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me."

2. Self-denial. Desiring only what God wills—what is for our highest good and the glory of God. Ease, pleasure, possessions and our all, are to be gladly and unreservedly surrendered to God's will. "Not my will but thy will be done."

3. Implicit confidence in God. "Have faith in God," or, "Have the faith of God."

4. Contentment. God orders, we submit and are satisfied. He doeth all things well.

5. Self-surrender. We become Christ's rightful possession. We walk by faith and not by sight. Divine ownership is stamped on our all. "I surrender all." Yes, for time and for eternity.

6. An unquestioning and cheerful acceptance of divine providences in all the events of everyday life.

7. Instant and constant submission to the perfect and entire will of God.

8. Abandonment of all care and of depressing anxiety. "Casting all your care upon Him for He careth for you."

9. Making the best of one's life and surroundings.

10. Living constantly as in the presence of God, and in the conscious presence of that which is best in character, in life and their achievements.

11. "Rising above the lesser good" and attaining to the best that is possible in the providence of God.

12. By displacing anxiety with an unfaltering trust in God—in His over-ruling controlling and keeping power.

13. Mental and moral poise. One need not submit to wrongs when unjustly inflicted, but one should keep balanced and be in a state of readiness and willingness to have all things righted on a rational and brotherly basis. A balanced disposition, and the fostering of a forgiving spirit are commendable in any one. But one's rights and justice should not be sacrificed. "Father forgive them for they know not what they do," should be the standard of measurement of one's attitude of mind and heart.—The Ev. Messenger.

THE C. E. TOPIC

February 22.

Christian Principles in Industry.

Mic. 6:8; Matt. 7:12.

The human race is designed along social lines, that is, each class is under obligations to work for the interest of the classes as a whole. From the very beginning no one could isolate himself from the rest of mankind and deny that he was his brother's keeper. It was this plea, am I my brother's keeper, that was put forth by the world's first great criminal in an attempt to

[156] Luke 23:39-43.

justify his dastardly act. When the relation of man to God and man to man was defined in the Mosaic code, particular provision was made for the servant, the unfortunate and the general public. Thus we note that slavery while recognized as an evil was not immediately abolished but was so regulated as to make it unprofitable, and therefore impossible.

The emancipation of human slavery was but one feature of a wider emancipation occurring on the Year of Jubilee when land had to return to its original owners no matter what the incumbrances might have been. The poor were the object of concern under the Mosaic law. Fields must not be garnered so that when the reapers pass by something would still remain for the poor. We see the working out of this law splendidly illustrated in the book of Ruth. A tree was not to be too closely gone over for its fruit. In these and numerous other examples in the Old Testament we note that God in His divine law insisted that the poor had rights that the rich were bound to respect. In other ways, protection was provided for both the public and individual. For example stringent sanitary laws protected the public from the plague of leprosy. The matter of protection even extended to details of house construction and when a man built a home he was required to surround the edges of the roof with a coping of sufficient height to make the space a place of safety when the family resorted thither.

We speak boastingly of the advances made in this century in the social and industrial relations of society, but it requires no very close student of Scripture to discover that in many instances we are only catching up to principles laid down in the Mosaic code.

Jesus laid a new emphasis upon the old law, when He indicated that the spirit as well as the letter of the law was an obligation. Christianity including in its creed the idea of the Fatherhood of God must also therefore have room for the brotherhood of man and this idea of brotherhood must be something more than a mere general term. It assumes a brother's obligation to a brother. There is a wild and fanatic agitation abroad in the world at this troublesome period which would deprive the employer of his ownership and place his property in the hands of the worker. Aside from the utter dishonesty of the scheme there is danger that, were such a scheme universally adapted, the collapse of our civilization would follow. No one will deny that working people in times past were exploited to the point of despair, but two wrongs never successfully make a right and there is no doubt that a social conscience is at work making its plea for the rights of those who labor. The limited space at our disposal makes it impossible even to state the question fully. There are, however, certain phases that should be emphasized without limit, the first of these is that the laborer is worthy of his hire. A fair day's work deserves a fair day's wage. The man who lives by his brawn has just as weighty a claim for an honest recompense as the man who lives by his wits. All labor, if honest, is honorable, therefore deserves a proper appreciation in wages.

The next point to be emphasized is that in the matter of hours. The laborer is entitled to a generous allowance for recreation as well as for rest. "All work and no play makes Jack a dull boy." If those comfortably situated find recreation the absolute necessity they claim it to be then surely the less fortunate need it more than they. Again the worker is alway entitled to his Sabbath. We have scientific data to show that one day in seven aside from spiritual demands should be a time when ordinary vocations are not pursued. The matter of safety is an individual's right and no one man or group of persons have a privilege of compelling men to work in surroundings where they are not assured every possible protection. The awful blot on our American industrial development is the multitudes of victims who gave up life or limb for no other reason than that they were not sincerely protected.

THE S. S. LESSON

February 22.

Peter Delivered from Prison.
Acts 12:5-17.

Golden Text:—The angel of the Lord encampeth round about them that fear Him and delivereth them. Psa. 34:7.

The family of Herods was large but wherever one appears in history we may be sure that a piece of devilishness was behind him to give him prominence. The Herod of our lesson was the instigator of persecution. He wanted Rome to give him independence and it suited his purpose to have the support of the Jews. He was therefore ready to do anything that might please them. Knowing their hatred of the Christians, he did win their applause by killing the apostle James. James was one of the very intimate disciples of Jesus. He was favored to be present on several occasions when many of the rest were not but his greatest glory lies in the fact that he was the first of the twelve to suffer martyrdom.

The prominence of Peter naturally marked him as an early victim of Herod's cunning. If the Jews were pleased of the murder of the silent James, how much much more would they be pleased to hear of the downfall of this wonderful man who day after day dared appear in public places and charge them with the murder of the Son of God. Never did a case seem more hopeless than Peter's. Herod was only waiting until he could satisfy the superstitious bigotry of these hypocrites by not shedding blood on the Passover. Peter was in jail. He was chained to his keepers. Iron doors made his keeping doubly sure. There was no influence at court to help and no money to buy him out, if that were possible. Humanly speaking, Peter's doom was sealed. But God was yet to be heard from. "Where man proposes, God disposes," Herod was soon to learn. The church had but one weapon. It was prayer.

The critical situation in which Peter was found led the church to fall back upon its mighty weapon, prayer. There seemed to be nothing to do but pray, but why talk that way? Prayer was enough. Notice that it was (1) the prayer of the church—the united prayers of all—that was going up to God for him. (2) It was taking God at His word even in the most desperate situation. (3) It was effective because it was definite, earnest and (4) persistent.

As we thumb the pages of the Bible we note the accounts of many of the great saints of God who were saints. God delivered them all. Joseph, Jeremiah and Daniel were made free. John the Baptist, James, Peter and Paul at their last imprisonment were also delivered but this time the door that led into heaven instead of the door that led back to earth was opened to them. At this imprisonment Peter no doubt was ready to leave prison by any door that God might open, but God still had a large work in store for him among men before he should finally open the heaven door to him. In the account we observe that he was sleeping when the angel came. Though death was almost a certainty, the apostle had a clear conscience and, with chains on his wrists and two soldiers to guard him, he was the calmest of men. It mattered little to him what the future had in store, his peace was made with God. How many of us are so absolutely sure of ourselves with God that we could sleep as sound as a babe even though any hour should bring death? All of us should and may establish such a relation with God.

We note that an angel came to Peter and led him out. This was a real being, an intelligence having power to do extraordinary things that God willed. Angels are always with us. God uses them to so order the affairs of Providence that all things work together for good.

Rhoda is one of the few girls whose names are preserved in the Bible. We notice that children have a part in God's plans. She recognized the voice of the apostle and was so overjoyed that she had to run and tell the good news to the rest. It is a singular thing that there should have been a doubt in the minds of the people when their prayers were answered before their very eyes. "Lord, I believe, help Thou mine unbelief," must be the prayer of the saints over and over again.

What Peter has to say in regard to his deliverence is noteworthy. "The Lord had brought him forth."

DEATHS

Scritchfield.—John Sanford Scritchfield, son of Mary and Hays Scritchfield of Claysburg, Pa., died January 23, 1920, aged one year, three months and six days. The funeral was held in the Mennonite church, Manns Choice, January 25th, and was largely attended, Rev. Jacob Snyder officiating. Interment in Cove cemetery, Bedford county.

Wedel.—Died at Reedley, California, January 6th, Mrs. Guss. Wedel nee Kageler, at the age of 28 years, 3 months and 9 days. At the funeral service on the 10th, Bro. Krehbiel spoke words of comfort, both in German and English. She leaves her husband and one child, her mother and 3 sisters and 4 brothers to mourn her early death. In her youth she accepted Christ as her Savior and united with the Baptist church of which she remained an active, faithful member.

Keiser.—Edna Laura, daughter of Mr. and Mrs. Elmer Keiser, of near Steinsburg, Pa., died Sunday, January 18, 1920, of meningitis, aged 1 month and 3 days. Funeral services were conducted by Rev. E. S. Shelly and were held at the West Swamp church on the 22nd. Text: II Samuel 12:23.

CONTRIBUTIONS

By a telegram on account of the serious illness of Mrs. Eymann, I was called home from my collection trip for the General Conference san-

itarium in S. California before I had finished the canvass at Berne, Indiana. At Pandora, Ohio, also there are some members whom I did not see and the churches in Iowa have not been visited. Providence willing, and my church granting me the permission, I intend to go back some time in spring to finish the work. The cash contributions and subscriptions received on my trip which I turned over to the treasurer of the sanitarium are as follows:

Fortuna, Mo., cash $971.50, subscriptions $15.00; Summerfield, Ill., cash $741.00, subscriptions $98.00; Trenton, Ohio, cash $340.00; subscriptions $62.00; Bluffton, Ohio, cash $184.00; subscriptions, $200.00; Ebenezer and St. John, Ohio, cash $605.00, subscriptions $355.00; Pandora, Ohio, cash $297.00, subscriptions $375.00; Wadsworth, Ohio, cash $109.00, subscriptions $172.00; Dalton, Ohio, cash $181.00, subscriptions $305.00; Silver St. ch., Goshen, Indiana, cash $95.00, subscriptions $146.00; Topeka, Ind., cash $35.00, subscriptions $85.00; Berne, Ind., cash $703.14, subscriptions $1119.00; total cash and subscriptions $7,001.14.

For the friendly reception given me everywhere and the brotherly help as especially for your contributions to this benevolent cause, I thank you most heartily in the name of our Master. Your brother,

H. J. Krehbiel.

Received from Mission Friends, Elbing, Kan., to be used where needed, $25.00; Bro. and Sister Jonas D. Sauer, Murdock, Kan., $10.00; Sister John Peters, Corn, Okla, 2 W. S. stamps, $8.66; Bro. and Sister P. C. Suter, Pandora, Ohio, $2.00; Brother and Sister A. E. Loganbill, Geary, Okla., $1.00; Brother and Sister G. A. Lehman, Geary Okla., $5.00; Sisters of the Sewing Societies of the Beatrice, Nebr., congregation, for sick and needy, $3.00; Brethren of the Beatrice, Nebr., congregation for church organ, $50.00; various societies through Mrs. J. G. Regier, Newton, Kan., for Christmas, $53.54; Sewing Society of the Berne, Ind., congregation, for sick and needy Indians through Mrs. J. G. Regier, $10.00.

With thanks to all donors.

Acknowledged by,

Albert Claassen.

NEWS OF THE WEEK

SENATE FAVORS ARMY TRAINING

Washington, D. C., February 1. — Universal military training stands a good chance of passing the Senate, but it needs the earnest support of the administration to assure its adoption, according to a careful poll just completed by the Chicago Tribune.

The canvass covered over 80 per cent. of the Senate's membership. As the situation stands today, thirty Republicans and six Democrats are ready to vote for universal training substantially as embodied in the army reorganization bill recommended to the Senate by the Senate military affairs committee. Nine Republicans and sixteen Democrats are opposed to universal training, and nineteen of the eighty interviewed were non-committal.

Without pressure from the administration, indications are that a considerable majority of those registered as non-committal will join the opposition.

Of the many objections to universal training The Tribune canvass showed three outstanding reasons for opposition:

1. The race question in the South. Statesmen from Dixie are going to fight universal training just as they did the draft because they are "afraid to put the rifles in the negroes' hands".

2. The inability of the great rural population of the Middle West to differentiate between a liberal and democratic system of universal training and Prussian militarism.

3. The fear that universal training would add a crushing load to the burden of taxation, notwithstanding the Senate military affairs committee's assurance that the annual cost would be about $131,000,000, a relatively small expenditure in comparison to the outlay necessary to maintain a regular or standing army of sufficient size to protect the nation.

Many of the Senators classified as "opposed" or "non-committal" expressed willingness to vote for a scheme of military training which would not be compulsory. Others insisted, that while they did not look with disfavor on the principle of universal service, they saw no immediate need of its adoption and felt that, in view of the pressing need of federal economy, it might well be postponed a year or two.

The canvass brought out the additional fact that Senator Sherman of Illinois, heretofore counted as favorable to universal service, expects to oppose it now. He declared today that he had changed his mind because of the uncertainty over the league of nations.

GLASS ASKS FOR FOREIGN RELIEF

Washington, D. C., Jan. 29. — Secretary Treasury Glass consented today to a reduction of the amount in the European relief bill from $150,000,000 to $125,000,000 but insisted that to cut it to $50,000,000, as proposed, would be worse than nothing.

Mr. Glass told the House ways and means committee he had discussed with Herbert Hoover the suggestion that the amount should be cut to $50,000,000 which are the profits of the Grain corporation.

"Mr. Hoover confirmed my opinion that $50,000,000 would do more harm than good and would not relieve the situation," Mr. Glass said.

"We concluded, however, that the $150,000,000 might be pared to $125,000,000. This is not, as you know, an additional appropriation, but will come out of funds already on hand in the Grain corporation.

"Those who have come to my office to depict conditions in Europe literally horrified me with their recitals. They tell me that men, women and children are dying by thousands.

"One gentleman told me that within two squares, in one of the Austrian cities, he counted thirty-seven dead bodies lying on the streets unburied; that the children who survive are growing up deformed.

"We shall hope to get some of it back, but shall not be disappointed if we don't get it back, directly. Mr. Hoover thinks some of the securities which we shall receive will be good, all will be slow, some will be bad, some worthless."

Norman Davis, assistant secretary of the treasury, told the committee that the British government had agreed to furnish all the tonnage available for the transportation of the food from the United States or to pay for it. Mr. Davis said that the freight on $110,000,000 worth of food would be about $30,000,000.

ALLOW 18 MONTHS TO REINSTATE WAR INSURANCE

Washington, January 30. — To relieve any confusion that may exist in the minds of former service men on account of the special provision of lapsed War Term Insurance which authorized reinstatement up to December 31, 1919, regardless of date of discharge, announcement is made by Director R. G. Cholmeley-Jones of the Bureau of War Risk Insurance that the provisions for reinstatement of lapsed and canceled insurance, within 18 months from date of discharge, upon payment of only two months' premiums on the amount of insurance to be reinstated, provided the insured is in as good health as at the date of discharge or expiration of the grace period whichever is the later date, and so states in his application, still hold good.

The provision that discharged service men are permitted to reinstate at any time within three calendar months following the month of discharge by merely paying the two months' premiums, without making a formal application or a statement as to health is also still in force.

The provisions for reinstatement do not protect a man until he actually reinstates. If he waits he may not be in as good health as he was at the time of discharge and consequently may not be able to secure reinstatement.

Don't put off reinstatement. Do it now!

WILL ABOLISH DEPOSITORIES

Washington, February 1. — Drastic reduction of the number of national banks designated as government depositories is being made by the treasury department with the result that less than 400 of the 1,331 such institutions holding federal funds on June 30, 1919, are expected to survive the pruning knife.

Changes in the government's financial situation, brought about by the war's fiscal operations, it was said officially today, have made it necessary to abolish hundreds of the depositories and revise the plan of distribution of government money among banks employed since prior to 1912.

While the treasury is cutting off the inactive accounts, it also is reducing the balances carried by many other banks — in all in fact where government transactions do not require the use of large sums.

"Scientific apportionment," it is said, will be the basis in the future for disposition of surplus funds. Officials explained the new policy as to depositories would operate so that each bank will be able to realize equal returns on a basis of business done for the government.

Included in the list of national banks already struck off, are 566 banks which had accounts of only $1,000 and which were designated as government depositories during the administration of Franklin McVeagh as secretary of the treasury for President Taft.

Practically half of the banks to be deprived of government balances already have been eliminated from the rolls and outstanding balances thus have been reduced from $52,000,000 to $27,000,000. Other banks will be taken off of the official list of depositories and other accounts will be reduced until by the end of the calendar year it is expected the new policy will be fully completed. Officials were reticent today as to the geographical location of the depositories cancelled.

HOPE TO HAVE ACTION RESUMED FEBRUARY 10

Washington, January 31. — Democratic leaders took the first formal step today to revive Senate discussion of the peace treaty when Senator Walsh (Dem., Mont.) gave notice that on February 10 a motion would be made to proceed to the treaty's consideration.

The announcement forecast by the collapse yesterday of the bipartisan compromise negotiations, caused hardly a ripple on the surface of Senate procedure. Senator Walsh did not mention the bipartisan deliberations, but merely told the Senate that he was giving formal notice on behalf of the Democratic leader, Senator Hitchcock (Neb.), who was absent. There was no debate.

Statements made yesterday by Senator Hitchcock and by Senator Lodge (Mass.), the Republican leader, relating to the agreement reached by the bipartisan committee, were put into the Senate record by Mr. Lodge, who asked also that they be printed as a public document.

The bipartisan conference split on the language of the reservation to Article 10 and it now seems that unless one side or the other surrenders, this reservation will keep the Senate deadlocked for some time to come.

The only prospect of ratification seems to be that the Democrats will surrender on this issue. The reason why it can be said that the only prospect for ratification is a Democratic surrender, is that Republicans who are leading opposition seem to have at least thirty-three votes pledged to vote against a compromise on Article 10. Senator Capper (Kas.), for instance, who at various times has been classed as a mild reservationist, asserted today that, if anything, he would make the reservation on Article 10 stronger than it is now.

Lodge does not say that his particular language on Art. 10 must be followed verbally, and he would submit to a rewriting of it, but the reservation must, he declares, contain these points:

1. That the United States assumes no obligation to protect the territorial integrity of any nation.

2. That the armed forces of the United States may not be used for any purpose under the league without the consent of the Congress.

3. That the United States will not become a party to an economic boycott or other means of coercion used by the league without the consent of the Congress.

If an agreement is ever reached on Article 10 then ratification will be accomplished at once. A survey of the accomlishments of the bipartisan conference shows that it is, at least, pointed a way for an agreement on all points except Article 10, and in accomplishing this the bipartisan conferences have, at least, helped clarify the issues involved in the treaty fight.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, FEBRUARY 12, 1920. No. 7.

IN MENNONITE CIRCLES

The Universal Training Bill Before Congress.

The committee on military affairs of the United States Senate has voted favorably on a universal military training bill. The bill will come up in the Senate in the near future for adoption. In the face of these facts the exemption committee of the Western District Conference urges the respective ministers, leaders and members to make known immediately their protest to their respective Congressmen and Senators.

It is well to be continually informed on this subject. Appropriate literature can be obtained at very little expense by donation, from The American Union, 203 Westery Bldg., Washington, D. C.

P. H. Unruh, Secretary.

As chairman of the General Conference exemption committee, I wish to urge the above steps to be taken by all our General Conference churches.

J. W. Kliewer, Chairman.

A Word of Thanks From Germany.

Fortuna, Mo., Jan. 29, 1919.

Dear Brother Grubb: I received a letter from Brother Neff from Germany in which he acknowledges some money which the commission sent to him and also writes something about the conditions as they exist in Germany at the present time. I will attempt to translate the same, which by no means is an easy task, as some of the expressions can hardly be cast into the American idioms. If you can accept the letter, which is an extract, I would be glad if you would publish the same in the Mennonite. Sincerely,

P. P. H.

Weierhof, Jan. 7, 1920.

Dear Brother Hilty: To my greatest agreeable surprise I received your letter today of Dec. 19th, containing three checks amounting to $1,919.93. Since at present, the dollar is worth 43 marks (at this writing the value of one dollar is 150 marks. Treas.) this gives us a considerable sum with which to meet various needs. Our farmers manage to get along, although they have barely enough. Older people who are unable to work, widows with large families and a limited income, ministers and office holders who receive a small salary, begin to suffer intensely, since they are unable to buy the many things they need, at the high prices. Here help is proper. On January 21st the members of the Mennonite Aid Treasury will hold a meeting, at which the distribution of gifts will be considered, of which I shall report soon.

But now, dear brethren, and friends, I feel myself called upon to express my profound gratitude for remembering us so kindly. I can not express in words, the feeling of joy and gratitude, that fills my heart. I find many dear names in the list of the donors. In my mind I clasp the hand with affectionate gratitude. May the Lord reward you all for your love toward us.

Gifts in dollars are the best and most effective help for us. In better times we hope to return all love and assistance.

With brotherly greetings,

Christian Neff, Pastor.

The following appeal offered to our readers by Bro. Peter Jansen of Beatrice, Neb., should receive the careful consideration of every one of our readers:

Dear Brother Grubb: One day last week I had a very pleasant call from Miss Carolena M. Wood, a member of the Society of Friends (Quakers), and also an active member of the Friends' Service Committee in Philadelphia. Miss Wood had been through Germany and seen with her own eyes the terrible havoc malnutrition is working among the children of that unfortunate country.

Mr. Herbert Hoover has taken up this matter with the Friends' Service Committee and has agreed to see that all food is carried free of charge, as well overseas as in this country. As he says in his introduction of the Friends' Relief Committee, "We have never fought with women and children," and it behooves all of us who have protested against the shedding of blood during this terrible war to come forward now and assist as much as lies in our power to eliminate the sad havoc which is being made in the central countries of Germany by malnutrition of the children of those countries.

I believe that all of us, whether originally of German descent or from Russia, Holland or Switzerland, should see the necessity of this call for help.

The Quakers' Service Committee has undertaken to advance all overhead expenses in distributing this help in Germany, and we can rest assured that every cent of money contributed will go direct to the children of Germany.

Let us set aside a Sunday in our various churches to take up a collection for these children, and I venture to say that help will be forthcoming in an unexpected quantity. I hope our ministers and others will take this up and follow out the plan indicated.

Yours for the help of the unfortunate children of Germany,

Peter Jansen.

Although Bro. J. von Steen of Beatrice, Neb., is wintering in Florida, his interest in the affairs of the church and the church paper is as lively as ever. A recent mail brought a welcome discussion by the brother of an item of information appearing some weeks ago, also a splendid article on "The League of Nations."

A YEAR'S WORK IN ALTOONA, PA.

Altoona Mission.

Another year is past, but to the glory of God I can say that it was a year of victory. The Lord has been, and is, exceedingly precious to me. Am so grateful to Him for a place in His great harvest-field, where my life can be spent in joyful service for Him.

I returned from my trip Dec. 13th, visiting the churches of the North District Conference in interest of Home Missions. Although the weather was unfavorable, my visit was a very pleasant one. The interest that the people manifested, not only in word, but deeds, inspired me anew to press onward, come back and sacrifice my life to "rescue the perishing." It was a privilege to meet so many kind friends, and received many blessings while visiting in the different homes, and kneeling at the bed-side of the sick, many who wished me God-speed have since parted from their loved ones, and gone home to their reward.

We are surely brought to realize how uncertain is life, how near death is to each one of us. We need to be busy at our place in life that we may not be found wanting when our call comes.

Memories of this trip still linger, and will linger with me.

I wish to heartily thank all the dear friends in North and South Dakota and Minnesota for the interest manifested, kindness and hospitality shown me.

May God abundantly bless all the dear brethren and sisters who continually are remembering us in various ways; the donations that reach us from time to time, show that there are more ways than one of helping along.

All is owned of God and put down in His book of remembrance; He will reward at that great day.

We had a blessed time Christmas; had a tree and program at our mission. The children were all very anxious to take part, and we feel that the efforts were a real success, because so many of the parents came out that night for the first time and have been coming ever since.

We are indeed very grateful to all the dear friends and Sunday school classes who made it possible for us, by sending gifts, to give a Christmas treat to all present, large and small, consisting of a small orange, apple, and candy.

On Sunday after New-year's we had another treat for all our Sunday school children. Miss Franz's class of girls received a pair of gloves, tablet, and pencil. The girls in primary received a doll and pair of stockings; the little boys a pair of stockings and ball; others a toy. My class of boys received a shirt and a pair of stockings. These little hearts were just bubbling over with joy.

On Dec. 26th, we had the privilege of having the Glee Club

from Bluffton in our midst, their concert being much appreciated and enjoyed by all.

We had another treat the other Sunday, when Maxwell Kratz, Esq., from Philadelphia visited our mission and gave a very interesting and helpful talk at the Christian Endeavor, and brought the message at church service.

We are often under the impression that "lawyers" can't be Christians, but I wish the world would have many more such consecrated men.

We had a pleasant surprise the other morning and enjoyed the short visit of Rev. J. Lichti and H. H. Regier. We extend a hearty invitation to all who go through Altoona to stop, even if they can stay but a short time. It is always an inspiration to us.

The new workers' home is progressing nicely. They expect to have it finished in March, and it will mean much to the work We wish to heartily thank all the dear friends who have so cheerfully helped with their gifts. We are also glad that a fund for the new church at this place has been started. The Lord answers prayer and His work shall not suffer.

We also wish to express our sincere gratitude to all the dear friends at Bluffton, Pandora, Sunday school class and Juniors at Beatrice for the cookies. It was great joy to us to go out on Newyear's morning and carry cookies and some eatables which were purchased with the money sent to us by kind friends, to the different homes.

Could all of you dear friends who contributed have witnessed the scene which we saw that morning, the many poor and sad hearts which were cheered, you would have felt well repaid for your sacrifice and been convinced that it is "more blessed to give than receive."

These little deeds of kindness prepare the way for the gospel.

We are also very grateful to the Sunday school class at Quakertown for the barrel of canned vegetables. We often come into homes where the mother is sick, the cupboards empty and the children are crying for a bite to eat. How it makes our hearts rejoice to know that we have something in reserve and can bring aid to the suffering.

These poor people are so grateful that there is someone who is taking an interest in them.

We have had some more blessed meetings of late. The Lord has been with us in convicting and converting power. A number of souls have been converted at cottage prayer-meetings; also at church services. We had a blessed day June 6th, when six more souls were baptized by our Elder Rev. J. Snyder, and united with our church.

Mr. L. L. Shaw has been preaching for us on Sunday morning, but since he works in the shop at night, we are compelled to get different help every Sunday night. Rev. A. A. Snyder who has charge of Manns Choice has preached for us at different times.

Satan seems to have firm grip on the souls nowadays. It is hard to break away from sin. Many put off the great salvation until it is too late.

We are often called to the bedside of dying souls; they want something real in the last hour. Last week, late at night, we were called to the east side of the city to pray for a dying man, who had wasted all his precious years, but we got there too late: the death angel had entered in and carried him to his eternal reward. "It is appointed unto man once to die, but after death the judgment." Some day we will reap what we have sown.

Oh, we as Christians need a greater vision of lost souls. There are hundreds, yes thousands, of immortal souls perishing without hope and light, before our eyes, for whom Christ died and we are responsible.

Last Sunday we were called to the west side again. We have witnessed that the Lord is not willing that any should perish, but all come to repentance. He uses every means to draw us to Him. The mother had an accident and was severely burnt. She felt that was a warning and forsook sin and then started a new life. Neither her husband nor brother, who is staying with them and dying with consumption, are Christians. They were both under deep convictions, tears were streaming down their face, when they asked an interest in our prayer, although they were not willing to forsake their sinful life. We have heard God's promise, "My Word shall not return unto Me void." Oh, if the people would only realize the great danger of neglecting their own salvation.

We have no warrant of tomorrow. "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." Prov. 27:1.

We intend to have cottage prayer-meeting at this place next week. Will you please pray that God may deepen conviction, that they may realize their lost condition and accept the Lord as their personal Savior before it is too late, and for the many other souls for whom we are burdened.

The Lord has so wonderfully answered prayer, which encourages one to expect greater things from Him.

Oh, what a privilege to be a co-worker with God.

Thanking all the dear friends for prayers and love which has prompted you to do so much. Pray for us that our lives may be continually so in touch with God that we may touch souls for Him, for we need constantly be upheld by His Spirit.

Yours in His glad service,

Elizabeth Foth,

1830-12th Ave., Altoona, Pa.

CORRESPONDENCE

Geary, Okla., January 28, 1920. Dear Readers of the Mennonite: At our annual meeting shortly before the holidays, it was voted upon me to act as correspondent to the Mennonite for the coming year, and realizing that one month has almost slipped away, and fearing the eleven others will do likewise, if not a determined effort be made on my part I will briefly note a few happenings in our Geary congregation which might be of interest to the readers of the Mennonite.

Our congregation though small, is progressive and enjoying great blessing, such as receiving new members, by baptism, also several families of our denomination have moved into our midst of late.

We are contemplating the building of a new church home, of which we are in great need, in the near future, and the entire congregation, young and old, are looking forward with keen anticipation.

Our Ladies' Aid had a bazaar shortly before Christmas which turned out very successfully financially.

Bro. G. A. Lehman and family are making preparations to leave Oklahoma and will move to Bluffton, Ohio, or near there, to give their children the advantages of Bluffton College. We regret very much to have this dear family leave Geary, but wish them God-speed in their new home.

Oklahoma has had an unusual amount of snow this winter, for which our farmers are grateful, as moisture is what we need to make good crops.

With best wishes to all readers,

S. K. Ringelman.

Reedley, Calif. — Having been away from home for two and a half months collecting in the middle district, toward the endowment fund for the sanitarium of the General Conference in Southern California, nothing has been reported for some time from Reedley, and yet quite a number of things have transpired which might be of interest to others. During my absence the services here were conducted by Bro. J. M. Suderman, now at the Bible Institute in Los Angeles; Bro. J. K. Lichti of Fairmead and Bro. John Richert of the Mennonite Brethren church of this place. On my collection trip I was everywhere kindly received and almost without exception the people gladly contributed to this cause. I found a few churches in this district without pastors at present, and I came to the conclusion that our colleges might, perhaps, not discourage young men from choosing the foreign field, but ought to encourage some to decide for the work at home, for if the home churches are not cared for, the support of the foreign work will gradually fail. During the Christmas season we had Bro. Aeschliman and family here, in the interest of the sanitarium and our people gave and subscribed for this institution about $3,500. Through this and the other two canvasses that were made of our congregation the past year, we gave about $12,000 for mission, education and benevolences. I rejoice that our people give that much, and hope they will continue to give that much each year; but I think it would be better if the General Conference would adopt some budget system, instead of each board sending out a solicitor when they need money.

At our annual congregational meeting we discussed the language question for three and one-half hours and there unanimously decided that we would have both German and English services on Sunday morning and an English service Sunday evening. We tried it now and it works, but taking into consideration that I also teach a Sunday school class on Sunday morning and take part in the Christian Endeavor program before the Sunday evening service, it also works me and because of occasional severe headaches, I will have to look out for an assistant or successor. I was informed today that Bro. Wm. Neufeld of our congregation, who has been in Siberia on relief work among our Mennonite brethren for seven months, is expected home this week, at which I am greatly rejoiced, for I always found him willing to assist me. The Mennonite Brethren are holding a three weeks' Bible Conference, to conduct which they have two ministers from Canada and one from Michigan. The ad-

dresses are quite interesting and many of our people attend. I too, attend when I can, but could not go today on account of a funeral and must officiate at another tomorrow. These two persons did not die of influenza, but they say that this disease is again becoming epidemic and that we may have to close our schools and churches as we did last year. For my funeral sermon today I used as text, Matt. 24:44: "Therefore be ye also ready." Last week we had a splendid rain which we greatly needed and for which we are very thankful to our heavenly Father. Some time ago the cattle men had a convention and planned to ship the cattle out of the state on account of the scarcity of feed, and our fruit farmers were becoming anxious about the fruit crop for this year. Now all anxiety is removed and I hope all are thankful. Our town is having a boom, paving streets, putting up electroliers, building two banks and two creameries. I wonder if it will collapse as most booms do. Wish people were as much concerned about laying up treasures in heaven as they are in accumulating them here.

Your brother,
H. J. Krehbiel.

Ebenezer Church, Bluffton, Ohio, January 29, 1920. Dear Readers of the Mennonite: We have great reasons to be thankful to our heavenly Father for all the blessings He showered down upon us, both temporal and spiritual up to this present time, and may we never forget to be thankful for these blessings, when we realize that our fellowmen in the war-stricken country of Europe are suffering for want of food, shelter and clothing in these cold winter days. To do good unto them is our sacred duty. Gal. 6:10.

A large consignment of clothing and food is on the way to Germany to relieve our suffering Mennonites of hunger and distress.

On January 5th, at the Ebenezer church, we had our all-day annual congregational meeting, in which important business matters were transacted. The meeting was well attended.

Active steps were taken toward getting a plan for building a new Ebenezer church in the future. On January 28th, on Wednesday afternoon, another meeting was held in which various committees were appointed to further the plans of the building.

Although the building material is high at the present time, nevertheless it is not wasted if put into God's cause for the extending of His kingdom. I believe the possibilities of our beloved church are greater than ever before; likewise the responsibilities.

The Ladies' Sewing Society meet at private homes during the winter in order to save coal. The weekly teachers' meetings are also held in private homes until spring. These meetings take the place of cottage prayer-meetings and are somewhat like them.

The pastor is conducting a catechetical class during the Sunday school hour at the church where the pastor preaches. The attendance is very good.

May this year prove to be a greater blessing to mankind than ever before; and may God richly bless the efforts put forth.

Rhoda K. Amstutz, Church Cor.

Halstead, Kansas, February 2, 1920. Dear Friends: I have been asked to give a report of the work we have been doing during the past year.

We call ourselves the Junior Mission Society, have a membership of fifty with an average attendance of twenty-one. We meet once a month in the homes of the members, and twice during the year we meet with the Senior Society.

We keep two mission magazines, also have a small library of books on missions, besides our programs are always of a missionary nature, so in this way we endeavor to awaken an interest in missions.

During the past year we raised some over $300.00 through dues, special Christmas collection, mission sale and a special fund, besides helping the Senior Society fill a mission box valued at $163.

Our society has been supporting a little girl in India for over thirteen years. She has completed the studies at the boarding school and is at present attending a higher school at Bilaspur. She has accepted Christ as her Savior and we trust and pray that when she is older she will become a valuable worker in the mission field for our Master.

Alma Ruth, Vice Pres.

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

"Furthermore, I presume you think that God would believe that you could endure such terrible afflictions, as you have suggested, when you could not even endure it for a few decades to have people point at you and say: 'Ah, there goes a non-combatant. He is afraid to handle a gun. He is not patriotic; he is a slacker. He is willing to have us protect him, but he will not help protect himself or us. Let him alone; he is merely one of these fanatic Christians who think that they are too good to shoot in war time.'

"No, you rather took the chance of going to hell than to hear such things said of you. And now you would ask God to believe that you would undergo any sufferings for even a thousand years! Sufferings which, if you will give the matter a little serious thought, you know you could not and would not endure for a day; in spite of all your brave assertions. Just consider what it would mean to live through such heathenish tortures as you propose. After you would have been in one of them for a few hours, you would forget all about tonight, and how horrible the thought of eternal condemnation is. You would be ready to quit and take chances of avoiding hell some other way. But God should swallow all this fabricated nonsense of yours. I must admit that you give God credit for more patience than anybody ever has heretofore. But if He did have a patience such as you expect of Him, He would not be a just God.

"He gave you a fair chance, well within your reach. You refused it, scorned it. Now you wish to dictate to Him far more difficult methods to get yourself into heaven. You ought to see that if you would be allowed to follow any method you happened to choose, even if it was only a suggestion to suffer punishment that is not eternal, God would be forced to change His entire system, all His perfect laws of right and wrong, from the time we left heaven until now. Then, too, it would no more be a just system. Probably you would be the only one who could enter heaven, for, according to my knowledge of human nature, no other person would undertake such hard ways of obtaining mercy.

"As for your being a warning to others, God says that you would not be a warning.[187] How could people believe that you are sincere, when you could not be sincere in ordinary trials before? You would justly be a subject of derision. You would remind them of a heathen whose self-invented gods require all sorts of self-inflicted tortures. Friend, you would have made a better heathen than a Christian.

Satan paused but a moment, then said:

"One more opportunity for a question or two. Nothing trifling; we have little time left."

[187] Luke 16:27-31.

The soul who had such a confident air, shot up and spoke exultantly, saying: "Now, I have got you! It was making me feel very bad to have you prove from the Bible that it was all our fault. But all the time I was trying to think of a certain passage that I knew did not fit with all this. It came to my mind a while ago. It proves that the Bible is a book of lies by your presence here. Listen: 'And the angels that kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds under darkness unto the judgment of the great day.'[188] Why are you not under darkness in bonds as it says? Answer me that if you can!"

A snarl of extreme hatred and enmity against God arose from the vast hosts of angels that kept not their own principality. The Watchman had never heard them utter such a vindictive sound as this was.

Satan ground his teeth as he shook his great fist heavenward in fearful rage. Then he exclaimed in an infuriated tone:

"Curse you, you miserable soul! Who do you think you are to want to know so much? What business have you to ask such a question? We approached this subject near enough before. Why must you bring it up again? I have been telling you that the Bible is true; can you not believe it yet? But the worst is that I am compelled to answer your impertinent question or you will go into eternal damnation thinking that it is not your fault, and that the Bible is false.

"Your question has inflamed afresh all our hatred against God; and for asking it, I would want to cast you to the bottom of hell without further delay. But I must convince you that the Bible is not false. I must explain this matter carefully to you Christians; after all it will add to the proof that you are alone at fault, and also it will show you that you are no better than we are.

"Demons! Utter not a sound while I explain. There is no object in hiding the facts, since they have come up in this manner.

"We lost our estate, our principality, in heaven because we refused to obey God's commandments. We remember well how beautiful it was up there. But we became stubborn, we wanted our way. We got it, and we are glad that we did. As a punishment we were cast into darkness and received such shapes as we have. Also, we retained the characters we sprouted against God.

(Continued on page 4)

[188] Jude 6.

THE MENNONITE

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"LOVE ONE ANOTHER"

(Continued from page 3)

for we want to retain them, and we must retain them. When we think of what a beautiful place we took away from ourselves, and of the beautiful shapes that we had, the places we must exist in now, and the ugly shapes we have, are a bondage. But we never regret that we took it all away from ourselves by behaving against God—as I will explain further. It is a terrible bondage; and it is our fault. That makes us mad. If we could only blame God with justice! But we cannot. We hate Him all the more because He is not at fault.

"We hate Him and justice because we must thus be in the hell we made ourselves, and must know that at the last day it or a similar place will become our everlasting place of torment! We hate Him because He is so just that He puts us out of heaven for what we did and desired to do, instead of allowing us to pollute it as we pleased! We can never forgive Him for having refused to let us rule heaven as we wished. We can never forgive Him! We hate Him!

"We hate justice and love. Those two things had no reason for existing. Why could we not take them out of heaven and still remain where it was so beautiful! But since we could not remove them from their place, we far rather be in this bondage.

"We know what justice and love are. We know that God is both of them perfectly. We hate justice all the more because it brought us here. We hate love all the more because love alone can render perfect justice. Without true justice, there is no true love. Without perfect love, there is no true justice.

"Already in heaven we knew what would be the result if we failed to overpower God. But we decided to blot out justice and love at any price. Because of our decision, we have at least succeeded in creating a great kingdom where love and justice are not.

"After our misbehavior, God created human beings on earth. The greatest pleasure of our kingdom is to cause these beings also to lose the estate and principality which we lost. God is giving them a chance to win this estate merely by accepting His love. They are tested on earth, and their characters will never change, as ours did, when once they pass into hell or heaven. We are the only ones who ever changed characters in heaven, and it will never again occur.[159]

"Thus, while we are really in bondage, it is not a bondage because we would desire to change our characters. But it is a bondage because we cannot do as we would want to in heaven, and must therefore do it in this darkness. And do it we will!"

After these words of Satan, the demons gave forth a wild scream of triumph. At the same time it was also an expression of their absolute enmity against God; therefore it was doubly wild and fierce. Its echoes reverberated far into the darkness.

When they were again silent, Satan said:

"If any of you doubt whose fault it is that you are entering hell; if any of you think that the Bible is false: then doubt and think in your own perverse and headstrong way, if you please to do so. But regardless of your stubbornness and hardness of heart, you will be in torments from now on into eternity. That fact is indisputable.

"In a little while, you will all be on your way to hell. I could have sent you earlier, and have had you convinced in general of your guilt and hopelessness with a few words. But I desired to prolong your hoping, and also blast it, by explaining the matter in detail. Now, I am going to give you the essence of all that you have heard. What I am going to say will not be a further attempt to prove your guilt, but simply a summing up of tonight's discourse. It will be the key to all that has been said and that has happened since you came among us. Had you carefully considered it before, you would have known that all your questions and arguments were in vain

"I am glad, and rejoice greatly, to see that you were so stupid, and failed to apply it to yourselves. It has given me an opportunity to add a little cream to your desolation and misery, the taste of which will remain with you through the ages to come.

(To be concluded.)

[159]Revelation 3:12a.

A REVIEW OF THE FIELD IN LAME DEER

Lame Deer, Mont., Jan. 14, 1920. To the readers of the Mennonite, greetings for the new year: "Jehovah is the portion of mine inheritance, and of my cup. Thou maintainest my lot. The lines are fallen unto me in pleasant places. Yea, I have a goodly heritage," saith the Psalmist, and this in a measure also expresses the feeling of our hearts as we close one year and begin another. It also expresses in a way our thought in looking back upon our entire life course.

The call of God to a heathen people in the long ago brought first consternation, hesitancy, long months and even years of weighing the question back and forth, social, intellectual and financial preferment on one hand, the unsaved in heathen lands beckoning on the other, and then the voice of our Master saying, "Go."

We went, and what have the years brought? Comparative obscurity, isolation, separation from friends and interests dear to us, mental attainments once so fascinating lose their grip, Latin, Greek, science, together with the entire gamut of mathematical studies "go by the board", even history and literature assume hazy outlines, and facts once so familiar elude our grasp, socially we are "back numbers" as the expression goes, even in manner of speech and dress we are sometimes an oddity, as we center our whole effort in acquiring one of the most difficult languages in existence, and seek to fit ourselves best for the great task before us.

More than this there were years of inner and outer conflict, periods of humiliation and depression, agony of spirit at times, veritable Gethsemanes when the evil within and without wrestled to gain the upperhand, to crush and annihilate the deepest, noblest and highest longings and aspirations of our being.

But with the Psalmist we can say, "Jehovah is at my right hand. I have not been moved, therefore my heart is glad. He hath shown me the path of life, and in His presence there is a fullness of joy. Surely the lines are fallen for me in pleasant places, and I have a goodly heritage."

This, in a measure gives the substance of our meditation in the immediate time just past, when one's thoughts turn naturally both backward and forward. To Him be all the praise as we commit ourselves anew to Him for the year just before us.

What then have been our special blessings of the past year? We enumerate first health, the privilege of service, and a field of peculiar attractiveness. We had not chosen Lame Deer as our field, no more than we chose Cantonment, and so the joy in finding it such an attractive field is all the keener. The climate after four winters here has no more terrors for us, in fact, it offers peculiar delights both winter and summer.

Even were we surrounded by a million heathen without a knowledge of Christ, our capacity for service would be no greater than we need for the work here. There are certain limitations to human capabilities and performance, and missionaries of India or China with its multitudes cannot go beyond that, except as they work through native helpers or by means of literature. And where a native people is a rung or two higher in the scale of civilization and culture, one may naturally expect more than from a wild people, untutored, uncultured, in the accepted terms, and still under the guardianship and fatherly care and protection of our government.

The outstanding experiences in the work of the past year were the revelation of obscene Cheyenne religious rites in the early part (as we reported in the church papers at the time), the storm of opposition that followed, the futile mission of a delegation sent to Washington, D. C., costing our Indians over $1,000.00, with the concealed, yet evident purpose of ousting the Lame Deer missionaries, then the revival of the Messiah craze and its disillusioned devotees on Dec. 17th, and now a quiet, chastened, waiting attitude on the part of many asking, "Where is the true Christ, the true Deliverer?"

It was about the close of the year 1889 when the Messiah doctrine or ghost dance religion took strong hold of both the Northern and Southern Cheyennes, as well as upon nearly all the other tribes of the plains and mountains, the excitement continuing with waning power for several years. A principal leader of this movement among the northern Cheyennes was Porcupine, who is still living.

The foundation for such a religious movement was the belief in the coming of a Messiah, or deliverer, who would restore to the Indians primitive conditions of happiness and freedom, bring back to them the buffalo, and destroy all the whites. As

this craze led in parts of the country to defiance of law and governmental regulations, military force was called to quell it, especially among the Sioux of Dakota, and many of our Indians here remember distinctly as eye witness the massacre at Wounded Knee on Dec. 29, 1890, after the great leader of this movement, Sitting Bull, had been killed.

This present revival of such Messianic hopes among our Northern Cheyennes was brought about by the visit, during the year of a white man, David Israel A. J. Dennis, who calls himself "Father Israel," "Head Chief and King Priest of the Restored Church of the Messiah with International Headquarters at Salt Lake City."

When the agent here was made aware of the presence and work of this impostor he sent his policemen to conduct him to the agency. He was given strict orders to cease his agitations, taken outside of the reservation gate, set down, and told to go, never to return, under penalty of arrest.

But this false prophet had sown his seed and won his converts, and so he at once set about to flood the mail with pastoral letters addressed to "sub-captains" of the various "bands" with definite instruction how to carry on the work and win new converts.

These "sub-captains" receive definite instruction and "words to speak" when baptizing converts, when blessing the oil (pure olive oil), when anointing the sick, when blessing the feast of grape juice, cakes and fruits, etc. To give these letters in full would take too much space, suffice it to say they are blasphemous in the extreme, in that this false prophet appropriates the sacred words of our blessed Lord and Master in the institution of the Lord's Supper, claiming that He himself is the great Deliverer, for whom the Indians have been waiting. He concludes a portion of his instruction with these words, "And I want you to be glad and happy when you keep the feast. I don't care if you dance a little, if you get so happy that you want to dance."

In order to win the greatest number of converts in a comparative short time, he predicted a "great storm this winter, great darkness, and a great earthquake that would kill thousands of wicked people," promising safety and salvation to all Indians who would take warning in time, "be baptized and adopted" and "pray to me," as he says.

Availing himself of the astronomical prediction of that Michigan professor with regard to Dec. 17, he pretended it to be a divine revelation from God to him, and thus agitated many of the Indians to the highest pitch of fear and expectation for that date, and the days immediately following. They painted their bodies yellow and white, put on their festive robes, erected black flags, and waited in a tense religious attitude the weary hours of the whole night, the annihilation of the white people, and the restoration of primitive conditions of happiness and freedom. All in vain! We were glad that very few of our Lame Deer Indians were influenced by this movement and many openly and privately spoke against it.

Would a review of the year's experiences be complete without any mention whatever of the safe return of our son Valdo from "overseas," and of the unique meeting held with our Indians here in his honor? At his request, I never sent the full report of that occasion in for publication, though knowing it would have been of real interest to you. How eagerly they listened to his simple account of war service at the front! They were impressed with a new kind of service that requires no weapons, as Valdo described the medical belt and other equipment for the blessed ministry of relief to sick and wounded and dying. How old and young pressed forward to take him by the hand! How glad they were he had not forgotten his Cheyenne! Before the close, with an inner sense of the fitness of things, Vohokass stepped into the circle of listeners, and bade the "warrior" to stand with him as he gave him a new Cheyenne name in addition to the one he has had from childhood, "Taxtaoxnhesz," the one who stands in plain view, free, with open, unsullied character. We are convinced the occasion had its own special import in the work, as the Indians with a keen sense and appreciation of family blessings, family joys, rejoiced with us that not only Olga, her husband and baby, Robert, could be with us, but that God had spared our son "through many perils," and brought him back safe, sound in soul and body. Memory of their own war days, when loved ones did not always return, brought tears to the eyes of the aged. Rev. Habegger, who was present, also made some very fitting remarks.

Mr. Petter, as usual, is putting his best effort into his Cheyenne sermons. He is ever searching for the best possible expressions to make plain the great truths of the Word. In this he is ably helped by the leading Christian men, who find this research work as fascinating as he. When Old Testament characters have the inherent meaning of their names given in Cheyenne, it opens a world of thought to our Indians, whereas simply Adam, Cain, Abel, Abraham, Moses, Job, etc., would bewilder their minds with unutterable unintelligible words. For instance Esau, the hairy one, has a new name since Sunday, given by Vohokass after he had heard the story of Jacob.

A typical conversation for instance is when Yellowfox, who is a keen, critical, thoughtful listener, says after the morning sermon, "That new expression you used has a different meaning from the one you wanted to convey," when up pops a very old, blind Indian, "What did Yellowfox say to you? He does not know those fine old expressions, he is too young. You used that word in a perfectly correct way, and I had no difficulty whatever in getting your meaning."

What a privilege after all, accorded to few men, to take the language of a heathen people, with its fine religious expressions used in a false worship, and adapt it to the true, gradually leading his converts in the right use of these, putting as it were, "a new language into their mouths," as one of our Oklahoma Indian Christians once expressed it in fervent prayer!

After Mr. Petter returned from Kettle Falls in the fall, and we had installed a new heater in the church, which makes it easier to keep that heated for a longer period of time, I began evening services for the purpose of reading Bunyan's Pilgrim's Progress as translated into Cheyenne. This has never been read to the Northern Cheyennes, and as this story has been such a wonderful help to Christians of all languages and all nations in making the simple fundamental teachings of Christianity easy of understanding, we trusted it would bring its own blessings also in our work.

I usually ask one, two or three of the men to supplement the reading with explanatory remarks of the portion read, and prayers. For instance last Sunday we followed Christian and Hopeful as they left Vanity Fair after the martyrdom of Faithful, their encounter with By-ends, then Demas, and finally with Giant Despair. How interested they were to note that Christian overcomes one difficulty after another, and triumphs in his set purpose to reach a better world.

Yellowfox commented that as Christian escaped the terrors of Doubting Castle by means of the key (of promise), in his possession, so also a fellow Christian temporarily led astray and entangled in difficulties, could again be free and happy. "Why our friend has this key also, why does he not use it, and come out of his troubles?" was his remark. He further added that this house of God is as it were a "great key" to the Cheyennes, unlocking for them the mysteries of God, and gradually leading them victoriously out of bondage, despair, misfortune, unrest and eternal perdition.

Our Christmas festivities are being planned with the aim to free our Christians more and more from heathen doings at this time, as those are always connected with dances and evils of various kinds. To this end we have a Christmas tree with a few ornaments and plenty of lights. I drill the children of the day school, especially those of Christian parents in simple recitations and songs.

On the appointed day, Christian men and women are called to decorate the tree and church. I left the matter of decoration largely in their hands, and only placed my three best framed pictures of Christ in the foreground, arranging large branches of pine and cedar about them.

Miss Brookover commented last year on the natural artistic sense displayed by the Indians, especially when Vohokass, of his own accord placed branches against the walls in a way that brought out very pleasing effects. I noticed the same this year, and was truly delighted to have the bare unsightly walls and platform transformed into a bower of beauty and attractiveness.

The poet Keats says, "A thing of beauty is a joy forever. Its loveliness increases, it will never pass into nothingness." We all like pretty sights, and so do our Indians. Mr. Petter was charmed just recently, when an untutored, uncivilized, unchristianized Indian in simple language described the grandeur and beauty of a lone spot in the hills, a quiet lake, beautiful evergreen forests, ducks, placidly swimming about on the water, nature unmolested, unmarred by the work of man. How little is the Indian understood in his finer moods and feelings!

The little log church was transformed that night. The effect was so charming, I am loathe to dismantle tree and walls until the pine needles dry and litter the floor. I am still hoping that ere long we may decorate the barren walls permanently, as the board gave us permission to do a year ago. Time has failed us to do it

thus far, as other improvements were first made.

The church was full, though many Indians had gone to Ashland and Birney for the dances and "doings" there. The agent and his family, also office clerks were present. Frank Littlewolf, who together with his wife were leaders of the buffalo dance, a great Cheyenne religious ceremony, a few years ago, and who became Christians the first year we were here, read the Christmas story in Cheyenne as given in Luke. The children were all eager and happy to do their parts. Especially the little girls added to the festiveness of the occasion in their gay Indian dresses. Some wore elaborately decorated buckskin suits including leggings and moccasins, and others had their dresses ornamented with genuine elk teeth, which made them of rare value.

Vohokass spoke and led in prayer, so did Mr. Petter. I asked the agent to make a few impromptu remarks, which he did very acceptably, speaking through a young man in the audience.

At the close we distributed the gifts from the sewing societies, having first explained that these were not ordinary gifts, but carried a special meaning, as they were accompanied by the love and prayers of our churches for each individual recipient, that he may be built up in the knowledge of Christ, and gradually live a new life for Him.

Christmas night Mr. Petter and I gathered about our own little Christmas tree, with burning candles for its only decoration, read the Christmas story together, prayed, and then opened our Christmas mail and our packages. Each card, letter and gift with heart-warming sentiment and good cheer spoke of friends and loved ones far away. We feel unworthy of all this love and kindness, and can truly say with the Psalmist, "My lines are fallen unto me in pleasant places, I have a goodly heritage."

Sincerely,

Bertha E. Kinsinger Petter.

THE C. E. TOPIC

February 29.

The Results of Our Words and Deeds.

Gal. 6:7-10.

While life may be regarded as one grand succession of cause and effect we must nevertheless bear in mind that we are not the victims of a blind fatalism against which it is useless to exert our strength and influence. True, nothing happens without a cause but we are the conscious cause in most of the things that do happen. Every act or word in our lives is born with a mission either for good or for bad. You cast a pebble into a mill pond and a succession of ripples will reach out toward every edge of that pond. So in life an influence, be it a disturbing one or one that helps, goes out and on making itself felt everywhere. Our words are born of our thoughts. Good words naturally must have good lives behind them. "By their fruits shall ye know them." A good tree cannot bring forth evil fruit nor an evil tree good fruit.

Words are things that need weighing. A court of justice is assembled. The jurors file in. The judge asks for the verdict. Upon one word hangs the doom or the joy of the prisoner at the bar. A young man is in bright company, the suggestion to take the fatal first step in sin is made —the rest have done what they ask him to do. Will he yield? One short word: No. May not only save his reputation but his soul as well. Who can estimate the number of wrecks along life's highway that might have had useful histories had the word been spoken at the right time.

Words are like arrows shot into the air. They may do others more injury than ourselves. No one would be permitted to go up and down the public highway, shooting dangerous missiles in every direction. Yet that is what those who are careless with their speech are doing. Remember a word goes out into the world with a mission for good or bad before it and it is for us who give it life to see that it starts in the right direction.

A word that encourages is one that helps win the battle. Life's path is full of those who only need the little word of sympathy and hope that will lead them on to victory. On the other hand, the discouragement that is uttered to the toiling one may be the last thing to spell doom to him. Who would want the blame for spoiling another's career through the discouragement that was altogether unnecessary.

If words may mean so much, surely deeds mean more. The helping hand is so easily extended and whenever it is, the Christ of love is portrayed. We think of serving Christ by great deeds. Do we think that greatness is merely a relative term? Wherever we see our duty clear and do it we are adding to the sum of goodness in the world. "We are workers together with God."

Casting a seed into the ground is a simple process but on that process hangs a hungry world ready to be fed. Doing the Christly thing in our relation with others may not be a very spectacular act but it is a serving one. It cheers the path of the tired traveler and sets his thoughts on God.

THE S. S. LESSON

February 29.

Peter Writes About Christian Living.

I Peter 2:1-5, 11, 12, 19-25.

Golden Text: He that saith he abideth in Him ought himself also to walk even as He walked. I John 2:6.

The portion of Scripture taken from the First Epistle of Peter for our lesson is a characteristic selection, representing the boldness and energy of this chief of disciples. It begins by advising the putting away of certain evil things. The Christian life must always be so ordered. One must put away the old man of sin and put on the new man in Christ. Old habits and affections must die to make room for newer and better ones. In verse 1 the things to be put away are: (1) Wickedness. That is, an unholy attitude toward the things which God disapproves. (2) Guile. Which is impurity, insincerity and evil craftiness. (3) Hypocrisies, meaning pretensions, make-believes, shams, frauds, and living lies. Nothing in Scripture receives greater and more condemnation than hypocrisy. (4) Envies, jealousies, the mean, sneaking, emotions that prevent us from doing the good we might do and assail the good there is in others. Envy has kept the church in trial and trouble ever since the beginning. The defeat of most of the best things in life seems to have envy as its road. (5) Evil speaking. This is a term wide enough to include unkind and unholy speech with untruthfulness. Let it be remembered that the tongue must be controlled because it may be an instrument either for good or evil.

Having put these evil things away we are then in a position to benefit by the advice in verse 2. The Word of God is the spiritual meat which nourishes the soul, making it strong and making it good. As the babe instinctively turns to the source of its natural food so the soul should turn to the spiritual food of the Word and feed and grow upon it. The riches and goodness of Christ are not a matter of speculation. All who will may "taste and see." Christians are those who do know because they have already tested the goodness and love there is in Christ for them.

In verse 4 the imagery changes to the idea of a building. In the church of Christ each disciple finds himself a living stone built into the structure having its own part to do. If there is failure it must of necessity be in the stone not doing its part. Note the part the Christian has to play in the church (v. 5). (1) Living stone. (2). Spiritual house. (3) a holy priesthood (4) a spiritual sacrifice.

The Jews were scattered everywhere and regarded themselves out of their own country. Peter plays on this idea in regard to the Christian and speaks of them as sojourners and pilgrims. As wanderers, they are to be careful to avoid temptations that lead to sin. As Christian Jews, those to whom Peter writes were to live in a Gentile world in which respect for Christ is to be won or lost by the way the Christian lived. The same holds just as true today. God is glorified by the good works of his children which the world is sure to observe. Patience in suffering is especially commended. As Jesus endured, took up the cross and suffered without complaint, so the followers can expect to do no less than follow His example.

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$34.58; Berne, Ind., mission box, $8.-30; birthday gift, .11; Suzanna Yost, $1.00; H. L. Kohler, $5.00; Sen. C. E., $53.04; bequest of John Wieman, P. R. Schroeder, $150.00; West Zion ch., Moundridge, Kan., C. G. Pankratz, $48.50; Christian ch., Moundridge, Kan., A. H. Kaufman, $41.95; S. S. Men. ch., Deer Creek, Okla., P. E. Wicke, $20.16; mission friends, Inman, Kan., silver wedding gift, $100.-00; First ch., Newton, Kan., J. J. Epp, ($200 in bonds), $656.42; Second ch., Philadelphia, Pa., G. W. Bergy, $28.86; Hereford ch., Bally, Pa., J. B. Funk, $87.00; Leisy mission fund, Wisner, Neb., H. E. Leisy, $50; Men. ch., Lehigh, Kan., C. C. Friesen, $58.66; Men. ch., Lehigh, Kan., C. C. Friesen, children's collection, $10.-39; mission friend, Monroe, Wash., J. M. Franz, $10.00; Salem ch., Marion, S. D., A. A. Graber, $64.71; S. S., Salem ch., Munich, N. Dak., J. A. Fast, (China and India), $112.00; S. S., Bethany ch., Freeman, S. D., A. A. Wollman, $109.10; S. S., Reedley, Calif., A. D. Ruth, $196.00; S. S. Men. ch., Hydro, Mont., H. R. Schroeder, $50.00; F. Hetzel, Los Angeles, Cal., $4.25; gift, H. D. Voth, Los Angeles, Cal., $5.00; mission ch., Los Angeles, Cal., P. W. Penner, $13.76; Bethel ch., Inman, Kan., J. J. Pauls, $220.44; Garden tp. ch., Moundridge, Kan., C. A. Vogt, $30.00; mission friend, Orienta, Okla., D. D. Lorenz, $50.00, Alfred Habegger, Birney, Mont., refund, $100.00; mission friend, Marion, S. D., D. P. Tieszen, $10.00; Jr. C. E. Grace ch., Pandora, O., J. F. Moyer, $15.50; S. S., Men. ch., Woodlake, Calif., J. A. Haury, $15; Hoffnungsau ch., Buhler, Kan., J. F. Siemens, $51.45; S. S., Brudertal ch., Hillsboro, Kan., P. F. Suderman, $58.40; mission friends, Newton, Kan., $50.00; mission friend, Marion, S. D., E. Basinger, $100.00; Girl's Bible class, Newton, Kan., Marie Classen, $103.00; H. H. Koehn, Avon, S. D., $25.00; Mrs. Cor. Ewert, Avon, S. D., $20.00; Friedenburg ch., Avon, S. D., D. A. Schultz, $28.08; S. S. Bethesda ch., Henderson, Neb., J. D. Friesen, $100; J. E. Langenwalter, Wayland, Iowa, refund, $200.00; mission friend, Beatrice, Neb., $25.00; S. S., West Swamp ch., Quakertown, Pa., $2.84; West Swamp ch., Quakertown, Pa., $5.01; Y. P. C. A., West Swamp ch., Quakertown, Pa., $11.25; E. Shelly, West Swamp ch., Quakertown, Pa., $10.00; F. Hetzel, Los Angeles, Cal., P. W. Penner, $1.80; sewing society, Aberdeen, Sask., David Toews, $91.50; S. S., Rosthern, Sask., David Toews, $58.85; C. E., Fortuna, Mo., E. Lehman, $12.62; Sr. Mission society, Halstead, Kan., Anna Dester, $100.00; S. S., Bethel ch., Volt, Mont., Z. Bartel, $27.00; J. L. Amstutz, Apple Creek, O., $5.00; bequest, J. A. Ruth, Reedley, Cal., Mrs. J. A. Ruth, $1,000; mission friend, Lost River, Sask., J. F. Swatzky, $10.00; mission friend, Altona, Man., $5.00; Isaac J. Dick, Rinland, Man., $5.00; C. I. Dick, Haskett, Man., D. W. Friesen, $100.00; S. S., Christian ch., Moundridge, Kan., J. E. Goering, $78.73; Men. ch., Mt. Lake, Minn., J. P. Quiring, $97.60; Hoffnungsau ch., Buhler, Kan., A. B. Reimer, $40.17; B. B. Warkentin, Hydro, Mont., $10.00; Bergtal ch., Pawnee Rock, Kan., J. Ruediger, $34.-30; Gleaner's Class, Wayland, Iowa, S. S., S. M. Musselman, $35.00; J. W. Kleinsasser, Soland, S. D., J. F. Lehman, $3.50; gift, J. E. Wiebe, Newton, Kan., $50.00; gift, J. L. Regier, Elbing, Kan., $50.00; Emanuel ch., Noble, Iowa, S. M. Musselman, $294.-84; John Leuenberger, Edgehill, Mo., J. F. Lehman, $1.00; Men. ch., Beatrice, Neb., J. H. Penner, $234.90; S. S., Emanuel ch., Noble, Iowa, S. M. Musselman, $67.74; Men. ch., El Reno, Okla., J. Zweigbergk, $38.86; Men. ch., Lake Charles, La., H. M. Boese, $21.00; S. S., town church, Beatrice, Neb., J. von Steen, $71.75;

Special Gifts.

Mrs. E. J. Harvey, Halstead, Kan., 2 children, India, $60.00; S. S., Reedley, Calif., A. D. Ruth, orphan, India, $35.00; C. E., Hereford ch., Bally, Pa., D. J. Brand, Israel, 2 years, $60.00; boys' classes, Aberdeen, Ida., P. W. Penner, orphans, India, $30.00; J. P. Linscheid, Arlington, Kan., Sojudas, India, $30.00; girl's class, Newton, Kans., Marie Claassen, F. Neufeld, $25.00; L. Dirks, Abcrdeen, Ida., Trananidi, India, $25.00; H. J. Wiebe, Whitewater, Kan., Esther and Samuel, India, $70.00; O. R. Crowser, Winger, Minn., scholars, China, $20; Jr. Mission society, Halstead, Kan., Argamati, India, $30.00; S. S., class, Reedley, Calif., orphans, India, $35; L. L. Schrag, Odessa, Wash., orphans, India, P. H. Richert, $25.00; Y. P. C. A., Quakertown, Pa., Allen Bleam, Indra, India, $12.00; S. S. Mission ch., Los Angeles, Cal., P. W. Penner, Flora, India, $30.00; J. H. von Steen, Beatrice, Neb., Sousai, India, $64.00; Sr. Mission society, Halstead, Kan., Anna Dester, T. Neufeld, $23.00; Mrs. A. J. Ruth, Reedley, Cal., girls' school, China, $50.00; Wm. Henrichs, Halbstadt, Man., Benj. Ewert, teacher, India, $25.00; Jacob Martin, Halbstadt, Man., Benj. Ewert, teacher, India, $25.00; Sr. Mission society, Halstead, Kan., Anna Dester, home, India, $25.00; Mrs. J. A. Ruth, Reedley, Cal., home, India, $50.00.

With sincere thanks,
Gustav Harder,
Treas., Whitewater, Kan.
J. G. Regier,
Asst. Treas., Newton, Kan.

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF SEWING SOCIETIES DURING JANUARY

Jr. Sewing society, Halstead, Kan., Miss Irma Haury, general treas., $100.00; do. for mountain home, India, $25.00; do. for girl's school, China, $20.00; sisters at Medford, Okla., Mrs. M. Hiebert, general treas., $20; Mrs. C. C. Voth, Gotebo, Okla., for poor children in Germany, $25.00; Sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, for do., $22.75; sewing society, Upland, Cal., Mrs. L. Weber, for do., $71.18; sewing society, Menno, Schrag Wash., Rev. M. J. Galle, for do., $25.00; sewing society, Langham, Sask., Mrs. F. D. Kroecker, general treas., $236.-17; sewing society, Newton, Kan., Mrs. J. H. Richert, for do, $75.00; sewing society, Ft. Cobb, Okla., Mrs. M. Dalke, for do, $12.62; sisters at Orienta, Okla., Mrs. J. H. Frantz, general treas., and city missions, half for each, $57.23; sewing society, Geary, Okla., Mrs. O. P. Ruth, Talitha Neufeld, China, $10.00; women's Bible class, Newton, Kan., sister Hillegonda, Jewish mission, $5.00.

For postage for ex. committee, previously received:

Sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, .65; sewing society, Mt. Lake, Minn., Mrs. H. J. Fast, $1.50; sewing society, Hillsboro, Kan., Mrs. D. J. Klaassen, $1.00; sewing society, Meno, Okla., Mrs. D. B. Unruh, $1.75; sewing society, Tampa, Kansas, Mrs. J. L. Jantz, $1.50; sewing society, Elbing, Kan., Mrs. H. R. Regier, $1.00; sewing society, Summerfield, Ill., Mrs. B. K. Pletscher, $1.60; sewing society, El Reno, Okla., Mrs. Martha Sprunger, .75.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

CONTRIBUTIONS FOR EMERGENCY RELIEF COMMISSION FOR THE MONTH OF JANUARY, 1920.

For Galicia.

G. G. Rempel, Dallas, Ore., $23.01; Bethel ch., Hydro, Okla., H. J. Jonzen, $15.80; anonymous, Freeman, S. D., Elmer Basinger, $50.00; Clara Bethel ch., Hydro, Okla., H. J. Janzer, $35.00; Daniel Haury, Halstead, Kan., $25.00.

For Where Needed.

Martin Boese, Avon, S. D., poor, $102.00; ladies aid, Bethel ch., Newton, Kan., Mrs. P. J. Wedel, $19.00; S. S., Ft. Kolb, Okla., Peter H. Base, $12.75; intcrest, Bank of Fortuna, $27.40; D. W. Friesen, Altona, Man., $6.60; Klaas Franzen, Liberal, Kan., J. Lichti, $18.95; Grcenfield ch., Carnegie, Okla., Peter H. Base, $9.64.

For Syria and Armenia.

S. S., Los Angeles, Calif., P. W. Penner, $10.67; Bethel ch., Newton, Kan., H. E. Suderman, $50.00; S. S., West Zion ch., Moundridge, Kans., Adolf Krehbiel, $35.00; Hereford ch., Palm, Pa., J. B. Funk, $60.00; E. S. Shelly, West Swamp, Pa., Allen S. Bleam, $10.00; Daniel Haury, Halstead, Kan., $25.00; S. S., Emanuel ch., Noble, Ia., S. M. Musselman, $69.-30.

For Mennonites in Europe.

Bergthal ch., Pawnee Rock, Kan., Jacob Ruediger, $115.86.

For Mennonites in Russia.

Sichar ch., Cordell, Okla., J. W. Schmidt, $30.35; Friedensthal ch., Gotebo, Okla., J. G. Regier, $64.50; anonymous, Freeman, S. D., Elmer Basinger, $50.00; Salem ch., Marion, S. D., A. A. Graber, $81.55; A. M. Boese, Vona, Col., $5.00; Katie Schertz, Overpeck, O., A. J. Neuenschwander, $1.00; S. S., Pratum, Oreg., S. S. Baumgartner, $7.50; Klaas Krocker, Inman, Kan., $3.50; S. S., Escondido, Calif., P. A. Reimer, $22.16; Mary Miller, deceased, Marion, S. D., A. P. Waltner, $300.00.

For Germany and Mennonites in Germany.

Bethel ch., Inman, Kan., J. J. Pauls, $115.25; Bethel C. E. society, Inman, Kan., Jacob H. Neufeld, $77.-27; S. S., Zoar ch., Goltry, Okla., H. R. Voth, Christmas collection for children, $68.15; collection taken at birthday celebration of J. T. Wedel, Goltry, Okla., H. R. Voth, $8.00; anonymous, Freeman, S. D., Elmer Basinger, $50.00; Helena and Christian Boehr, Wisner, Nebr., $15.00; Julius Arnold Huxman, H. P. Krehbiel, Newton, Kan., $50.00; First Menn. ch., Upland, Cal., A. P. Weber, $5.00; Dietrich Funk, Pasadena, Cal., $5.00; P. J. Rempel, Inola, Kans., $68.00; S. S., Pratum, Ore., S. S. Baumgartner, $7.50; sewing society, Zion ch., Donnellson, Ia., Erna Weber, $47.00; A. A. Wollman and family, Freeman, S. D., condensed milk, $100.00; several persons from Goessel, Kan., B. H. Friesen, $89; Bergthal ch., Corn, Okla., J. H. Ediger, for widows and orphans, $50; Bethany S. S., Freeman, S. D., A. A. Wollman and family, for children, $25.00; S. S. Zion ch., Donnellson, Ia., Christmas collection, Chr. Lowenberg, $16.60; P. J. and A. Waltner, Marion, S. D., for children, $50.00; ladies aid, Halstead ch., Anna Dester, condensed milk, $25.00; S. S., Arlington, Kan., T. E. Linscheid, do, $52.36; ladies' aid, Newhopedale ch., Meno, Okla., Mrs. D. B. Unruh, do., $55.00; Mrs. Anna Regier, Moundridge, Kan., Wm. Galle, $10; ladies' aid, Upland, Calif., Mrs. L. M. Weber, do., $71.18; ladies' aid, Friedensthal ch., Gotebo, Okla., Mrs. J. H. Schmidt, condensed milk, $22.75; C. A. Hirschler, Donnellson, Ia. $25; Otto C. Balzer, Inman, Kan., for orphans, $44.10; Daniel Haury, Halstead, Kan., $50.00; Peter Stauffer, Reedley, Calif., $23.00; A. P. Neufeld, Inman, Kan., $35.00; Katie B. Schmitt, Upland, Cal., cond. milk, $10; L. M. Schmitt, Upland, Cal., ditto, $15.00; anonymous, Hillsboro, Kan., $40.00; Alfred Wiebe, Upland, Cal., $4.00; from Menno, Wash., and community, B. Nightingale, $62.25; H. D. Penner, Newton, Kan., $10.00; Mrs. Jos. Walter, Freeman, S. D., A. A. Wollman, $12.50; S. S., Hoffnungsau ch., Buhler, Kan., J. F. Siemens, for children, $70.00.

For Sufferers in Europe.

Ebenezer ch., Mt. View, Okla., D. A. Goertz, $28.00; S. S., Busby, Mont., G. A. Lincheid, $8.65; Sister C. H. Friesen, Buhler Kan., $10.00; Jos. N. Waltner, Hurley, S. D., for children, $10.00; Mission ch., Cantonment, Okla., Albert Claassen, $4.13; P. P. Steiner, Pandora, Ohio, F. D. Amstutz, $9.00; per Abr. Janzen, Mt Lake, Minn.: anonymous, $5.00; Frank Schroeder, $10.00; F. F. Schroeder, $10.00; P. P. Claassen, $50.00; Abr. Janzen, $100.00; J. H. von Steen, Beatrice, Nebr., $100.00; anonymous, B. C. Regier, Newton, Kans., $5.00; Jacob Miller, Butterfield, Minn., H. H. Regier, $10.00; Henry T. Reimer, Holmesville, Nebr., $50.00; I. A. Sommer, Phoenix, Ariz., $25.00; Salem S. S., Freeman, S. D., Noah J. Mueller, $43.93.

For Austria.

Bethel ch., Hydro, Okla., H. K. Janzen, $15.80; anonymous, Freeman, S. D., Elmer Basinger, $50.00; P. H. Eck, Ringwood, Okla., $25.00; ladies' aid, Bergthal ch., Corn, Okla., Mrs. P. L. Heidebrecht, $150.00; S. S., Zion ch., Donnellson, Ia., Chr. Lowenberg, $13.45; S. S., Hebron ch., Goessel, Kan., P. A. Martens, $100; Mrs. C. C. Voth, Gotebo, Okla., Mrs. J. G. Regier, $12.50; Mary Miller, deceased, Marion, S. D., A. P. Waltner, $200.00; Mrs. J. S. Walter, Freeman, S. D., A. A. Wollman, $12.50; S. S., Hoffnungsau ch., Buhler, Kan., J. F. Siemens, $70.00.

For Ummel's Orphanage.

Theophilus Fleuckiger, Dalton, O., J. F. Lehman, $10.00; P. P. Steiner, Pandora, O., P. D. Amstutz, $10.00; C. G. W., Wayland, Ia., $5.00.

M. B. Fast for Siberia.

S. S., Los Angeles, Calif., P. W. Penner, $10.67; S. S., Los Angeles, Cal., P. W. Penner, Christmas collection, $23.00.

For the Mission in Altoona.

J. H. Regier, Mt. Lake, Minn., Abr. Janzen, $5.00.

Gratefully acknowledged,
P. P. Hilty, Treas.,
Fortuna, Mo.

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VOL. XXXV. BERNE, INDIANA, FEBRUARY 19, 1920. No. 8.

JEWISH MISSION, CHICAGO, ILL.

Dear Readers:—Since the Jewish Mission has been started on prayer in our beloved Mennonite church, many years ago by one of the undersigned, (not visible and known to the public), we now extend an appeal for definite prayer of all those, who love the Lord, that that prayer may lay the foundation of this mission to the Jews, of which our Savior also had come, we feel that we need the proper name, the proper building and necessary funds; but above all we ask that the Holy Spirit may guide, our Father's strength sustain, and our Savior's grace and love work in and through us.

Yours in the Master's service,
Brother Israel Saxe,
Sisters Dorothy E. Goodman, and Elizabeth K. Hirschler.
1122 North Western Ave., Chicago, Ill.

IN MENNONITE CIRCLES

Rev. Arthur Snyder is at present conducting a series of meetings at Manns Choice, Pa., and reports splendid interest and good attendance.

The Bedford and Blair County, Pa., churches are arranging an active campaign in the interest of the Thanksgiving Fund of the Eastern Conference.

Sister Petter, whose interesting article on the work at Lame Deer, Mont., appeared last week, sends us the following postscript which will no doubt be an interesting item in connection with last week's letter:

"Today is February 5th, and as my article has not yet appeared in print, this postscript may come in time. Some forty letters from that impostor Dennis were intercepted by the agent here last week. Dennis now explains to his followers among the Northern Cheyennes that Dec. 17 passed without a fulfillment of his prediction because they were obedient to him, believed, and were baptized, just as in the time when Jonah was sent to wicked Nineveh, the people repented and God had mercy on the city and its inhabitants. How shrewd. The enemy seems to redouble his efforts to mislead, and hold this people. There must be some reason for this."

A message recently received from Rev. J. W. Swarr, of Mechanics Grove, Pa., brings the information that Rev. S. S. Amstutz, who has been located at that place by the home mission board, is in St. Joseph's hospital, Lancaster, having undergone an operation for appendicitis.

The plasterers will finish their work in the workers' home, Altoona, Pa., this week. It is expected that the contractor will shortly move the Altoona chapel to the rear of the lot in order to make room for a permanent church building.

Brother L. L. Miller of Indiana, who held a series of meetings some time ago in Altoona, Pa., closed a ten-days' series in Richfield, Pa., where there was good success and interest. From this place he has gone to Barryville, Mifflin county, where he is holding meetings in the Union church. Twenty-five confessions have been reported.

Brother Harvey Banman, who is taking a medical course in preparation for foreign missionary work, made the address in the First church, Philadelphia, last Sunday night.

The following list of schools that offer Bible Study by correspondence has been prepared for the benefit of our readers by Rev. J. B. Epp, Pretty Prairie, Kansas, chairman of the Committee on Schools and Education of the Western District Conference.

"Bible Study by Correspondence."

Partial list of schools, where such courses can be taken.

1. Hesston College and Bible School. (Mennonite.) Hesston Kansas.
2. Prof. J. B. Smith, Eastern Mennonite School, Harrisonburg, Va.
3. Moody Bible Institute, Institute Place, Chicago, Ill.
4. Los Angeles Bible Institute, So. Hope St., Los Angeles, Calif.
5. Prof. H. Framer Smith, 1820 Spring Garden St., Philadelphia, Pa.
6. Missionary Training School, Nyack-on-the-Hudson, N. Y.
7. Philadelphia Bible School, Philadelphia, Pa.
8. Presbyterian Board of Publ., (S. S. work.), 508 Witherspoon Bldg., Philadelphia, Pa.
9. Funk and Wagnalls Co., 360 Fourth Ave., New York City, ("Public Speaking.")

THE FIRST BAPTISMAL SERVICE IN TUNGMINGHSIEN, CHIHLI, CHINA

Dear Friends:—In the more than four years now that we are in China, hardly any experience has been so worth while as the one we made on the 30th of November of this year, when we baptized twelve, the firstfruits of the efforts made in this district to bring the gospel to the many who are still in darkness. As Jesus in His earthly ministry chose twelve to be with Him, and to share with Him the secrets of the kingdom of heaven, so here at Tungminghsien our hearts have been made very glad that now there are twelve who understand us better, and who from now on go forth before their fellowmen as such who have taken upon themselves the requirements of entrance and the duties of the kingdom. And now we can say that a visible beginning has been made, and a little flock gathered at this station. We invite you to rejoice with us as did the shepherd, who, after searching and waiting and praying, upon finding the lost sheep, cried out: "Rejoice, for I've found my sheep."

With one exception those who were baptized had come regularly to our Sunday services for the last two and three years, and even though the work here had its drawbacks, and a few men, who should have been faithful preachers and examplars of the gospel of Jesus Christ, had so miserably failed before these who sought the truth, they nevertheless "stuck it through," as people say, and learned to distinguish the true from the false. This came out clearly in the examination of the candidates for baptism, and we had great reasons to thank God that His truth was also making these people free, indeed. After all one can safely say that sooner or later the Chinese will know that there must be a life back of a profession of the gospel, and that the man who fails, fails because he does not live up to the truth as taught in the Gospels.

For two weeks we had two services daily for everybody who wished to come, and the meetings were very well attended—in the evenings we always had a crowded house, and the people listened attentively. A Brother Li from our neighbor Mennonite mission and Brother Wang from Kaichow assisted us in the evangelistic campaign, and we all found much delight in working together those days. Mr. Li is an older Christian, and he is a faithful brother, acquainted with his Bible, and able to bring the message next to the listeners, who seem to take in everything he says. The preaching was largely done by the two Chinese, while I led the singing, and used the stereopticon a few evenings. For these evenings we got an extra number of visitors to the services. A very effective way to bring the gospel to the people, the stereopticon lectures proved to be. Here I should heartily express our thanks to the ladies of the mission societies near Bluffton, O., for the money which they sent for a lantern. And I must add that the preaching by one of their own number must have made a deeper impression upon the Chinese than if foreigners would have spoken.

Our object was to do intensive evangelistic work for both the inquirers and for the people in general, and so we had two meetings daily to which everybody was admitted, but the last eight days we gave much of our time to the twenty inquirers in daytime, while the evening services were public.

Our slogan for the evangelistic

campaign was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts. 16:31. And it was truly good to see the wives of five male inquirers in the inquirers' class, and all of the women were taught to read, largely by their husbands. Two elderly couples could be received for baptism, and two widows and five men. None of the latter have been slow to let their wives become acquainted with the gospel, and there is good prospect for their reception into the church in the near future. It is our hope that a precedent may have been set, and that hereafter all men who want to be admitted into the church be strongly prevailed upon to first have their wives regularly attend services, if at all possible, before the men are accepted. For here lies the men's weakness: they can more easily come to church, and besides custom has such a hold on even the church-going people, so that there is a temptation to save yourself, and let the woman be left to herself without any knowledge whatever. Men simply take for granted that the woman is stupid and they say nothing can be done for them. This has been bountifully disproved, and the Christian men know it. We were so glad to observe that the women were so eager to learn to read, and that two sisters who were baptized read fairly well and they had begun to learn to read just a few years ago, and both are past fifty years of age. One gray-haired, saintly old lady, sixty-five years old, had been a faithful attendant in the services, and, even though she cannot read, gave convincing evidence that she loved the Lord. Old Sister Li said that even though the services had been many and she always had to use a cane formerly, she had even found that she need no cane to go to the meetings, and her somewhat feeble body did not tire while listening to the living Word.

The story of her desire to come and listen to the gospel was told interestingly by a mother who was baptized. When asked how she came to the decision, she said, "It was through my boys, who had come here to services, and wished to buy a Gospel so they might read the book. And the boys told of the good teaching which made me inquisitive to find out what it was. But the father (who was also baptized), was displeased, for the boys stole the few cents with which they bought the Gospels; and he struck the boys for taking his money. However, he too was soon interested, and thought he better go to hear the missionary preach. Both of us liked the teaching, and we continued for these few years, and have found out that it is the teaching which we want." One of their sons was also in the class who were baptized. One of the newly baptized men is a brass-smith, and was much ridiculed because he spent so much time away from his work those two weeks to attend services. For a long while before his reception into the church he observed the Sabbath, and did not work on Sundays.

A few of the new Christians had been to other places and heard the gospel there, and so the words in John 4 apply: "Others have labored, and ye have entered into their labors." May the Lord see fit to use all of us to more truly serve this present generation of those who know not Christ, is our prayer. We may be inclined to say with Jesus' disciple: "What are these among so many?" for twelve people out of a mass of some 230,000 in this corner of our field in China is but as a drop in a bucket of water. And it is true, but it is also true that it takes every drop of water to make the bucket full of water. Yes, we are called upon to undertake the impossible for God, for it pleases Him if we trust Him that out of a little much can come, and it is honoring our Lord if we see the potentialities of the kingdom of God in a handful of Christians gathered out of a large mass of people, to whom the handful can become the power to bring the mass to Christ.

Join us in prayer for a yet larger revelation of God's grace here in this field.

Yours in service,
P. J. and Jennie Boehr.

CORRESPONDENCE

Moundridge, Kansas, February 3, 1920. Dear Readers of the Mennonite: You will probably be interested in hearing something from West Zion, so I will try to do my duty as correspondent and tell you a few things of interest concerning our congregation.

As you perhaps know, our pastor, Rev. Suderman, and his family are on a leave of absence for two years in Los Angeles, where Brother Suderman is attending the Torrey Bible School. When his leave was granted, we extended a call to Rev. J. P. Boehr of Summerfield, Ill., who accepted the call and came with has family, to take up the work here about November first, but the Lord willed it otherwise, for when Rev. Boehr came he was in poor health and was unable to take up his work until last Sunday, when he preached his introductory sermon. His subject was, "The Duties of a Pastor," taken from the text I Tim. 1: 5. It was a good sermon and many received much good from it. We trust the Lord to give him strength and health, that he may continue his work here.

On Sunday evening, January 18th, our church gave a welcome program for Rev. Boehr and family which proved a blessing to many. Words of welcome were extended by our pastor emeritus, Brother Wm. Galle, also by the Sunday school superintendent, president of the C. E. Society and others. Music was given by the church organists and a male quartette. At the close, Rev. and Mrs. Boehr spoke a few words of appreciation.

Sunday, January 25th we had the pleasure of having Rev. J. W. Kliewer of Bethel College with us, who preached two splendid sermons, one text from II Cor. 5: 17; the other on the Prodigal Son. Other pastors, too, from neighboring congregations, have filled the pulpit during Bro. Boehr's illness.

Other activities in West Zion are the Ladies' Sewing Society, the Mission Workers and the Junior Mission Band. The Junior Mission Band has united with the Junior C. E. I will tell more about their work in a letter to Miss Anna Stauffer.

Wishing all readers a blessed new year and that we may all be filled with the Spirit of our Savior when He said: "I came not to be ministered unto, but to minister," and that Christians everywhere may get a broader vision of what Christianity really means.

Mrs. D. O. Rupp.

Pandora, Ohio, February 6. Grace Mennonite church. A series of seven splendid addresses were given here between Christmas and New-year's day by President J. W. Kliewer of Bethel College. The subject of these sermons were, "The Seven Letters to the Churches of Asia." These sermons were expository and practical. All of these services were well attended by the people of the church and neighboring communities. We are patiently waiting until he will visit us again on his return from India.

Handel's Messiah was rendered here by the choir directed by Prof. G. A. Lehman of Bluffton. This is beginning to be an annual event and the necessity of good music is beginning to be realized. In order that no one will be barred from these concerts, no admission is charged.

The annual church meeting was held on the first Saturday in the new year. The meeting was quite well attended. The following are some of the members that were elected to the various offices: N. S. Hilty, reelected deacon; Amos Schumacher, elected trustee; Hiram Schutz, reelected clerk; Waldo Schumacher elected member of educational committee.

Upland, Cal.—In California the new year opened with the beautiful warm days of spring and have so continued until this writing. Some orange trees have commenced to bloom.

As the year 1920 opened so beautifully and full of promise, so also has the church entered upon a promising year with increased devotion and greater purpose in all departments of the work. A great deal of prayer is evident.

The Sunday school has reorganized for the new year with E. H. Haury superintendent, and Emil Horsch secretary.

The C. E. Society has started their new year by electing D. J. Dalhem president and Gertrude Eymann secretary.

The church corporation has called E. H. Haury to the presidency with W. F. Dettweiler secretary. The question of building a new church has been agitated and a committee appointed to find out the sentiment of the members.

There have been many visitors with us from Kansas, Oklahoma, Nebraska, Illinois, Ohio, Indiana, Iowa, Oregon, Washington and other states.

Rev. J. B. Frey, Indian missionary of Arizona, was in our midst one Sunday and conducted the morning service. We are always glad to have mission workers with us. Theirs is an inspiring message and life.

January 4th, P. R. Aeshleman of Washington was with us, collecting for the Alta Loma Mennonite Sanitarium. He preached a series of sermons during the week of January 4th to 11th. He had a strong and inspiring message for those who heard him.

Missionary Holcomb of Arizona, from among the Navajo Indians, delivered the message to us on January 25th.

PRAISE TO THE LORD OF HARVEST

Sing to the Lord of harvest!
Sing songs of love and praise!
With joyful hearts and voices
Your hallelujahs raise:
By Him the rolling seasons
In fruitful order move;
Sing to the Lord of harvest
A song of happy love.

By Him the clouds drop fatness,
The deserts bloom and spring,
The hills leap up in gladness,
The valleys laugh and sing:

He filleth with His fulness
All things with large increase,
He crowns the year with goodness,
With plenty, and with peace.

Heap on His sacred altar
The gifts His goodness gave,
The golden sheaves of harvest,
The souls He died to save:
Your hearts lay down before Him
When at His feet ye fall,
And with your lives adore Him
Who gave His life for all.

To God, the gracious Father,
Who made us "very good,"
To Christ, who, when we wandered
Restored us with His blood,
And to the Holy Spirit,
Who doth upon us pour
His blessed dews and sunshine,
Be praised for evermore!

—John S. B. Monsell.

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Concluded.)

"A few more words to settle this, your last stand upon earth. Then you go!"

Satan paused, surveying his audience with gratified lust and hate blazing in his eyes. It was a complete victory for him.

The blood-red and evil-looking light of the once flaming torches was almost extinguished. But it was still possible to discern the individuals of the congregation because of the two torches close by. Over the great throngs there was almost a total darkness, except for a narrow belt of dim light around the edge of the immense floor. If it had been entirely dark, the aspect would not have been so terrible as this spectral mixture of inky blackness and crimson illumination.

The bank of heavy clouds had come rolling up with rapidity; the thunder had begun to mutter and rumble; now and then a brilliant flash of lightning had cut its way through the restless clouds. The sky was almost completely covered, except for a strip along the south and southeastern horizon.

Whether it was merely a coincidence or not, the Watchman could not determine, but a few moments after Satan ceased to speak, a deafening crash of thunder descended from the now boiling clouds, accompanied by a blinding flash of lightning. It was a fitting punctuation to his harangue—or was it only a forerunner of the tempest approaching like an express train, borne along by a great wind which he heard coming with an ominous rushing sound?

One terriffic crash of thunder after another followed the first outburst. The lightning flashes came in such a continuous succession that they put fear in the Watchman's heart; for they, together with the lurid, dying glow of the crimson torches, and the dismal blackness, caused a feeling of unknown terror and chilliness to sweep over him.

A deafening report would explode immediately overhead, and its echo or another thunder could be heard rolling and rumbling in the distance. The Watchman supposed that the elements would pause after such a fearful convulsion. But no, almost on its heels would follow a worse detonation.

Then, with a suddenness that was more startling than the thunder, and with a penetrating power of voice that made every word understandable above the cannonading of nature's artillery, and above the roar of the approaching wind and rain, Satan began his final words, articulating each syllable as hard as possible.

"This is the end. This is the last answer that I have for you. It covers all the points that were mentioned, if it is accepted with complete faith:

"'Love one another. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in Him.'[160] And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.'"[161]

The wind and rain of the storm came with a fury upon the assembled hosts, even before Satan was through with his final answer; and the torches died down altogether just before the wind struck, as though all was finished. But in spite of the darkness, the thunder, the blinding flashes of lightning, and the vehement wind driving the downpouring torrents of rain and hail onto them with a sudden violence, Satan's stentorian voice rose easily above it all—as though it were riding on the mighty wings of the tempest itself.

The victims of Satan were now utterly without hope. The last words of Satan had come upon them as one explosion after another, crushing them completely, and scattering their few remaining hopes beyond all recovery for everlasting ages. They were experiencing for the first time what it means to be absolutely without desire for the inevitable future to become present. When in human form, even if they dreaded the future at times, they always had a certain hope, knowing that on earth a storm can never last. But now all was changed. It was of no avail to have an earthly ambition to plunge through the darkness in order to get beyond it. The darkness that they had entered was bottomless, limitless. They knew that they would only keep on sinking deeper, and deeper, and deeper into its fearful blackness as the years, the centuries, the millinaries, the tens of millinaries would roll by ceaselessly—but so slow!

"To hell with them! To hell with them!" shouted Satan with that mighty voice that again fairly drowned the noise of the tempest. Instantly a mad commotion began among the hordes as they took up the slogan, and shouted with Satan in a pandemonium of piercing shrieks and hoarse bellows:

"To hell with them! To hell with them! To hell with them!"

A pathway was opened and a company of demons herded the souls away through the lane. Perhaps they were now realizing that after they died as unconfessed sinners, God no more stretched forth His kind, interfering, and guiding hand, when danger threatened; as He had so often done for them on earth, even when they did not deserve it, and when perhaps they seldom thanked Him for His mercy, when perhaps they were unconscious of His guarding presence. They were no more known by any creature outside of hell's crew; for "Jehovah knoweth the way of the righteous; but the way of the wicked shall perish. As smoke is driven away, so drive them away: As wax melteth before the fire, so let the wicked perish at the presence of God."[162] Their names were blotted out of the book of life.[163]

Already the demons were turned loose for the wild dance which began afresh over the entire floor. They had been worked up to such a bursting point by their diabolical exultation at the ever increasing wretchedness of the souls, and by their hatred reinflamed against God, that they leaped into the dancing with a terrific frenzy. Their madly moving feet trampled the benches and pulpit with savage recklessness.

The souls knew that in a few moments they would be cut off from this earth; that in a few moments they would be gone never to see their native land again, where they had had so many opportunities to do right.

As they moved along, the Watchman followed them, and he thought on this wise: "What a difference between the two ways of suffering! In the one, we know that it is not our fault, but Satan's; that we are enduring it for the sake of our Savior; and that in the end we shall be with Him in the kingdom of love and everlasting joy. In the other, we know that it is our fault; that we are enduring it for our own sake; and that in the end it will be an eternal suffering in the kingdom of hate. If we would carefully, and with prayer, compare the two, which one would we choose? Would we not realize that the first one is but for a few vapory years; that soaring above it all, no matter how great the suffering may be, there is continuous love and peace in the heart? Would we not realize that the second will be everlasting, never ceasing, never ending; and without an atom of love or peace?"

Satan in his chariot, and the company of demons following him, escorted the souls up into the night and away. In spirit the Watchman could see them on their journey through the wastes of space, beyond the universe, to hell. Never to return. Gone forever. Lost.

The End.

[160] John 15:12, 17; 13:34-35. I John 3:15.

[161] Luke 16:22-31.

[162] Psalms 1:6; 68:2.

[163] Revelation 3:5.

THE MENNONITE

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EDITORIAL

Do our people realize that the meeting of our General Conference is only a few months away? Important matters are to be considered that are apt to mark a new era in the history of the conference. Since its last meeting the war has been fought and won and our people have no more sufficiently readjusted themselves to new conditions than have other Christians throughout the country. The matter of planning for greater assistance for our brethren across the seas will surely need the attention of the conference as will the matter of our foreign and home missions. In order to get ready for this conference, these matters should be the subject of constant prayer. Our ministers and people should also inform themselves concerning the weighty problems to be considered and give them the benefit of their special study. Most of the errors made by conferences are the result of snap judgments on matters that should have had the benefit of long and careful deliberation.

A recent survey of a district in Missouri brought out the fact that greater interest is shown in religion when people are sick. It should not have required all the elaborate and expensive machinery of a survey to discover this fact any more than it should require the serious investigation of a solemn commission to establish the fact that a black man is black, and a white man is white. People, when they are strong and healthy, forget about God, the giver of every good and perfect gift, but when they are deprived of their strength and lie helpless in His hands they remember how good He is and how ready He is to respond to their calls for help. All of this shows what an ingrate man can become. The right attitude toward God is a willingness to serve Him with all our ability and strength no matter how strong or weak we may be. The numerous healing cults who have broken into the life of the modern church only illustrate how ready men and women are to flee to God for help when they themselves are helpless and have neglected Him in the time of their health and strength. We are grateful to God that to the sick and afflicted He is the only source of help and strength but we should bear in mind that He is a God of the well people as well as of the sick. After all, nothing can be so brazenly unreasonable and ungrateful as for one to give his healthy days to the service of self and the devil and then when sickness or affliction comes, send out a hurry call for God. The fact that He is ready to help and to heal in the hours of bodily weakness should not lead any one to forget that He is just as good and as helpful in the hours of health and strength.

THE MENNONITE CHURCH

(Address at the One Hundred and Seventieth Anniversary of the Saucon, Pa., Mennonite church, by Jacob Snyder).

The people who are known by the name "Mennonite" are not only found in the United States, but the world over. In frozen Siberia, in war-torn Russia, France, Germany, or in Austria, are found this people, whose character has ever been that of a people following a meek and lowly Savior, holding out a helping hand to those who were in need, and endeavoring to serve the purpose for which God has placed them on this earth. It was unto the shores of this country following the coming of the pilgrim fathers that many of these people sought an asylum and a home where they could worship God according to the dictates of their own conscience, having felt the burden of militarism and oppression put upon them by the rulers of the old world. The first colony of Mennonites that we have record of—and history does not record much of their achievements—was founded in the state of Delaware, by Cornelius Plockhoy in June 1662. C. H. Smith, in his Mennonite history, records that in 1694 Plockhoy, now grown old and blind, together with his wife, evidently friendless and penniless, having heard somehow of the latter and more unfortunate settlement made in the meantime at Germantown, and coming, we know not how or whence, wandered into the village, where he met a hearty welcome. Plockhoy, so far as is known, was the only survivor in America of the ill-fated colony he tried to establish. In 1683, the first permanent organization of Mennonites in America was formed in Germantown, their first bishop being David Rittenhouse, who gave to them the ground upon which their church was erected and the burying ground where many of these pioneers of Mennonite faith in America are buried and where he himself lies. Quite recently a monument to his memory was unveiled at Germantown, on the grounds where the first church was erected. It was in this colony associated with Rittenhouse, Delvin Kolb and Rev. Gottshall, that Christopher Dock, the first writer of works of pedagogy in America, began his labor of love as the first school teacher in Pennsylvania, and in this colony the first American Mennonite church took its form from which began an emigration on farther westward through the years as they passed by.

As we have said, the organization of the Germantown Mennonite church, the first church, took place in 1683, and active work of the organization of a congregation at Skippack in 1707, and the organization at Saucon, of which we are celebrating the one hundred and seventieth anniversary, in 1749. These are the first three organized Mennonite churches in America and their members bore the names of many of those who are yet found in the church and faithful. In 1707 Matthious Van Dever, a wealthy merchant from Germany, set apart by will one hundred acres of ground for educational and burial purposes, whereon a school house for the teaching of the children by Christopher Dock was erected, and it was in this building in 1771, on the evening of October 8th, that the pious school-master was found upon his knees, dead, with the roll of the children of his school spread out before him, Dock having a custom, we are told, of praying each evening after the dismissal of school for his scholars.

Your church, for which you are celebrating this event, has been one of those that has come from down through history, enrolling on its record many of those noble men and women, pioneers of industry and progress, who came into this community and who removed the stones and the trees, erected the homes, built the houses of worship and laid the foundation for civilization and democracy in this country. A sacred trust has here been left to you, that you guard and keep this shrine where they first met and where they worshipped God; where they dedicated to Him their lives; where they made their vows to be faithful until called hence. You have also been called and entrusted to the duties of caring and keeping beautiful God's acres where they lie, where they are waiting the summons of Him who shall come with the trumpet of God, when the dead in Christ shall rise and be caught up to be with Him forever—when your large plot, now marked by polished white stones showing the last resting place of these, will look like a newly plowed field—because He who is the resurrection and the life has come to call them forth and to say unto them, "Well done, good and faithful servant, enter thou into the joys of thy Lord." When I stood in the midst of your great silent "city of the dead," I thought I could hear the Revelator say, "Blessed are the dead which die in the Lord."

The achievements of the Saucon church in recent years have been great, and we hope that she has before her a still greater future. It is proper that we congratulate the pastor upon his successful pastorate here, the Sunday school superintendent and teachers for the energetic Sunday school, and your Ladies' Aid Society for the great work they have been doing in assisting in the Master's work. The history of this people is one that we might dwell on for a little while: It is said that during the days of the Continental Congress, by Ex-Governor Pennypacker, now deceased, that there gathered together a band of Mennonites in their house of worship in Germantown and after prayer wrote a request that, if a government was to be formed by God under heaven, every man, woman and child be permitted to worship God according to the dictates of their own conscience. This note was prepared and sent by footman to John Adams, who later became the second President of the United States, and was incorporated into that memorable document, the Constitution of the United States of America.

Educationally, the Mennonite church is marching to the front with rapid strides, having a number of colleges and preparatory schools in the United States which are splendidly supported by the church, in which workers are being prepared for usefulness in life and for positions of responsibility placed upon them by the church. At an educational meeting of the State Educational Association of Pennsylvania held

at Harrisburg some time ago, one of the instructors had the following to say, "In the early days, Pennsylvania did not have as many schools and colleges as the New England states, nevertheless, this lack was made up by the fact that among her people were the Mennonites, who made each home an educational institution, the father and the mother the instructors, and the text book used, the "Bible." This people were also very active in advancing and making accessible literature in the colonies, sixteen men having been set apart by prayer and consecration to have translated from the Holland Dutch language, the Martyrs' Mirror, telling of the conflicted persecutions and trials that martyrdom suffered by those of like precious faith. The work was successful and the printer whom they employed was none other than the Peter Miller of Ephrata, the pious man who distinguished himself during the time of the war in having freed one Whitman who had gone to Philadelphia, attempting to reach the headquarters of General Howe of the British army, to betray the whereabouts of Washington and his troops at Valley Forge. This man while in the act of printing this book was hauling paper-wood upon his wheelbarrow to his little hand paper-mill, encountered Whitman who was passing through the woods, and the old printer remonstrated with him and plead that he should not make known the whereabouts or the pitiful condition of the army that was standing for the righteous cause of justice and freedom, telling Whitman that the leader of the army was a noble man who deserved no betrayal and that no man could pray as Washington had prayed if he were not a good man, whereupon Whitman spat in his face. However, before Whitman arrived at the British headquarters he was arrested and taken to the Turks Head, which is now known as South Bethlehem, there tried, convicted, and sentenced to be shot the following day. Peter Miller, at Ephrata, having learned of this, laid aside his work of printing this great Martyrs Mirror that he might save a life, started to Valley Forge, the headquarters of General Washington. Washington already knew Bro. Miller because it was he who had written the Declaration of Independence in seven different languages following this Declaration of July 4, 1776, as he was the only man found in the colonies who was able to write all the languages, notifying the European governments that we had declared ourselves free and independent from the tyrannical rule of England. As Miller came to Washington at Valley Forge, he asked that Washington grant a pardon to this man, and Washington replied that "if the cause which is dear to our hearts shall triumph, we will have to punish our enemies. This man went forth to betray our whereabouts, and for this reason, however much I would like to grant your request, I will not be able to give you a pardon for your friend," and Miller said, "My friend? No, my enemy, that man spat in my face as I was pleading with him in the woods where I was working." However, upon the insistent appeal of the old printer who had traveled all that day and the night before and was footsore and exhausted, Washington relented and granted Whitman a pardon. These incidents serve to give us an example and show us the nature of our sturdy forebearers in the colonies.

I do not believe there is any church that, considering the number of its members, has been as active in mission work in the years gone by as has been our beloved denomination. However, this line of endeavor has been taken up earnestly by the church but a comparatively short time ago. It has not been many years since the first missionaries have gone out from America to India following the great famine, when we sent our food and treasure to the suffering people. It is said by Rev. George Lambert of Elkhart, Indiana, who distributed the supplies from America, that oft times the natives would ask why, if America loved them enough to give to keep them from starving, they did not bring them the gospel. In his travels to and fro through India during that time of famine, he found but one person, a Mennonite, who was at that time a missionary to India, Sister Alice Yoder of Lititz, Lancaster county, and her ancestors, we are told, came from this congregation, she having gone out under the auspices of the Christian and Missionary Alliance. Following this time, the development of the Mennonite work in India was rapid, and is continuing with a great deal of activity. At Dahmtree and Nampa, also, the Mennonite church today has a very active Mennonite mission in Africa, this work being under the care and direction of the board of the Central Illinois Conference and of the St. Luke Mennonites of Illinois. Also there is an active corps of workers in China, there teaching and preaching the gospel, and the same is true of many of the cities throughout our own land. In the last four years there have been planted city missions where many have learned to know Jesus Christ as their Savior; many homes have become homes of prayer; many children have been taught to know and to love Jesus who before knew nothing of Him at all.

These are some of the principal manifestations of the activity of the great church of which you and I are called of God to be a part and to bear a portion of the responsibility and to receive the blessings promised to those who are faithful, and may His bountiful blessings continue in the future, as they have been received in the past.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Golden Nuggets from Brazil.

More than 125,000 attended the Sunday schools of Brazil on their Rally Day, and this is in spite of the fact that the Sunday school enrollment for Brazil is only about 60,000. The special offering for the day amounted to nearly $3,000. The money is to be used for Sunday school work in that country, and especially to pay the local expenses of the field secretary for Brazil whom the World's Sunday School Association is urged to send at once.

The state of Sao Paulo held their annual convention in the city of Sao Paulo in November. Popular meetings were held each evening. The seventeen Sunday schools of Sao Paulo participated in the Sunday afternoon mass meeting and by actual count 1276 persons were present. Many visitors came to the doors, saw the seats all taken and turned away. A very interesting and helpful program was carried out with great enthusiasm; the singing was inspiring. The schools were called one by one, arose in a body and sang one or two verses of a hymn, recited a passage of Scripture, or were represented by recitations from little girls, especially chosen for the purpose. One item on the program was of very special interest, writes Rev. H. C. Tucker, field secretary for Brazil of the World's Sunday School Association, who was present. "Twenty little girls bearing the flags of twenty different nations marched to the platform and formed a semi-circle. When the presiding officer called the name of each country the representative stepped forward and gave the Sunday school statistics for that country. The last who came forward, who not only gave statistics but made a little speech, was Brazil's representative. Just as she was about to begin, the postmaster of the city arose and interrupted the program by saying to the chairman, 'Since Brazil received the gospel from the people of the United States I propose that the representative of the United States be requested to take her position beside Brazil.' The suggestion was accepted with enthusiasm and the applause was deafening for a time."

"Another item of great interest was the statement of the case of a Sunday school boy in the city, who on two occasions when rally meetings were to be held had been sick; he had looked forward with great expectation to be present at this time, but had the misfortune of being sick again. He was not in condition to walk or travel in the street cars. Five or six chums of his, poor boys who are working for salaries of about $18 per month, agreed to hire a taxi and take this boy to the meeting. When this announcement was made there was a great clapping of hands and calling for these boys to stand up. After insistent calls they finally very modestly arose and thanked the audience. Really the occasion was tense with enthusiasm."

THE C. E. TOPIC

March 7.

Life Lessons from the Book of Proverbs.—Prov. 20: 1-15.

The Book of Proverbs is a manual of practical rules for daily life, as the Psalms are a manual of daily devotions, the former guiding the actions, the latter the thoughts. It is a book of daily lessons for all ages of men and women. In it wisdom is religious and folly is irreligious.

The book may be divided as follows: (1) A preface setting forth the character of the contents. 1: 1-6. (2) Several inductory discourses treating of the character and value of wisdom. 1: 7-9. (3) A collection of proverbs of Solomon strictly so-called. 10-22. (4) A second introduction on the study of wisdom. 22: 17-24. (5) A second volume of proverbs of Solomon, but collected by those who were sent by Hezekiah to restore the temple worship. II Chron. 30. (6) An appendix containing the instruction of "Agur the son of Jakeh" to his pupils Ithiel and Ucal (30), and the words of King Lemmuel. 31: 1-9. (7) The last chapter also includes a poem of great beauty in praise of a virtuous wife. 31: 10-31. This last is an acrostic and follows the

order of the Hebrew alphabet.

The Psalms go by the name of David because he was deemed the author of many of them, so the Proverbs are called after Solomon for a similar reason. It is generally allowed that the section (10-22), is the work of Solomon, being either composed by him or selected out of a large number of 3,000 proverbs referred to in I Kings 4:32. The other portions, it is thought, were collected and added to the rest in the time of Hezekiah, while the original title was preserved for the whole compilation, just as was done for the Psalms.

The date of the final arrangement is referred to, as we have said, to the time of Hezekiah, but it is at best uncertain. Many passages in the Book of Job are thought to bear such striking resemblance to the Proverbs as to leave no doubt that the writer of one book was familiar with the other.—Oxford Helps.

In Proverbs is exhibited wisdom in practical life, shaping character and conduct regulating alike man's relation to man and God. True wisdom developes manhood, leads to morality, and in its highest reach, to piety; it demands obedience to both tables of the law. It makes the understanding clear, the heart clean, the conscience pure and the will firm. Wisdom as here personified corresponds to the Word or Logos in John.

The word "proverb" means parable or authoritative saying and hints that moral truths are taught by comparison or contrast. The English word "proverb" means a brief saying instead of many words (pro-verba), and implies pithiness in parellelism. Proverbs have always been mottoes that mould life and history. The power of a proverb lies partly in its form; it is short, sharp, incisive, impressive. It assumes truth, attracts attention, and imprints itself upon memory. The Hebrew Proverbs, "like forceps" hold truth firmly between the opposing points of antithesis.

This book is a compilation. Many of these Proverbs are of earlier date and some are acknowledged to be the words of Agur, Lemmuel, and others, but Solomon's sayings make up the bulk of the book. His gift of wisdom finds expression in wise and witty apothegms that show his intellectual capacity and moral sagacity, his habits of close observation and scientific thought, his common sense and uncommon knowledge of human nature. Subjects treated are such as filial piety, evil company, sensuality and drunkenness, lying and laziness, strife and greed. What the Psalms are to devotional life, the Proverbs are to practical life.—Pierson.

THE S. S. LESSON

March 7.

John Writes About Christian Love.—I John 4:7-21.

Golden Text.—Beloved, if God so loved us, we also ought to love one another. I John 4:11.

John spent the latter part of his long life caring for the churches of the little province of Asia. In writing his epistle he no doubt had the members of these churches in mind when he addressed them as "Beloved." John's writings are full of references to love, both the love of God for man and the love that man owes to God and to man. An interesting exercise and one that would be very profitable to the Bible student, would be a study of love as John presents it in his writings including the Gospel of John and the book of Revelation.

In verse 8, John sets down the proposition that the very being of God is love. To know God one must love the brethren and always have a disposition to love. There is always a need for pleading that we love one another because we are so likely to love ourselves better than others and because the tempter uses every power he can exercise either to keep us from loving others or for disturbing and destroying the love, so we prove that we possess a godly nature by showing this godly quality of love to others. In verse 8 the test of knowing God is love. He can only be known by His love and we can only show that we know Him by loving as He loves us. Every man, woman or child who professes to be a child of God will, by his or her life, be a living proclamation of the fact that God is love.

Verse 9 proclaims Jesus to be the only begotten Son of God who came to earth to bring life. This makes Him divine, something infinitely more than merely a good human being. It is useless to talk about the goodness and love manifested through Jesus if we are not willing to regard Him as a manifestation of divinity.

Verse 10 presents the proof of God's love. It was manifested through Jesus, His beloved Son. We did not earn or deserve that love by anything we ever did. We are incapable of loving until we know the love of God through Jesus Christ.

Verse 11 presents to us another reason why we should love God—namely, because He first loved us. A sense of gratitude should prompt us to show love. If God patiently forgives us our sins through His great love we should patiently forgive and love one another. The matter of how to love one another gets its suggestion from the way God loves us. He loved us while we were still sinners. He gave us the gift of His love, His only begotten Son, when we deserved nothing but His wrath. God loves because He must express Himself through love. If we possess the love of God, we will express our possession of that love in a Christly life that loves and must love, not for any personal benefit, but because it is the nature of a godly life to express itself in love.

Verse 12. God's presence is manifested not by visible sign but by the love that those who confess His name show. Where there is love, there is God. Where there is no love in a life, there you have a life without God.

Verse 13. God's presence is manifested by His Spirit. His Spirit gives witness to the spirits of those who confess and love Him that they are the children of God.

Verse 14. The apostles were witnesses of the life, the death and resurrection of Jesus. It was their mission to go forth into the world telling men that all this was a manifestation of divine love in its highest expression.

Verse 15. Jesus in the chapter on the vine and its branches beautifully explained how that the believer abides in God and God in him. Confession of the divine Son of God is an evidence of His abiding presence.

Verse 16. "The love that God approves is not physical passion but spiritual love that partakes of the nature of God Himself."

Verse 17. The love of God toward us is already perfect. Our love toward God becomes perfect as we manifest it in lives that portray God.

Verse 18. Love and fear do not exist together. To be afraid of God indicates a conscience that is not right. When, by love, we learn to know God, fear will be impossible.

Verse 19. A great reason why we should love God, "Because He first loved us." "I gave, I gave My life for thee, what hast thou given for Me?" are words from an old hymn that put our duty square up to us.

Verse 20. To find the proof of our Christianity in the love we can show for our brethren. If we do not love the brethren the love of God is certainly not in us.

Verse 21. Love to God and love to man must go together.

DEATHS

Barlett.—Suville (Martin) Barlett was born in Lebanon, Pa., Dec. 6, 1836; died Jan. 21, 1920, age 83 years, 1 month and 15 days. Mrs. Barlett had been in poor health for some time, her death being due to pneumonia. Funeral services were held Saturday afternoon at the home of Mr. and Mrs. Frank Acker, conducted by Rev. M. M. Lehman, pastor of the Mennonite church. Mrs. Barlett was united in marriage in 1854 to Nathan Barlett who preceded her in death, Feb. 1, 1912. To this union there were nine children born of whom five are living to mourn the loss of a loving, faithful mother. They are Henry, Clayton, Grant, Mrs. J. H. Rock and Mrs. Frank Acker, together with one brother, 19 grandchildren, 12 great grandchildren and 4 great-great grandchildren.

Ewy.—Died on Jan. 25, at Los Angeles, Cal., John A. Ewy, at the age of 43 years, 4 months and 22 days. He was born near Lemburg, Austria, and came to this country in 1898 and made his home with his uncle in Minnesota. In 1907 he came to Reedley, Cal., where he taught school for 6 years. After teaching at several other places, he accepted a position in the Los Angeles high school where he was teaching at the time of his death. Funeral services took place in our church at Reedley on the 28th. Bro. Krehbiel spoke words of comfort. He leaves his bride, a brother and sister in Europe, 2 aunts and 7 cousins in America to mourn his death.

Kohfeld.—Died on Jan. 25 at Reedley, Cal., Mrs. R. Kohfeld, daughter of J. W. Galle, at the age of 28 years, 2 months and 1 day. She was born at Moundridge, Kan., and came to Reedley with her parents in 1912. On Aug. 22, 1918, she united in marriage with Rudolph Kohfeld. Funeral services were held in our church on the 29th and Brother Krehbiel spoke words of comfort both in German and English. In her youth she united with the church and remained a faithful member. She leaves her husband, her parents, 3 brothers, 5 sisters and many friends to mourn her early death.

CONTRIBUTIONS

MONEY PAID OUT BY THE EMERGENCY RELIEF COMSION FROM AUG. '17—'20.

For Syrian and Armenian relief, $8,960.72; American Red Cross, $3,414.16; Dr. Schneller's orphanage, $47.00; Hebrew mission in Chicago, $5.00; Ummel's orphanage, $615.73; Mennonites in Russia, $131.00; sufferers in Argentine, $13.85; sufferers in India, $6,662.88; testaments for soldiers, $91.65; Pastor Wm. Diekman, $32.17; Y. M. C. A., for work among the soldiers, $58.50; F. Gasser, $55.46; W. W. Miller, sufferers in Chicago, $35.00; hospital Blumenthal, $5.00; evangelization of Russia, $100; chapel in Chicago, $3.00; Bowery mission, $2.50; mission in Holland, $12.00; mission in Altoona, $5.00; Mennonites in Germany, $5,719.93; sufferers in Germany and Austria, $6,145.93.

Total $33,023.28
907.00

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NEWS OF THE WEEK

SEC'Y. LANSING QUITS CABINET

Washington, D. C., Feb. 13.—As the result of increasing discord and an immediate altercation President Wilson has forced the resignation of Secretary of State Lansing from his cabinet.

Ostensibly on the charge that Mr. Lansing has usurped unconstitutionally the presidential prerogative in holding cabinet meetings during Mr. Wilson's illness, but actually because of Mr. Lansing's disapproval of Mr. Wilson's foreign policies and peace negotiations, the president virtually called for the secretary's resignation.

Mr. Lansing, who has desired to retire ever since last July, because of his loss of sympathy with the president's policies, but had withheld submission of his resignation from consideration for Mr. Wilson, immediately complied with the hint from the White House to relinquish his portfolio at once.

Announcement of the action of the secretary, which created a sensation in the capitol and opened up possibilities of new complications in the President's fight with the Senate over the treaty, was made early this evening by the state department.

"Secretary of State Lansing has resigned and his resignation has been accepted, taking effect today," was the brief announcement.

It is learned that, although Mr. Lansing had long been determined to resign as soon as he could do so without embarrassing the President, the secretary was dumfounded by Mr. Wilson's letter suggesting that he had been usurping presidential authority in holding cabinet meetings during the illness of the executive.

Mr. Lansing had convened the cabinet with the approval of its other members, of Secretary Tumulty, and of Dr. Grayson at a time when it seemed that it would be impossible to carry on the administration because of the inability of the President to perform his statutory functions.

LANE ASSUMES PART OF LANSING'S RESPONSIBILITY

Washington, February 14.—Secretary Lane asserted today that he regarded himself as "just as much responsible" as Secretary Lansing for the calling of cabinet meetings during the President's illness. He said Mr. Lansing called him on the telephone and obtained his approval of the idea before calling the first meeting and "presumably secured the approval of other cabinet members also."

"We all thought the meetings were a good thing," said Mr. Lane, who retires as Secretary of Interior March 1. "They were often attended by Dr. Grayson and messages were transmitted to the President on questions discussed.

"The critical situation precipitated by the coal strike came up for consideration, as well as matters pertaining to the first industrial conference and other important questions. I feel that I attended the meetings on a full level of responsibility with Secretary Lansing, inasmuch as I had agreed to the advisabilty of their being held. Other members of the cabinet apparently took the same position."

Asked whether the question of the constitutionality of the meetings ever had been raised among the cabinet members, Secretary Lane replied:

"No; not at all. The question was never discussed in any way."

RAILWAY MEN'S STRIKE IS OFF

Detroit, February 14. — The strike of 300,000 members of the Brotherhood of Maintenance of Way Employes and Railway Shop Laborers, set for next Tuesday, was tonight indefinitely postponed by Allen E. Barker, international president of the union, in accordance with the request of President Wilson that action be delayed until after the general conference of railway union committeemen on February 23.

Mr. Barker's decision to delay the strike, he announced, was taken on recommendation of the executive committee, now in Washington, to whom it appeared, he said, that late developments in the railroad wage controversy tended to place the maintenance of way union in a position apart from the other unions and "seemingly forgetful of public interest". He contended, however, that immediate relief must be had and that a strike as planned would have been fully justified.

Mr. Barker replied to President Wilson's telegram informing him of postponement of the strike and that the maintenance of way union would be represented at the general railway conference. The message continues:

"I desire to urge upon you the necessity for expediting action in the matter. Promises of future relief will not satisfy underfed stomachs; neither will they protect the dependents of the railway workers for whom I speak. Our members must have relief.

"Not unmindful of the suffering to which the innocent public would be exposed in event of a strike, we have delayed action until the machinery you are about to set up has had time to make necessary wage adjustments."

Washington, February 14. — The railroad wage controversy was referred today to a general conference of union committee men, called to meet here February 23, for final decision as to whether the demands for increased pay will be pressed on the government, or passed on to the railroad corporations, soon to resume control of their properties.

Representatives of the fourteen unions, who have been conferring with Director-General Hines since February 3, and whose spokesmen laid their claims before President Wilson yesterday, have tentatively accepted the White House proposal for a tribunal, created either by law or on the President's motion, to consider the demands. Final word must come, however, from higher union authority, the conference of union heads.

While union leaders feared the effect of further delay of their membership, the possibility of a general strike appears more remote. Officials of the Brotherhood of Maintenance of Way Employes and Shop laborers did not sign the letter accepting Mr. Wilson's proposal and their strike set for next Tuesday was not called off until tonight. The brotherhood delegates here, however, had telegraphed A. E. Barker, president of the maintenance workers, that the strike be called off and Mr. Barker complied by postponing the strike indefinitely.

The President supplemented the action of the union leaders with a telegram to Mr. Barker calling on him to withdraw the strike order and to "make sure that no interruption to transportation occurs". Mr. Wilson said he felt sure that the officials of the maintenance union would realize that "you cannot in justice to your membership and the citizens generally of the United States persist in a course which is opposed to your obvious duty to the country."

HOPES OF AGREEMENT ARE AGAIN MINIMIZED

Washington, February 17. — The peace treaty compromise negotiations got into such a tangled state today, that despite claims in some quarters that the lines of both sides are weakening the treaty's best friends in the Senate minimized the possibilities of agreement.

"It looks as though we might come out at the same hole we went in," said Senator Hitchcock, Democratic leader, after another effort to obtain Republican aid in modifying the Article 10 reservation adopted in the last session of Congress. He added that the Republicans apparently had rejected all compromise proposals on the subject and that he was certain the treaty never could be ratified unless they did compromise.

At the same time some Senators in the mild reservation group of Republicans indicated their belief that the Democratic proposal might command considerable strength, while some Democrats predicted that enough Democrats to insure ratification would break away and vote for the Republican reservation as it stands.

The result was a muddled situation in which the party leaders on both sides appeared uncertain as to what might be the next development. It generally was agreed, however, that there would be no showdown immediately.

Forty Democrats had been pledged tonight for the alternate Article 10 reservations presented by Senator Hitchcock and he said he hoped eventually to have the support of one or two more.

It was pointed out, however, that the Republican leaders might be placed in an awkward position should a majority displace the Republican reservation with one drawn up by the Democrats. How many Republicans then would swing over on the ratification vote is problematical.

PLACED UNDER ARREST FOR HANDING BRIBES

Chicago, February 18. — Accused of handing a $15,000 bribe to a federal income tax collector, Albert I. Lauer, secretary-treasurer of Briggs & Turivas, a $1,000,000 iron and steel wrecking and contracting corporation which was awarded many government wartime contracts, was arrested last night in the firm's general offices in the Westminster building, 110 South Dearborn street.

Five minutes after Lauer had been arraigned before United States Commissioner Lewis F. Mason, former Senator James Hamilton Lewis appeared with the heads of the firm, Carl R. Briggs and Joseph H. Turivas, and sought to obtain his release on property bonds of $30,000 signed by Mr. Turivas. The application was denied and Lauer spent the night in the county jail.

The collector who caused Lauer's arrest is Charles Callner, working out of the office of Daniel Chapin, newly appointed chief of internal revenue department agents. Chapin in turn is cooperating with Special Agents Chas. Richardson and A. P. Madden of Washington, assigned to investigate reports that the government has been defrauded of millions of dollars in the Chicago district through false returns of income taxes.

Callner's call on Lauer yesterday afternoon was the climax of a number of similar visits, during which, in the discussion of tax returns, they had become well acquainted. What had passed previously only Callner and his superior know. But his visit yesterday was brief.

IMMIGRATION FIGHT NEXT IN CONGRESS

Washington, D. C. February 12. — Congress will shortly be the scene of a struggle between capital and labor over the question of the suspension of immigration for a prescribed period, possibly two years.

Although the net influx of foreigners since the armistice has been negligible, while more aliens are leaving than entering the United States, the American Federation of Labor, intent upon repressing the competition of immigrant labor, is preparing to swing all its influence to put through a bill shutting off all immigration temporarily.

With labor scarce and wages the highest in the history of the country, employers are demanding more and cheaper labor and preparing to fight the suspension bill, which they contend would restrict the expansion of industry and retard the natural processes relied upon to reduce the cost of living.

Chairman Johnson intends to convene the House committee on immigration within the next fortnight to consider regulating immigration which he purposes to press to passage before the adjournment of this session of Congress. His aim is to provide immediate regulations to go into effect upon expiration of the present passport restrictions on March 4, 1921.

The principal measure submitted to the committee will be Representative Johnson's bill, which provides for a two-year suspension of immigration of undesirable citizens, and for the supervision of aliens in this country until they become citizens.

ARTICLE X IS LONE BARRIER

Washington, February 12.—More than enough Senators to ratify the treaty of peace with Germany have agreed on everything except the reservations that apply to Article 10 of the league of nations covenant. Some of the old stubbornness that has manifested itself right along with respect to this reservation has developed. The prevailing view in the Senate, however, is that in time a full agreement will be reached.

Of course, if a compromise is not affected with respect to Article 10, the Republican majority will be in position to bring its proposed reservation to this article to a vote with the probability, according to some Senators, that, rather than see another ratification resolution fail, the Democrats will vote for the reservation submitted by the Republicans.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, FEBRUARY 26, 1920. No. 9.

IN MENNONITE CIRCLES

Rev. and Mrs. Reed Landis of Souderton, Pa., are now comfortably settled in the handsome parsonage near the church recently purchased by the congregation.

Rev. Jacob Schneider of Roaring Spring, Pa., preached in Zion church, Souderton, in the morning and in the Second Church, Philadelphia last Sunday.

Bro. L. L. Miller reports that he has been conducting evangelistic services in a church building at Belleville, Pa., which has been abandoned by another denomination. There have been twenty-five confessions and a number of applicants for baptism as well as other encouraging prospects that give promise of the organization of a Mennonite church in that place shortly.

The Hutchinson, Kansas, Mennonite Mission church at present under construction, is now rapidly nearing completion. The workmen are now at work at present finishing the work of the interior. Bro. J. R. Krehbiel of Pretty Prairie, who has the building of the church in charge, and is ably assisted by the Brethren Schmidt and Neufeld, has been very successful in pushing the building operations along under difficulties. Within several weeks the painters will probably have the finishing completed. Accordingly, it is expected that the church can be dedicated toward the end of the month of March. Missionary Unruh and those who participated in the work there, are looking forward with glad anticipation to the time when they shall be permitted the nice, new church.

NOTES AND COMMENTS

Mr. Henry P. Davison has issued the following signed statement in recognition of the service rendered to the modern woman by the Y. W. C. A.

"Every man in the business world today recognizes that women have a different position from that held by them before the war. They are a more responsible, a more important, factor in modern life. Their relation to the working world is no longer regarded as vague, casual and temporary. They are now an integral part of our modern industrial and business life and are expected to make a vital contribution to it.

"What this contribution will be is a matter of conjecture. No one who is at all familiar with war work doubts that women will henceforth play an important part in our national life. Economic independence has come suddenly to large groups of them and more and more because of loss of life in the war they must become economically independent. The war has wrought changes in social relations which normally would have taken decades to bring about.

"To help to bring this new social force to its highest expression means a great opportunity for the Young Women's Christian Association, universally recognized as one of the great women's organizations of the world.

"Because of its achievements, of its possibilities and its all-around appeal, I believe the Young Women's Christian Association is destined to play an important part in helping women to meet their new responsibilities."

(Signed) Henry P. Davison.

Despite warnings that have repeatedly been published during nearly a year past, persons in America have continued to send food supplies intended for relatives and friends in Poland and other afflicted countries of Europe, the result being practically utter loss and waste.

It has been urged, and now is urged again, that those who wish to help persons in these European countries in the matter of providing food, take advantage of the "food drafts" on the American Relief Administration. American Relief warehouses, under the direction of Herbert Hoover, have been established in Warsaw, Poland; Hamburg, Germany; Budapest, Hungary; Vienna, Austria, and Prague, Czecho-Slovakia. These warehouses have been stocked with food for distribution to designated persons. "Food drafts" may be obtained at banks in the United States in amounts ranging from ten to fifty dollars, in the same manner that drafts are bought for the transmission of money, except that in the case of "food drafts" no service charges are made by the banks. The drafts are sent to those for whom intended and they, in turn, present them at the warehouses and receive the equivalent in food.

The plan as above outlined was perfected by Mr. Hoover and has been indorsed by the American Bankers' Association. Many banks have advertised extensively to get the idea impressed upon the minds of the public.

A letter recently received by the Red Cross director of foreign operations from the acting director of the American relief warehouses, called attention to a cablegram relating to conditions in the port of Danzig. This cablegram stated that Danzig already is overcrowded and that more goods are arriving daily than can be sent to Poland. The greatest nuisance, it is declared, is the shipment of thousands of relief packages. Warehouse space is lacking and there are many other complications. Thousands of packages received last summer are still lying where they were unloaded. Many boxes arrived almost empty. The acting director of American relief warehouses declares that the loss of goods and the difficulties from the unorganized shipment of packages from individuals, which also interferes with the handling of supplies belonging to the American Relief Administration, is deplorable.

The "food drafts," if the idea is generally followed, will help solve one of the pressing relief problems of the hour.

Charles Spurgeon writes: "In an election the first votes recorded count all the day long, and so encourage the party all through the anxious hours of polling. When men give in their names for Jesus and His cause in the morning of their lives, their whole existence influences their time, and their encouragement to the good cause is life-long." Young people, remember this!

Older by thousands of years than the tablets of Moses, certain inscriptions in sandstone at the Magharah mines, on the Sinai peninsula, have convinced modern investigators that the product of these ancient workings was not copper, as supposed, but turquoise, an exchange says. The most marvelous product of those mines of antiquity is their inscriptions. The tablets, one of which measures 102 by 63 inches, are carved in relief, with remarkable character on sandstone, whose seemingly perishable nature has withstood the erosions of time since 4950 B. C.—some 3,700 years before Moses' day, and nearly 7,000 years before the twentieth century. Many valuable specimens have been destroyed by vandalic prospecting, but those remaining are now in the case of the Cairo museum.

A THANKSGIVING DAY IN INDIA

Janjgir, C. P., India.,
November 27, 1919.

Our dear Friends: This has been an eventful and a blessed Thanksgiving day for our dear Indian people as well as for the missionaries. We shall attempt to give a picture of how a people, who are just emerging from a period of famine and anxiety, have shown their gratitude to God and to the mission. In connection with the harvest festival, as it was a festival, even as some of our home churches observe it, there was the dedication of the church bell which had been donated and sent through Bro. P. W. Penner.

The Thanksgiving festival touched our hearts for several reasons. In the first place, there was a very different mood or spirit which prevailed than that which must have been present a year ago. In the second place the gratitude which even the heathen people showed, and in

the third place the familiar, homely touches that prevailed at the festival. Not having been here a year ago we cannot write much of how conditions were, but from all evidences, speaking humanly, the people were more inclined to despair than to thank. The rains had failed and hence there was no rice nor "dall," or even straw for the oxen. The gifts must have been small, very small. Imagine the tense pang at your own hearts to see your fields burning, parched under an unmerciful tropical sun, with, perhaps, only a few, if any, "pices" left, and the price of food soaring even far above war prices. Prices doubled even to the prices of the famine of 1898-99. Now things are different. The rice crop is fairly good and the people came with glad hearts carrying their sheaves of rice and other gifts on their heads to the church to be sold at auction. Everybody was happy, even the widows of the Widows' Home forgot that they have given each other "galli" or bad words, and forgot also who might have stolen their chickens the night before. The church was packed to the limit, and also the veranda, evidences that our church is getting too small—so get ready.

The gratitude and the part which the famine sufferers, and also other non-Christians, had in giving their mite was very touching. One feeble, old widow, a non-Christian, to whom Bro. Steiner had been giving rice, came carrying two radishes and with face fairly beaming, placed them on the rostrum. Another one brought two small egges (which evidently would be prized even in America). Some brought peppers, one man, a non-Christian, brought the leg of a goat. Several school boys from neighboring villages brought each a little bit of rice, which when put together, amounted to quite an amount.

The homey feeling that was referred to was that which we felt when we entered the church and saw the pumpkins, baskets of fruit, pigeons, and even two or three chickens. This all brought us back to the time when we, ourselves, brought such things. Little children went timidly forward to put their "pices" into the plate even as we used to with our pennies. But to crown our emotions what should be the first hymn but "Nun danket alle Gott mit Herzen, Mund und Händen," however in Hindi. These gifts were all taken out after the meeting and sold at auction. Many of the things sold for twice their value which to us indicated the willingness of the people to buy for the sake of giving rather than the buying. The sale amounted to about 23 rupees or about $10, while the offering came to about 32 rupees or about $15, which is remarkably well, considering that many of them earn only a few cents a day.

Bro. Steiner preached the Thanksgiving sermon after which an impressive service for the dedication of the new bell was held. The bell is placed on a temporary platform till the church is enlarged.

As to giving our first impressions, we scarcely know what to write as we are still having those. Almost everything is different from the people to the insects, which get into the food, the clothing, books, and almost everything. There are, however, a few things which we have in common with you at home, such as English sparrows, rats, crows, and other things. Furthermore, we have the same beauties of nature. And as even some of the disagreeable things are intensified, so some of the agreeable and beautiful things are so much more beautiful. The stars are more brilliant, the sunsets more gorgeous and the flowers more beautiful (except perhaps, those in California).

That which has impressed us more forcibly, however, than anything else, and which impression daily increases in intensity, is the vastness of the field in which we find ourselves. This includes possibilities as well as responsibilities. Some of our sister denominations are awakening to the seriousness of the situation that India is at the present time beginning an era which is not much less than home rule; that the educated Hindus are awakening to their new tasks and are adopting our "civilization" under the name of returned Hinduism. They are building the grammar, the high schools, the colleges and the universities, which we should have built and which we should now build. I have stated that some of our sister denominations are awakening to their tasks and are taking men from the college chairs and even college presidents, who have the Spirit and the vision of Christ, to come and study conditions and build schools, which are not meant to simply exist with the mission, but which are to focus themselves upon the undying program of preaching the gospel of Jesus Christ to all nations, all kindred and all casts. This is merely the educational phase of it. There is just as much and perhaps even more, to be said about the medical side. So much for the magnitude of the field although the half has not yet been told.

Another impression or perhaps merely another phase of the magnitude which runs as deeply and as broadly as the former, is that of the deplorable condition of the people. In village after village, which are about two or three miles apart, and whose population ranges from one hundred or less to five or six thousand, many of the people are half-naked and seem destitute of all knowledge except that they are constantly in danger of being driven out of their miserable huts by the malgusar, or land-owner, and of the false knowledge that there are terrible gods of hatred who will cause their souls to transmigrate into dogs or what not if not all things are done according to tradition. But on the other hand one of the great surprises was to find so many educated people. In our own village, for instance, the inspector of liquor revenues either has or is about to obtain his science degree. Talking to him a few days ago he made the statement, "I believe all that I can scientifically explain and understand and my Hinduism is giving me no difficulties." At the suggestion that such things as love, death, and even as physical a thing as electricity, are great unexplainable realities, he was a real Hindu and assented to all by changing the subject. The munsif, or village justice of peace, can enter into sociological discussions which remind us more of our college days than of a conversation with a "heathen" out in the plains of India. What is true of the rich and poor, of the ignorant and the learned in small villages is magnified in the large cities.

But be he an educated munsif of an ignorant sweeper there is one thing, which is by far the one of prime importance to have impressed upon one, namely, neither of them has been brought to the knowledge of the saving grace of Christ and to the right relationship with Him and to one's fellow men, and that they need this and without delay. As we have thus far seen the needs of India we bring them to you in order to enable you to assist us with your prayers, with your means, and with yourselves.

Yours with greetings,

N. L. and Adah Burkhalter.

FROM OUR FORMER EDITOR

Phoenix, Ariz., Feb. 16, 1920.

The "world", as given in the Scriptures in various senses of the word, is constantly moving on without a pause of a fraction of a second.

On January 30th, many people of Phoenix and vicinity were moving rapidly, on their cars or walking, to see the great procession. It was Pershing day. After the welcome, he gave at different places enthusiastic short talks on military affairs. This was especially a red letter day for government officials, members of the army and the Elks.

On February 12th, a special session of the Arizona legislature was held at the call of Governor Campbell, to make the federal suffrage amendment effective. In a joint meeting of the Senate and the House of Representatives, this amendment was ratified unanimously. Governor Campbell had recommended it boldly in his message when he said in part:

"Women have demonstrated their ability to participate in politics without defeminization being a consequence and have likewise demonstrated in a remarkable manner their grasp of governmental affairs. To their credit, be it said, they realized the responsibilities attendant upon the exercise of the electorial franchise and have endeavored to fulfil this duty so as to bring about social, moral and political reforms. The advance along these lines is in itself an irrefutable answer to those critics who predicted dire disaster in event the monopoly so long held by men, was disturbed. In our own state the influence of women, manifested through the ballot box, has cured the body politics of many sores, notably intemperance, gambling and prostitution."

Recently the census of Phoenix and also the school census, were taken, but the result has not yet been published. Protestants and Catholics have their houses of worship in different places of the city. Many evangelical denominations are represented. There are several small churches and halls where religious services are held regularly.

The Episcopal church which has secured $25,000.00 for a new cathedral, has already commenced to build. Mr. Hayden, who is establishing his special work in many places, has started at the Episcopal church a prayer-healing mission. Meetings are held there on Tuesdays, where united prayer is made, in behalf of the sick and afflicted.

Transients are commencing to plan to move out in different directions—north and south, east and west. Some return home, and others are extending their trip, and, as many sick come here

to have their health restored, not a few pass away without ever meeting their dear ones at home again in this life.

In spite of churches, accidents, sickness and death, there is a tendency for amusement and indulgence, indifference and materialism. After considering prevailing circumstances and the power of gradual formation of unsound opinion, it was not so very surprising to hear an ex-saloon keeper to belittle Catholicism and church, Bible and almighty God, and, on the other hand, badly advocate Darwinism or, in more popular language, "evolution." He has a beautiful home and plenty of the goods of this world. He can help himself; by practicing the "golden rule" he does not feel now any insufficiency.

"To wait on the Lord and keep His way" (Ps. 37: 34), is surely a better way, in this world—no matter how the present world-wide movements may develop—and also in the great beyond.

I. A. Sommer,
329 W. Willetta St.

MISS GOODMAN'S APPEAL

112 N. Western Ave., Chicago,
January 16, 1920.

Dear Brethren in Christ: Greetings in the Master's name. Well, we are here on Western Avenue, beginning to do definite work for God through the love manifested by our brethren of the different conferences of Mennonites. Praise the Lord for the beginning, and exalt Him for His marvelous ways of answering the heart-cry of this His weak servant. It seems to me but a dream, yet I thank God that it is a living reality: this, the First Mennonite Mission to Israel; hallelujah to His precious, marvelous, also His wonder-working ways; they are deeper than one can fathom.

Well, dear brothers and sisters, I am glad to be able to represent such a body of people who are, as the old saying, "slow, but sure," and as I look at the situation, I can only say, God Himself has planned it all.

Now, I have a request for our churches: first, pray God's blessing on us, and that His word may have free course in the hearts of the hearer, and that only God, through Christ, may be exalted, and lifted up; that sinners may be converted, that the self-righteous Jew may see his lost condition and find Christ as his living sacrifice.. I would also ask you to pray for God's protection over us, as some of our people get desperate and we are continually surrounded by the enemy who would, if he could, do us harm. Pray also for the literature that shall be given out, and for each one of our workers.

Of the Aid Societies of the different churches I would ask that you pray, and ask God what you can do or give in the line of clothing for our poor, as this is also a means of entering in to homes which otherwise would be closed to us. Pray that the gift of love left there may be a silent messenger into the hearts of those needy ones, I am now dealing with a family that has been helped with clothing, and, as I hear the questions that come from them in regard to Christ, our Messiah, I say it is again an evidence how powerful the Lord works through such means.

We need clothing for children from the infant stage to 13 or 14 years, for both boys and girls. Also waists and aprons for women, also men's clothing. They need not be new if only they are mended and clean, as sometimes it is better to give out older clothing. But I shall be thankful to God and you all for any kind; anything that is named clothing can be used. If some one has some old pieces of linen or rags, I can use them for cleaning and for other purposes as I go about.

I shall be pleased to hear from any of you from time to time, but will ask you to excuse me if I am not prompt in answering.

Again asking your earnest prayer, for the Jew first and then the Gentile, looking forward for a great harvest in answer to your faithfulness in prayer.

I remain your sister in the blessed hope of His early coming.

Dorothy E. Goodman.

Send clothing to 1122 North Western Ave., Chicago, Ill.

OUR WOMAN'S WORK

LADIES' MISSIONARY SOCIETY OF THE FIRST MENNONITE CHURCH, REEDLEY, CAL.

With the closing of the year we were requested to give a report of the work of our society.

We have forty-seven names enrolled with an average attendance of twenty-two. Our meetings are held semi-monthly, in the afternoons of each first and third Thursday. We had one all-day meeting when the majority of those present were busily engaged in quilting.

Early in the year we tendered our retiring president, Mrs. J. P. Vogt, a surprise. During the afternoon a program was rendered and a fine German Bible presented to her by the society in recognition of her untiring efforts in behalf of the society and the mission cause.

On account of the busy season during July and August our meetings are discontinued, but in response to the urgent call for help from India, we met once each month and made garments for our dusky brothers and sisters across the sea.

Several years we have been sewing for the Busby mission station in Montana, and also for the Los Angeles mission. We also made and sent quilts and comforts to India, China and Russia.

During the year we gave $60 to the Mennonite sanitarium at Alta Loma; $200 for the starving in India; $25 to Mrs. P. W. Penner to purchase something suitable for each missionary in India; and $25 for Oklahoma missions for Christmas. The society also supports three orphan children in India.

We raise our money by free-will offerings at the regular meetings,—although the financial committee has suggested that no amount be less than twenty-five cents per month,—and by subscriptions for special purposes.

The Sunday egg money amounted to $135.71. Total receipts for the year were $557.69. Although this amount is not so large as some societies may show, still our church record for the past year shows that we are a giving people, for we have given over $11,000 for mission, benevolent and educational causes.

Several months ago three of our members organized a girls' society and a lively interest is being shown by the many girls who attend.

May we all be prompted to do and give more for His cause.

Mrs. D. C. Krehbiel, Sec.

SENIOR MISSION SOCIETY OF HALSTEAD, KAN.

During the past year our meetings were held regularly once a month at the homes of various members. The time was spent in quilting and piecing comfort tops for the mission box. Devotional exercises were held at each meeting and an article read by a member of the society. Missionary Linscheid's were present at our June meeting and gave an interesting account of their work in Montana. We were glad to have them in our midst as it always awakens new interest for mission work.

Two joint meetings of a sociable nature were held during the year, the first one in February when both societies (Senior and Junior) met at the old church building to discuss the work for the coming year. The Junior society carried out a program and the remainder of the afternoon was spent in social intercourse after which refreshments were served. The second gathering was in the nature of a picnic. The object of these meetings is that the members of the two societies shall become better acquainted with each other and with the work the societies are doing.

A year ago the Senior and Junior mission societies decided to spend $500 for a bell and church furniture for the Mauhadei church in India. Later on Missionary Penner inquired if we were willing to buy two bells, one for Mauhadei and one for Korba. He stated they had received money from friends for a bell for Janjgir, and by buying three bells he would get them cheaper and the three could be crated and sent at the same time. The societies were willing, and the bells have reached their destination, and we hope they will be the means of drawing many souls to the church services.

Treasurer's report for 1919: Dues, $104.85; Bazaar, $97.10; Sunday-egg money, $93.70; for work, $20.75; collection for war sufferers in Germany, $367.25; Hutchinson mission, $7; free-will offerings, $5. Total, $695.45. The Senior and Junior societies sent a box of articles to Hutchinson for Christmas, valued at $160. The money was distributed as follows: For the work of Talitha Neufeld in China, $25; for rest home, India, $25; for foreign missions, $100; for home missions, $50; for Jewish missions $25; condensed milk for war sufferers in Germany, $25; sanitarium, Upland, Cal., $10; Hutchinson church building, $10; city mission, Chicago, $5; for Christmas for the Indians in Oklahoma, $10; for workers' home in Chicago, $15; for material, freight and drayage for mission box, $10.50; sent to Hutchinson mission, $5.80.

We are indeed grateful for the work our society has been permitted to do the past year, and we hope to do better in the future. Our motto is "Undertake great things for God and expect great things in return."

Katie B. Schmitt, Pres.
Anna V. Lehman, Sec.

Nothing in God's making can a man love rightly without being the surer of God's loving himself; neither the moon nor the stars, nor a rock, nor a tree, nor a flower nor a bird Only let us love what God loves, and then His love of ourselves will feel certain.—Mountford.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

We are just beginning to realize that this country of ours, although the leader in missionary offerings, is full of places where the spiritual condition of the people has been very much neglected. We do not refer to the mountaineers of the East, the thinly settled section of the West or the lumber and construction camps in other places, although God knows they need the gospel there and need it badly. We have particular reference to localities where there have been churches and regular services but on account of the lack of local financial support or party strife, or a change in the make-up of the community, efforts have been abandoned. We are not criticizing our brethren of other denominations in this particular. There are enough abandoned Mennonite churches throughout the country to make us equally guilty with the rest. It is never a pleasant thing to talk about the time and the place where the flag was hauled down. The shame of it is our punishment, although not a sufficient one. In a number of places of which we know all that is left of what was once a prosperous Mennonite settlement is an abandoned place of worship or perhaps a Mennonite meeting house now a church in possession of another denomination.

A news item on our front page tells of the revival of service under Mennonite leadership in an abandoned church. May there not be many other such places? And can we not see home missionary opportunities of that kind near home?

With allour aggressivemissionary effort, we still have the home base to strengthen and conserve.

Time and again conferences pass resolutions urging the people to support the church publications and subscribe for the denominational papers. It is a splendid and loyal thing for them to do this so regularly and emphatically. We would not know what splendid productions our church papers were did not our conferences wax eloquent on the subject so often. But, we have much to improve in this regard. In the first place, we want to realize that passing nicely worded resolutions don't get us anywhere unless the resolutions are backed up by action. Were not so much involved it would be almost funny for one to go over conference records and hunt out all the resolutions to which no one paid the slightest attention after conference had gotten them out of its system. Future church historians, when they wade through the musty records, we leave behind will he at their wit's end to find out how we acted on the beautifully worded resolutions the secretary inscribed in the minute books.

In regard to our papers, we must insist that something more is done than recommend them. The pastor may sometimes urge them upon the people from the pulpit and a committee may be appointed to canvass the congregation on their behalf or, it may happen that every five or six years an agent of the publication house may pay the church a visit. All that helps but it doesn't help enough. Every Mennonite family should take a Mennonite paper and if they do not, the church, the conference, the pastor and the congregation should know the reason why. No church officer and surely no pastor should feel that he is excused from the duty of energtically working for the increase of the subscription list of his church paper.

CHILDREN IN NEED OF SPECIAL CARE STILL CLASSED WITH LAW BREAKERS

No one is born a criminal, yet young child offenders in many parts of the United States must face the same sort of court trial as that given to criminals. A new bulletin issued by the Children's Bureau of the U. S. Department of Labor on "Courts in the U. S. Hearing Children's Cases," states that of the 175,000 children's cases brought before courts in the U. S. in 1918, approximately 50,000 came before courts not adapted to the handling of children's cases. At least one court in every state reported that children awaiting trial were detained in jails, and 37 courts in 18 states declared that no effort was made to separate children detained in jails from old and hardened offenders, though such separation is required by law in many of these states.

Only 321 courts out of more than 2,000 had special organization for trying children's cases, such as separate hearings, probation service and a system of legal and social records. Twenty-one of these were juvenile courts created by special law and independent of other court systems. Almost half of them were in only 5 states.

Although every state in the Union except Wyoming had legislation providing for juvenile probation, less than half the courts trying children's cases actually had probation service and less than one-fifth had regular full-time probation officers paid for by the court.

Even where the regular judicial proceedings had been so modified that they were more humane and effective in dealing with children, the organization was frequently defective in some essential. Many courts, for instance, had arranged for private hearings but still through fines and punishment maintained the old attitude that the offender was a law breaker rather than a child in need of special care and protection.

Many courts had failed to secure adequate information regarding the child's home condition, family circumstances, physical and mental conditions and personal characteristics. A large number of children who are brought before the courts have been handicapped by heredity, faulty home training or bad influences in the community. These children can be helped only by a sympathetic judge who realizes that the purpose of juvenile courts is education and discipline rather than punishment.

Of the 2,000 courts only 145 reported special provision for mental examination, and many of these examined only cases presenting special problems. In many places a physical examination was made merely in connection with commitment. In many others no children were examined except those who gave evidence of abnormal condition. In 13 courts clinics were maintained as a part of the court organization. All of these were in cities of 100,000 or more population.

Children in small towns and rural districts had the poorest chance for an adequate hearing, as the courts in less populous places were generally ill equipped for children's work. The bulletin recommends for these communities a county system, providing a unified probation service, a detention home and a clinic for child study.

THE C. E. TOPIC

March 14.

Patience and Its Rewards.

I Cor. 13: 4-7; Luke 21:19.

Wherever we turn we see wonderful illustrations of the necessity and importance of exercising patience. The world has millions of hungry mouths that need to be fed by the crops that the farmer raises but the reader must certainly realize that every sheaf of wheat and every ear of corn speaks of patience—a patience that expresses itself in heavy toil and then proves itself by waiting for God to make the seed grow and produce the crop.

Anyone who has acquired skill in playing a musical instrument realizes the importance of patient application. His motto must be: "If at first you don't succeed, try and try again." Before the mastery is attained there surely must be a great many attempts at trying and trying again. An impatient pupil gets nowhere. It has been said that fishing is a test of patience. One certainly has to wait long and often in order to become a successful fisherman. The sick person, who is under the doctor's care, is spoken of as a patient. He waits, indeed he must wait, until a cure is effected. But what is the use of further multiplying examples? We know that nothing worth while in life is attained without the exercise of patience.

Impatience frequently defeats some of our best made plans and obscures our best intentioned efforts. "The more haste, the less speed," is a proverb which all of us, no doubt, have had to realize at sometime or other in our lives. Hasty actions, hasty words and snap judgments always disturb well-ordered lives and break up the best made plans. Our constant prayer should be: "Good Lord, defend us from the hasty word, thought and action." In our relation to God, the matter of patience must always enter. God has plans for using us and sometimes He does not see fit to reveal them to us, but we should, nevertheless, hold ourselves in readiness for whatever service or sacrifice He requires of us. Let us remember that when our duty is revealed, no matter what it may be, the best thing we can do is to perform it without complaint. Many an excellent workman makes himself utterly impossible with his employer because he is unwilling to submit to orders without complaint. A home is frequently made disagreeable and unhappy because children are not patient and conditions and cir-

cumstances as they exist in that home. As children of God we can do no better in our heavenly Father's house than assume an attitude of "Thy will be done." And, as workmen for God in the building up of His kingdom, we should always be ready to say: What wilt Thou have me to do?

Every one who knows the love of God and understands His great plan of redemption through His Son, will realize that God is exceedingly patient with us. He surely does not deal with us as we deserve. If He did, there would be no hope of our eternal welfare. If God is so gracious as to put up with us in our great shortcomings, we surely should be willing to be patient with one another in our smaller differences. The parable which tells us about the man whose lord had forgiven him a large sum of money and who then went out and choked his fellow servant in an effort to collect an inconsequental sum is a picture of human unreasonableness. Men and women are so apt to expect special consideration for their gross shortcomings and yet are hardly willing to be patient with one another in a smaller way.

To every one of us providence designates special tasks. No one can say that God has not given him or her something to do that is important in the upbuilding of His kingdom. We should be even more patient in applying ourselves to these duties than we are in doing our earthly tasks. The great Master expects His pupils to apply themselves with diligence and fortitude to whatever He gives them to do.

Sometimes we are inclined to complain because we think dispensations of Providence are too severely laid upon us. It may be that afflictions lay hold on us or sorrow comes to us or disappointments of various kinds overtake us. But such is, and always will be the lot of human kind. The example of our Savior in such cases should guide us, particularly should we remember that in the great crisis of His life He prayed: "Not my will; but Thy will be done."

Every Christian who undertakes to do the Lord's service is a teacher in some capacity. There are those who are to be taught to do the will of the Lord or to do their Christian duty and as in earthly things, it is required of teachers to be patient, so in teaching spiritual things, patience is a vital element.

The attitude of the Christian toward the progress and development of Christianity must be one of patience born of faith. Our Lord's progress is one of conquering and to conquer. Christianity never takes a step backwards, and so no matter what disturbing element may enter, we may wait with confiding patience, knowing that Christ will be the victor.

THE S. S. LESSON

March 14.

John on the Island of Patmos.
Rev. 1:4-18.

Golden Text. — Jesus Christ is the same yesterday and today, and forever. Heb. 13:8.

The seven churches of Asia were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. These churches were under the supervision of John, the beloved disciple. He appears to have made Ephesus his headquarters, but we must not think that these prosperous churches in Asia were permitted to follow their way unmolested. Anyone reading the message to the seven churches will realize that persecutions and martyrdoms were not uncommon and besides such external opposition, these churches were not free from the attacks of false doctrines from within. John did not escape persecution, even though his life was spared and he was permitted to remain on earth long after the other disciples had died. He wrote the book of Revelation from the island of Patmos where he had been banished to the marble quarries for the gospel's sake. This spot was one of the most desolate on earth, yet it has been hallowed and become a sacred place to all generations because it was the spot on which the Lord Jesus appeared to reveal the glories of an apocalypse. Any place where the Lord may be known becomes a holy place with sacred memories and associations.

V. 4. This is the salutation with which John prefaces his letter. Grace was the Occidental and Peace the Oriental form of greeting. In this letter as well as in other New Testament letters, the two forms are combined and naturally so because the gospel is universal and for the East and West alike. It will be noted that the blessing is pronounced not as coming from John, but as coming from the "One who was, and is to come."

V. 5. Jesus is here spoken of as the faithful witness. He is the witness of all that is involved in the grand scheme of redemption. The eternal witness against sin and the evil one, and the witness of the judgments and rewards that are to come. It was through His blood shed upon the cross, that freedom from sin is ours.

V. 6. Jesus is the great King. He established a kingdom, not of this world, but an eternal kingdom, nevertheless. The ancient idea of a king and kingdom included the principle that the king absolutely owned his subjects, body and soul, and all they possessed. In our time we would not submit to that kind of a government, but presuming that the the king were perfect in everything and only acted from motives of love, a kingdom would still be an ideal form of government. Whatever becomes of earthly kings and kingdoms in this world of material things, Christ still remains, and always will remain, King of kings, and Lord of lords, in spiritual things. We, the redeemed, are His ministers and princes.

V. 7. His second coming is positively asserted. The knowledge that it is to occur is the source of greatest comfort to all children of God and should be a solemn warning to all those who have not accepted Him as Master, and crowned Him King of their lives. We do not know the year, or the moment of His coming. Scripture tells us that we cannot know the exact time. We should, therefore, always so live that we will be ready for it, no matter when it shall occur.

V. 8. Alpha and Omega are the first and last letters of the Greek alphabet. They symbolize complete perfection. As the whole language was included within the compass of these two letters, so in Jesus all good things are included. As with these letters, the whole power of speech could be expressed, so in Jesus all power found expression.

V. 9. John is here speaking as one who had to endure because he was faithful to the Word. Do we ever think how much the world would have missed if John had not had to endure? Our own little endurances may be severe, we may think, but if our attitude toward God and the truth are right, great blessings may come from them.

V. 10. John was in the Spirit on the Lord's day. This was the first day of the week and not the Jewish Sabbath. It was specially holy to the Christians because it was the day of the Lord's resurrection. The Christian Sabbath came into being because from the first the disciples celebrated the first day as the most joyous of all because of its association with the risen Lord.

V. 11. The seven churches named were in the important cities of the little province of Asia. They are given in their geographical order as one travels north from Ephesus.

V. 12. The churches are spoken of as candlesticks. In this connection it is well for both individuals and churches to bear in mind about being the light of the world. Light guides, warns, dispels darkness, brings cheer and safety.

V. 14-16. These verses give us a description, a mystical description of the Christ. The white hair represents age. He is the ancient of days. The flaming eyes of fire indicate eternal youth, burning zeal and mighty enthusiasm. The feet indicate swiftness and power. His message travels to the end of the earth. His words are symbolized by the sword, sharp and irresistible.

V. 18, 19, include the sweetest comfort to all those who live in the world where death reigns. Behold, I am alive forevermore.

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Furnishings for Chicago Home: West Zion sewing society, Moundridge, Kansas., Mrs. Wm. Galle, $17.15; Summerfield, Ill., sewing society, Mrs. B. K. Pletscher, $10; Donnellson, Ia., sewing society, Erno Weber, $20; Beatrice, Neb., C. E., J. H. von Steen, $5.15; Berne, Ind., Intermediate C. E., S. F. Sprunger, $13.47; Hanston, Kansas., sewing society, Susie Hirschler, $20.

Hereford Mission Society, Bally, Pa., D. J. Brand, $18, for furnishings of Altoona home.

Chicago Jewish Mission: Member of West Zion ch., Moundridge, Kas., P. C. Schowalter, $5; Friedensfeld ch., Warden, Wash., $21; several anonymous donors, $39, E. Bernstein; John Stauffer, Deer Creek, Okla., $50; Mrs. Elias Bixel, Bluffton, Ohio, Dorothy Goodman, $5; Mission Friend, Halstead, Ks., $25; Katie Schmitt, Halstead, Ks., $10; B. M. Boese, Vona, Colo., two $5 W. S. S.; Halstead, Ks., S. S., Martha Hirschler, $25; Offering at West. Dist. Conf., Beatrice, Neb., J. H. Penner, $93.22; Anna and H. D. Voth, Los Angcles, Cal., $5; ,Halstead, Ks., ch., D. T. Schmitt, $50; John J. Unruh, Dinuba, California., $20.00; Christmas eve offering, Halstead, Ks., Martha Hirschler, $50.65; Leah C. Krehbiel, Clarence Center, N. Y., $6; Friedenstal ch., Gotebo, Okla., J. H. Schmidt, $50; Swiss ch., Bluffton and Pandora, Ohio, O., C. W. Roethlisberger, $284.80; Abr. Baumgartner, Pac. Dis. Conf., P. W. Penner, $15; H. G. Baerg, Lustre, Mont., $25; Hoffnungsau ch., Buhler, Ks., A. B. Reimer, $147.53.

Gratefully acknowledged,

J. E. Amstutz, Treasurer,
Halstead, Kansas.

NEWS OF THE WEEK

SENATE REPUBLICANS ANXIOUS TO FINISH

Washington, February 24. — Plans to hasten a final decision on the peace treaty were made by Senate Republicans today while the administration leaders were taking counsel among their divided colleagues as to what should be the final Democratic stand on ratification. The Republican determination to bring the question to a conclusion was announced on the Senate floor by party leaders, Senator Lodge, who said that while today and tomorrow had been allotted to consideration of pressing legislation he would call up the treaty again Thursday and would ask that it remain the business of the Senate until disposed of.

Meantime, the Democratic leader, Senator Hitchcock, vetoed for the present, the proposal or a party caucus, sponsored by Democratic Senators who want to end the long controversy by taking the Republican reservations as they stand. Senator Hitchcock said he had talked to those who differed with him as to the course to be adopted and had about decided that to call a caucus would be inadvisable.

In some quarters it was predicted that under the program outlined by Senator Lodge the treaty could be brought to a ratification vote within a week or ten days. The irreconcilable opponents of ratification are expected, however, to insist that there be no hasty action and no one could predict with certainty how much time they might consume in debate.

The decision of Senator Hitchcock not to call Democratic Senators into a conference caused considerable surprise among those who had advanced the suggestion and they predicted that some sort of a party get-together yet would be held before the ratification vote was reached.

Republican claims to the number of Democrats ready to accept the Republican reservation stood at 22 today, with a dozen more needed to insure ratification. The administration leaders continued to insist tnat the figure was exaggerated but they said they had made no recent canvass of the situation and declined to give any estimate of the number that might be defected on a ratification roll call.

BALANCE OF TRADE STILL GAINS IN FAVOR OF U. S.

Washington, February 24. — Despite the foreign exchange situation, the trade balance in favor of the United States increased $257,000,000 in January, figures made public today by the Department of commerce show. Both exports and imports showed an advance, the value of goods sent out of the country being $731,000,000 and that of those received $474,000,000.

The exports compared with $682,000,000 in December and $623,000,000 in January a year ago. Imports compared with $381,000,000 in December and $213,000,000 in January, 1919.

For the seven months of the fiscal year beginning last July 1, exports totaled $4,594,000,000 and imports $2,768,000,000, leaving a trade balance of $1,826,000,000. The trade balance for the corresponding seven months the year before was $2,099,000,000.

Gold imports for the seven months' period amounted to $38,000,000, as compared with $14,000,000 in 1919, and exports $319,000,000, against $23,000,000 last year.

Exports of silver for the same period amounted to $122,000,000 compared with $179,000,000 in the corresponding period the year before.

Gold exports for the month of January amounted to $47,758,038 and imports to $12,017,551. Silver exports for the month totaled $24,627,678 and imports $8,863,251.

MICHIGAN RIOTS NOT LOOKED ON AS REBELLION

Iron River, Mich., February 24.— Major A. V. Dalrymple, prohibition enforcement officer and his assistants arrived from Chicago tonight to clear up alleged violations of the prohibition law but took no immediate action. There was no excitement. Local officers did not meet the federal officials who went to a hotel while a crowd of curious citizens quietly looked on.

Iron River, Mich., Feb. 24.—Martin S. McDonough, state attorney for Iron county, today announced that he had received a telegram from Attorney General Palmer regretting that a misunderstanding had arisen over the enforcement of prohibition laws and expressing the hope that the difficulties would be straightened out. Mr. McDonough was advised by the attorney general to get in touch with District Attorney Walker, at Grand Rapids, in an effort to settle the matter.

Residents at Iron River tonight peacefully awaited the arrival of the federal prohibition officers led by Major A. V. Dalrymple who had announced their intention to bring out without warrants the six county officials charged with obstructing enforcement of the prohibition aws.

FIRST CENSUS RETURNS HAVE BEEN ANNOUNCED

Washington, February 21. — The first population announcement for the 1920 census were issued tonight by the census bureau and were as follows:

Cincinnati, 401,158; an increase of 37,567 or 10.3 per cent.

Washington, D. C., 437,414, an increase of 106,345 or 32.1 per cent. over 1910.

Cincinnati ranked as thirteenth city of the country in 1910 with a population of 363,591. Washington ranked sixteenth with a population of 331,069. Census bureau estimates of Cincinnati's population July 1, 1917, were 414,248 and Washington's on that date 369,282.

In making the announcements tonight Director Rogers stated that the figures were preliminary and subject to correction. The final figures will be those certified to Congress.

The city of Washington is co-extensive with the District of Cuba. In counting the national capital's population only, the actual residents were enumerated, all transient persons, members of the diplomatic corps and members of Congress and their families omitted. A police census of Washington several months ago placed the population at 455,428.

From now on, as soon as the statistics gathered by the enumerators and special agents are assembled and verified, the data will be made public, the population of the larger cities of the country being given out first. Then will follow the population of the various counties which number more than 2,900 together with their divisions of townships, precincts and towns, with the population of each incorporated city, town or village.

RETAIL MEAT DEALERS MUST LOWER PRICES

Chicago, Feb. 22. — Retail meat dealers throughout the country must reduce their prices as the wholesale price of meat declines or else submit their books to federal agents for investigation of their profits.

This definition of the government's attitude was announced today by Attorney General Palmer's instructions to serve the notice on all retail meat dealers, have been sent to every United States district attorney he said:

"For three months the price of meat has been falling," said Mr. Palmer. "The retail dealers have claimed that their supplies were old stock purchased at the higher prices. The old stock should be exhausted by this time and unless the price to the consumer comes down, we will have to look into the question of the dealer's profits."

PRESIDENT WILSON WILL NOT ACT IMMEDIATELY

Washington, February 24.—President Wilson will not act immediately on the compromise railroad bill, passed yesterday by the Senate by a vote of 47 to 17. It was announced at the White House today that the President had directed that the measure be referred to the department of justice as soon as it reached the White House from the Congress.

MARSHALL FAILS WITH CONSENT

Washington, February 19. — Petitions to place the name of Vice-President Thomas R. Marshall on Democratic preferential primary ballots are being circulated in Indiana with the knowledge but without the consent of Mr. Marshall, he said today. When asked whether he had authorized the circulation of the petitions Mr. Marshall said he had not done so, although he had no intention at this time of placing any obstacles in the way of the circulation of the petitions.

"You know what my position is on those petitions," the Vice-President said. "Some of my friends came to me here some time ago and asked me whether I would consent to having my name go on the Indiana ballot. I replied that I was not a candidate for President under any circumstances and that I would not be. They then told me that it was possible, under the Indiana law, for any candidate to go into the state, get 500 signers to place his name on the ballot, then get a few thousand votes and cause the state delegation to be instructed for him.

"My friends said that in the event any other candidate entered the state they wished to be free to place my name on the ballot to prevent Indiana's being pledged to some other candidate. They said that in this way they could meet my expressed desire not to have the state delegation to the Democratic convention pledged to any candidate.

"I then told them that they would not circulate the petitions with my consent, and they said they could do it anyhow, under the Indiana law. I have not examined the law, and do not know whether my consent is necessary to my name going on the ballot or not."

Mr. Marshall's position, he has told his closest friends, is that he probably will acquiesce in the plan to have his name go on the ballot should any other Democratic candidate file in Indiana. He has been told that under the Indiana law the delegation is pledged to a candidate receiving a majority of all the votes cast, so long as that candidate is before the convention.

EXPLORER OF ARCTIC REGIONS BURIED TODAY

Washington, Feb. 20. — Rear Admiral Robert E. Peary, discoverer of the north pole, died at his home here early today, after a two years' illness of percincious anemia, during which thirty-five blood tranfusions had been of no avail. Sailors, attaches of the naval hospital, and many ex-service men gave their life's blood during that period in the vain effort to prolong the life of the country's foremost explorer.

It had been known to the explorer's family for weeks, but kept from the public that his life was despaired of, but no one thought the end so near, and his sudden death was unexpected. He probably will be buried in Arlington national cemetery with full naval honors of his rank, Monday morning.

Admiral Peary was sixty-four years and entered the navy as a civil engineer in 1881. He was assistant engineer of the Nicaragua ship canal under government orders 1884-85. Returning to the United States he became interested in Arctic explorations and thirty-four years ago he made his first trip to the North, making a reconnaissance of the Greenland inland ice cape east of Disco bay. Two years thereafter he was engineer in charge of the Nicaragua canal surveys and invented rolling lock gates for the canal, but the lure of the Arctic was on him and he again turned northward. In June 1891 he led his first polar expedition, being head of the arctic expedition of the academy of natural science, Philadelphia. Admiral Peary made seven other expeditions into the arctic before he finally was successful in reaching the pole, returning in 1909 to find that Dr. Frederick A. Cook was being praised as the discoverer.

In 1913 he was promoted to the rank of rear admiral in the navy and given the thanks of Congress by a special act. Turning his attention to aviation, Admiral Peary became a strong advocate of air craft development by the government and urged adequate coast patrols in this country especially during the war period.

It was on the afternoon of September 6, 1909, that the following few words reported to the civilized world for the first time this crowning achievement of three centuries of effort:

"Indian Harbor, via Cape Ray, N. F., September 6. — To the Associated Press, New York.

"Stars and Stripes Nailed to North Pole. PEARY."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, MARCH 4, 1920. No. 10.

NOTICE

To the Pastors of Our Churches:

Dear Brethren:—Yesterday our board of foreign missions had a special session in Newton for the purpose of considering the present condition of our treasury beside some other questions. We have a deficit of about $12,000.00, and on April 1, will have to pay out salaries, children's moneys, to the amount of $18,000.00. This means a total outlay for the next two months of about $30,000.00. Experience teaches us that we need but to present the needs properly to our churches, and the money is forthcoming. It was therefore resolved to write this letter to all our pastors with the request that they read it before their congregation and to cause a special collection to help cover the said amount.

By way of explanation, why the sum is so large, we would call attention to the following facts:

1. Three churches and three houses are in the process of building, each of which, on the average, costs $5,000.00.

2. Exchange in India and China is very low, in China only about one half what it normally is and in India a little better than two-thirds.

3. Special gifts have of late increased more than general gifts, which leaves the latter somewhat behind.

4. The many collections for the suffering, etc., at this time may also have had some effect on our treasury.

We therefore, deem it necessary to present the situation and ask for special collections for this purpose. The debts that have been made are holy debts. Far over 100 souls have been saved among the heathen during the past year, and a special thanksgiving for this harvest seems quite in order under the circumstances.

We are thankful to the faithful donors who in spite of hard times have not decreased but rather increased their gifts. At the last conference of all mission boards of North America held in January, in New York, and also attended by one of our board members, Brother Musselman, the hope and purpose was expressed, that in 1920 the gifts would increase fourfold over those in 1919. May we all fall in line with such movement.

In the name of the mission board,

P. H. Richert, Secretary.
Feb. 12, 1920.

IN MENNONITE CIRCLES

Grace church, Pandora, Ohio, has recently issued an attractive handbook, containing interesting and valuable information concerning congregational activities.

Rev. S. M. Musselman, of Wayland, Iowa, is expected to occupy the pulpit of the First church, Philadelphia, Pa., March 7, Rev N .B. Grubb, the pastor, having resigned several weeks ago.

Bro. Lyberger, of the Manns Choice, Pa., Mennonite church reports concerning the work there: "Our Sunday school has made a decided increase in attendance over December and January of last year. Our pastor, Rev. A. A. Snyder, has just completed a two-weeks' series of meetings. The interest was excellent. Good sleighing contributed to conditions that made a crowded house possible. There were a number of conversions. Among them a man who had once confessed Christ but had gone back to sin and had not attended church for seven years. We and our pastor were encouraged by the hearty cooperation of the Christians and churches of the community. Bro. Jacob Snyder and Sister Elizabeth Foth of the Altoona mission helped the work by their presence and the active assistance they gave."

The finding of the mutilated body of Dr. David Gildner, of Rockwood, Pa., solves the mystery of his disappearance some weeks ago. Gildner was born 72 years ago in Kitchener, (Berlin), Canada, and was a member of the Mennonite church for a number of years. His practise was largely with industrial concerns. It appears he secured the enmity of some foreigners in refusing to give them prescriptions for liquor and also for prosecuting one of their number for selling liquor without a license.

Rev. S. P. Preheim of Wisner, Neb., has relinquished his charge and moved to Freeman, S. D. Rev. E. Neuenschwander also severed his connection with his congregation.

NEW YEAR IN KORBA

Korba, via Champa, C. P., India.
January 10th, 1920.

Dear Brother:—You may inform our friends that the last Sunday in the old year was a red letter day for Korba. Three were baptized, seven received into the church by right hand of fellowship. 36 children were blessed and 59 partook of the Lord's supper. On Christmas we had a love feast with our Christians and their children; 129 were present. We praise God for what He has done these four years in Korba. During the last year 27 were baptized. We prayed for 25 and the Lord has graciously answered prayer. Pray with us that we may see even greater things done this year. We hope to sail from Calcutta the latter part of March. The building work at the church is progressing nicely. We hope to finish it before leaving.

Greetings to you and yours,

C. H. Suckau.

SOME TROUBLES OF OUR MISSIONARIES IN CHINA

K'ai Chow, Chihli, China,
January 14, 1920.

Dear Friends: — If I should choose any theme for this short discourse, it would be "A time of tribulation." Already last year, when we were still on furlough, I had trouble with my stomach. I called on different physicians, even had a regular treatment in a Sioux City hospital for some time, but the trouble would not disappear. I felt indisposed to go back to China, away from medical help, to continue my strenuous work, unless I could be strong again. However, all attempts to cure it, failed, and so I had to go as I was. The first weeks after getting back into the work, everything went fairly well, but then I had a severe attack again, so that I could neither eat much nor do much work. It seemed as if I would have to discontinue my so much loved work altogether, and go to some hospital. The Lord, however, in that hour of trial neither left nor forsook me, but after I had severely suffered for a month, He took the whole trouble away. Oh, how good it felt to be free again!

Children often make mistakes, but grown-up folks sometimes, too. The foreign buggy was in an awful condition, when we returned from our furlough. It needed to be hauled over. This would take me some days, especially since I had much other work that would not permit to be postponed. This meant that I would have to do the job piecemeal. So when the driver was away with the Chinese wagon, and there was still a whole week, until I was to take a trip to Tung Ming Hsien, I went at it. First came the carpenter work and the blacksmith work, then the painting. I sent a man for Chinese black varnish and also for a painter. The painter knew that we were to use that "ch'i" and he was afraid that it would not dry well, so late in the season. I knew it too, that is why I pushed the matter for my trip could not be postponed. The first day we waited, but no painter, and even the second day he did not appear. What should I do, the matter could not be put off any longer? So I myself started to paint the buggy with the varnish. That day I got only half done on account of all the other work. The next day I had sore eruptions on my hands, wrists, and other parts of the body. I had taken blood poison. The second day I was very much crowded with other work, and could not get at it to finish the job. Brother Kaufman freely offered his help to complete the varnishing. I most gladly accepted his services, having no idea that the same fate was awaiting him. The work was done and the buggy could dry before it was supposed to be used. After some days, Brother Kaufman also had some skin eruptions, but he plastered enough medicine on it and paid little more attention to it. My hands swelled up thick and itched

so that I could hardly do any work. I had some forty carpenters and masons at work. I was needed so much and still I had to avoid the cold air as much as possible. My face was so swollen that I could hardly see. After the itch the skin broke open and my hands and wrists got awfully sore. When this began to heal off a number of large boils broke out. The whole trouble with all its pain, itching, and delay in work took about six weeks.

Brother Kaufman's developed a little later, just as bad and made him, too, suffer very much. Even now he is not quite well.

During these trying experiences, Mrs. Kaufman had the joy of becoming the mother of a son. Because things went different from what they had planned they had to stay her on the station, instead of going to the Paotingfu hospital for the occasion. All of us did what we could for her, but under the above mentioned conditions we were handicapped. To Mrs. Brown fell the heavy test of nursing the two.

Not only were we, but many of the Chinese around us are sick. The influenza is very bad this year. Many die, too. Many of our Christians either were or still are sick. While sick ourselves, we were constantly called upon to minister unto others. There is so much to do in the line of medical work. We need very badly a physician and a few nurses. We pray for them while at the same time we do what we can to relieve the suffering. How slow are the Mennonites in this so needy work. The gospel must be preached, but I am sure that the doctors and the nurses have a splendid opportunity to live the gospel. Some time ago a patient was brought here, he had a bad wound on the side of his belly. Some one gave him a big gash with a knife. The opening extended clear to the intestines. I did not look for the appendix, but took off an external appendix, bigger than a man's index finger, which was growing out of the wound. Then I cleaned and sutured the wound. After some days of care I sent him home with an extra supply of medicine.

Last Sunday a nice young gentleman met me, just as the school children marched across the street into the church for Sunday school. He greeted me very friendly and continued to press toward me. Not wanting to interfere with the marching, I quickly went in to get some Sunday school supplies. He followed me and again and again said: "I am so thankful that you healed me." It was that same man, all well now. He says that he wants to learn the gospel, but not only he, for three others of the same village came with him. They are seeking spiritual help now.

For the sake of those who forsake all in order to carry the gospel to a benighted world; yes, for the sake of those that you send out, men, women and children, your representatives on the mission field, and for the sake of the crowds around them, poor, dirty, ignorant, and lost heathen, who stretch out their hands toward us in their distress, we beg you to pray earnestly for doctors and nurses. Plead with them and urge them to heed the call and come to help us to save these throngs of poor, suffering souls.

Prayerfully yours,
H. J. and Maria Brown.

INTERCHURCH WORLD CONFERENCE

It has been our privilege to attend the Interchurch World Ministerial Conference at Columbus, Ohio, February 16-18. There were about 1400 ministers present representing every Protestant denomination of Ohio. It was a real inspiration to come in such close contact with so many sky pilots of the gospel of Jesus Christ, all of whom are eager to help in this great task of evangelizing the world.

The inspirational phase of the conference was struck in the opening devotional service, when we sang, "All Hail the Power of Jesus' Name" and "How Firm a Foundation," after which the Scripture lesson was read from John 17:1-21, verse 19 was made the key-note of this and the many subsequent devotional periods. The power of our Master's prayer for unity manifested itself as of old, and we were all ready to be brought face to face with the great needs of the home and foreign fields.

A world survey was presented to us by returned missionaries from Latin America, India, the Philippine Islands, and China, in such graphic ways, and with such urgent pleas that one cannot forget them. For instance, Dr. S. G. Inman, told us that barely 1 per cent. of Latin America was interested in the Protestant religion, while A. B. Moss of India, pictured to us the congestion if all the people of the United States would have to live in one-sixth of its area. "This very dense population brings extreme poverty", he said, "but add to that an iron-clad caste system and a conglomeration of races and languages worse than New York and you have the Indian situation." We were made to see how China, the sleeping giant, was slowing awakening and that now is the time to direct their power to Christ.

The home base was the next topic to be studied and we soon saw that there was enough work for 'all those who want to Christianize the home land first' before going abroad. In the United States we have more than 20,000,000 boys and girls that receive no religious instruction whatsoever! One denomination has 17,000 congregations, but 12,000 of these churches can not be opened every Sunday because of a lack of pastors.

The Ohio supervisor of rural surveys explained the need and meaning of these surveys. He said that in the counties that were completed, the facts revealed had caused the Christian to awaken to their big task at home. Rev. Hollingshead, director of the city work, pointed out this cooperative effort opened the greatest door for our city work. He said, "There are three rather distinct groups in every large city, namely: the rural born, the city born, and the foreigner, and that the Christian church has only reached the rural born to any extent and that the other two classes were as yet largely untouched by Christian influence."

The educational program of the Interchurch World Movement was received. This department has a stupendous task before it, because the leaders to Christianize these needy fields must be properly trained. Out of every 1000 children that start to school, only 14 continue their education until they are graduated from college. Yet from this group of 14 graduates, 90 per cent. of the church leaders are coming. A most powerful plea was made for well-equipped denominational schools and seminaries. The speaker, Dr. Robert L. Kelly, said that the only way to develop these needed men and women was through the denominational colleges with thoroughly converted Christian faculties (much applause by conference).

Many addresses on general topics by such men as G. Sherwood Eddy, Dr. E. M. Poteat, Daniel A. Poling, and others, but at all times the devotional spirit was dominant. Stewardship of possessions, of personal influence and of prayer was thoroughly emphasized. A certain amount of time was consumed in explaining the organization as such and its plans, but again and again the words of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," were emphasized if the work was to be fruitful.

On the last morning of the conference the assembly was divided into the various denominational groups. In these sectional conferences the forward movement plan of each respective denomination was discussed as it related itself to the larger world plan. In no case was the denominational integrity impaired but each denomination was urged to carry out its own plan and thus the larger plan would be carried out. It was our privilege to attend the conference of a conservative denomination and they hoped to carry out their program more successfully because of the help and inspiration they were receiving from this large concerted movement.

The closing message by G. Sherwood Eddy on Personal Evangelism, was a mightly challenge that should long remain in the minds and hearts of every one that heard it. The fact that one denomination had 28,000 less baptisms in 1919 than in 1915, ought to cause every minister to urge more personal evangelism in his church. The conference is over but we hope and pray that the Christian fellowship enjoyed may deepen our mutual regard for one another and increase our love, devotion and untiring loyalty to our Lord and Savior and His church.

A. J. Neuenschwander.

ARE WE IN NEED OF A MENNONITE SCHOOL OF RELIGION?

By Rev. J. P. Boehr.

It was of no small interest for me to read the article in the Mennonite of February 5th, entitled: "A Mennonite School of Religion." I shall be glad to comply with the invitation extended in the article and discuss the above subject from my point of view.

The first question that came to my mind was this one: Is there really a need for a Mennonite school of religion? One could dismiss this thought very quickly by saying: we got along so far without a Mennonite school of religion, why should we concern ourselves about one in the future? Have we not enough financial burdens on our hands with the educational institutions we have at present? Have those institutions not served the needs of our young people? Are not many of our ministers, teachers, and missionaries, so to speak, the product of our colleges? These questions will come up in the minds of people when they read that plans are being made for a Mennonite school of religion.

There is, however, still anoth-

er question of greater importance than those mentioned above, namely: Cannot our young people who desire to do post-graduate work in religion, mission, and education, get what they want in graduate schools already established in the leading cities of our land, even if they are not under Mennonite influence? A fair-minded consideration of this question will lead us to realize that the best graduate schools of religious education and missions today are undenominational. This is true of the graduate school of theology with which I am best acquainted, and through friends I have learned that the same may be said of other leading schools of religion and missions in Chicago, New York and elsewhere. The best schools of religion emphasize the fundamentals in the religion of Jesus. Such a training leads the men and women that meet in such an institution to see that denominational differences are after all of minor importance; the main thing is the spirit and the mind of Christ. And for that very reason none of the best schools of religion ask any of their students to leave their denomination. Their desire is that their training will enable them to go back into their own denomination and help their people to a better understanding and a greater appreciation of the teaching of Jesus. And that precisely what happened in the case of our own church. The leading educators in the Mennonite church today have received most of their special training outside of Mennonite influence. And yet are not these men and women in our institutions showing a fine spirit of loyalty, sacrifice and service? I admire the heroic spirit of faith that the educators in our institutions reveal in their work. Their work is often criticized too much and not enough appreciated.

In view of the above discussion it would almost seem wise to suggest that the religious education of the Mennonites in the future could be met without a school of religion under Mennonite control. And yet I cannot persuade myself to accept that conclusion. The future of our church must be considered in the light of present day needs. And one of these needs is more and better trained ministers of the gospel and directors of religious education. Some of our churches are feeling painfully the lack of trained leadership. In saying this, I do not mean to discredit the work of our loyal preachers of the past. We owe them a lasting debt of gratitude for their work, but the new generation as well as the times in which we live, calls for spiritual minded men of better intellectual equipment. An All-Mennonite school of religion could achieve some great results. Let us enumerate some of them:

1. It could educate our churches and call their attention to certain measures of progress which the Spirit of Jesus demands from us today. This expert advice could be given through our religious periodicals, a matter that has been woefully neglected in the past.

2. It would be in position to appeal to the best young men in our midst for a thorough preparation for the ministry. I am confident that many of our people would be willing to encourage their sons to attend our school of religion, and no doubt many of the parents would even be willing to give the needed financial support. Such assistance would be impossible with many parents if it would concern a school of religion not under Mennonite control. In other words, a larger group of young men would be encouraged to get a religious education.

3. It would offer all of the young people who would attend the institution the opportunity to make lasting ties of friendship. Here would be the place where they learn to know each other and learn to work with each other. And such a friendship would naturally lead to more united action and greater cooperation between the different branches of our church.

These are some of the results which we can confidently expect from our school of religion and they are worth all the time and effort in money and faithful service that such an institution will require.

So much for the need. The next question is: Where should it be located? In answering this question correctly we must keep in mind that the school of religion of which we are speaking should be an All-Mennonite institution. Therefore, the location should be at a place where it would make an equal appeal to all of the Mennonites. In my estimation, it would not be wise to establish the school at Bluffton, Goshen, or Bethel, for the reason that each one of the above institutions has a history of its own and draws students from a more or less definite territory. Either one of the above localities would not appeal alike to all of the Mennonites. I think the best place would be Chicago. It would be an advantage to the students to get in touch with city life; to be able to take some work in some other institution, which is necessary at times; and to have the opportunity to study city missions first hand.

I hope that the plan of an All-Mennonite institution will be welcomed in all our churches. And I also hope that we shall be willing to give such assistance that will make the school a reality in the near future.

Moundridge, Kansas, February 20, 1920.

THE PASTOR'S RELATION TO THE DENOMINATIONAL COLLEGE

Rev. P. R. Schroeder.

(Because of the length of this excellent and timely article, it will have to be carried through several issues. It is the hope of the editor, that the reader will give it a careful reading.—Editor.)

Education is much to be desired because it is valuable,—and that it is valuable is evident from its vast expansion in this age of intense living and from its manifold counterfeits. As has been said: "There are scholars who are not college graduates, and there are college graduates who are not scholars," or, as Lady Montagu says: "We should ask, not, who is most learned, but who is best learned." All of which makes us think that an education has much to do with the making of men. "To be thoroughly imbued with the liberal arts refines the manners, and makes men to be mild and gentle in their conduct." (Ovid). Wendell Phillips insists that, "to refine, lift and educate a man is the first duty."

Asking then, what an education is, we note Burke's definition: "Restraint of discipline, emulation, examples of virtue and of justice, form the education of the world." And immediately education receives a religious emphasis that is undeniable. "The minister, therefore, of all men, must be interested in modern education. With it the destinies of the church rest, and through it the crises for the church are already created" (Riley). "The universities of the land are sending forth a veritable army of young men and women. Whether they have done the best for them that could be done by the schools will not depend so much upon the high marks to which they have been incited in the class room and examination work, nor even so much upon that intellectual training which is looked upon as the chief end of the educational process, as upon the ethical and moral ideas which have come to these titled young men and women in consequence of school instruction" (Riley).

Does the Bible lay such emphasis upon education? We quote the following: "Whoso loveth correction loveth knowledge," Prov. 12:1. "Wisdom hath builded her house: whoso is simple let him turn in hither: as for him that is void of understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Leave off, ye simple ones, and live; and walk in the way of understanding." Prov. 9:1, 4-6. "But abide thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." II Tim. 3:14-17. In fact, the Holy Spirit has been appointed of God as the Instructor par excellence; "But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said to you." Jno. 14:26.

Should the pastor decline to take as active an interest in education as the Word of God itself approves,—how could his ministry continue? There is an evident responsibility that the pastor has to the denominational college.

Granted that the denominational college fills the educational need that is portrayed in the foregoing quotations. Then it becomes the pastor's duty to help fill its hall with students; to help gain for its necessary support the prestige which alone opens the way for such support. It then behooves the pastor to lay before the college authorities the problems and needs of his particular field of labor, so that the specialists along these lines may be permitted to solve for and with him and far as possible, the difficulties that confront him. For his own spiritual and intellectual growth it will be his privilege to spend some of his own time at stated seasons in the college class rooms. The college will look to the pastor for recruits to be trained for the home and the foreign field, and he in turn will look to the college for new Sunday school workers, reliable public school teachers, safe and desirable professional men, and, most important of all, intelligent, Spirit-filled

Christian workers, worthy representatives of the church from which they came, located in the heat of the battle against the adversary.

If the pastor has a right to expect that his young men and women shall be equipped in college for their life's tasks, then it stands to reason that he will be much concerned about the character of the institution which they attend. Inasmuch as that institution will in many cases be the denominational college of his conference, he will be doubly concerned in the matter. Not only will he be held responsible for advising his members to attend such an institution, but being a member of such conference he will be held jointly responsible with others for the very character of the institution.

This being the case, the pastor will find himself under necessity bound to inquire into the nature of the college instruction and also into the standards of education that divine revelation approves, compared with such possible standards that counteract these.

This leads us to consider as briefly as possible the present status of education in general. Even a superficial glance assures us that it is broader than ever, having become established in desirable centers throughout the land, reaching into the study of more phases of animate and inanimate creation, and dealing with each phase of its innumerable problems in a more detailed manner than ever before. Viewing the hosts of votive seekers at its shrines, and the elaborate display of its findings, we may say without exaggeration, that it has become more attractive than ever. Checking up the standing of those that are in authority in all walks of life, we find that it has become more influential than ever. Reviewing the many comforts of life, and the facilities of intercourse, both social and commercial, we are led to say that, in at least some respects, it has brought large good. When we inquire into the aim that modern educational research has set for itself, we receive the soul-thrilling reply: **Truth** is our objective. And any one that has been permitted to get even a few short breaths of the atmosphere of a modern education institution with three or four thousand students with this avowed aim held up before all, can speak of the acceleration of his heart beats in these extraordinary surroundings.

But we inquire further,—what is the criterion by which this much desired jewel, education, will be measured, so as to be assured of having found it? And we hear in reply,—**The judgment of the human mind** is this criterion; and our hearts sink within us. Quoting McPherson in his reference to the rationalism of modern education (for rationalism is but the technical name for this criterion of human judgment); "The rationalist rejects the supernatural element in the Bible and in life, and exalts reason above faith, subjecting everything to the analysis of reason; and all that does not appeal to reason, or that cannot be explained by reason, is rejected in the religious realm as in every other realm. Rationalism says, the things which are seen and understood are eternal, and are to be trusted, but the things which are not seen, as God, Christ, the Holy Spirit, the future state, which are apprehended only by faith, may be superstition and thus may be rejected. This is an "undue exaltation of the sinful nature of man, which nature is in opposition to God, is not subject to His holy will, His laws, His love, and of which the apostle Paul declared, 'For I know, that in me dwelleth no good thing.' Rom. 7: 8." "It is a fact that ofttimes the most unlearned know as much about the mysteries of God and His kingdom as do the most learned. Scholarship can't discover God, this great accomplishment is of the heart, the spirit, and not of the reason or intellect. Knowledge of the sciences will not help here, but knowledge of Jesus Christ, who reveals the highest science, is indispensable. Ofttimes learning is a barrier to the highest knowledge, that is, to a comprehension of the revelation of God in Christ, which is discovered by experience, for the pride of intellect dislikes to stoop and admit its ignorance and helplessness in this realm, and become as a little child (Luke 18:17) at the Master's feet — the thing which scholarship must do if it would enter and learn the mysteries of the kingdom of heaven."

We pass from the criterion of modern education to some of its results. A fundamental weakness of results that modern education obtains by the criterion of the human judgment is its failure to be as pragmatic as many of its followers would make it to be. Namely, some of its conclusions are drawn on the basis of so-called "Working Hypotheses." Most prominent among these is the evolutionary theory, a "working hypothesis" that has revolutionized the world system of the sciences as well as the attitude of education to the revealed will of God as given by Scripture. We quote from a treatise, "A Closed Question Re-opened," by Professor McReady Price of Cal., in the Biblical Review for July 1919: "Thus it is perfectly correct to say that historically and logically the doctrine of evolution rests upon the assumption of geological uniformity, and on the implicit and explicit denial of anything like a world cataclysm or universal deluge. Manifestly, belief in biological evolution and in a world cataclysm cannot be entertained by the same mind, for they are mutually exclusive, the one evacuates the other of all meaning. In other words, the geological part of the evolutionist's argument is really the crucial part of the whole controversy, though strangely enough, it has received practically no consideration for a half century, during which every nook and corner of the biological domain was being examined with the minutest care." Again, "Apology for the present peculiar conditions has often been made by the remark that geology is yet in its infancy, that it is one of the youngest of the sciences, and that when it has attained more years and experience it will probably develop better methods." "Leading geologists, like Howorth and Suess have critically examined the evidence supposed to indicate that gradual changes of land and sea level are now going on; and they have proved conclusively that such changes are not now in progress. To quote the words of Suess himself: 'The theory of the secular oscillations of the continents is not competent to explain the repeated inundations and emergence of land.' Thus, as our knowledge becomes more exact, the less are we able to entertain those theories which are generally offered in explanation of the repeated inundation and emergence of the continents." "In reality the science of geology as commonly taught presents the most peculiar mixture of fact and nonsense to be found in the whole range of the natural sciences. In any minute study of a particular set of rocks in a particular locality, geology always follows facts and common sense, as the other sciences do; while in every general view of the fossil world as a whole, or in any correlation of the rocks of one region with those of another, it follows absurd, unscientific theories, as none of the other sciences do. But wherever it agrees with these theories it contradicts facts and common sense. In short, the popular method of arranging the fossils in a definite series representing alleged successive ages is merely an elaborate piece of scholarly nonsense. That it continues to be taught side by side with the other sciences, founded upon the principles of Bacon and Newton, is a sad and instructive example of the effects of mental inertia and of the hypnotic influence of illustrious names."

(To be continued.)

WHAT WE ARE FACING AND WHY

Rev. J. H. Langenwalter, D. D.

(The following is the report of an address made by Prof. J. H. Langenwalter, D. D., of Bethel College at Souderton, Pa., several months ago. The address made a profound impression upon those who heard it and is published in compliance with numerous requests made to have it in print. Unfortunately we have not sufficient space at our disposal to print the entire address in one issue. It will therefore be continued next week.—Editor.)

There is no thinking man today who does not feel that men in general are facing serious and momentous problems at this time. The more he thinks, the more these problems become concrete for him and his class or group. It is problems of a group with which we deal today as we meet on this significant occasion.

Before discussing more fully the problems to be faced we may as well ask ourselves who **we** are. A correct understanding of this consideration may make all the difference in the world so far as the outcome of our discussion is concerned.

A. We are the descendants of people who four centuries ago believed and lived that a Christian has a right to think for himself when he faces God and man. They believed that "as a man thinketh in his heart, so is he" and that he is to be estimated by "the fruits" of his life. They asked of their accusers only an intelligent reason for the persecutions to which they were subjected and were willing to give an intelligent reason for their faith.

B. We are the successors of people who believed in liberty but not in license. Their distinctions between these two conceptions were practical. They did not resort to casuistry in distinguishing the two. They believed that as a child of God a man became free in the largest sense of the word and that as a child of God he lost the desire to do as he pleased for selfish ends.

C. We are the spiritual children of men who believed that the individual has a right to approach God directly. They therefore took the position that the Bible and a man's conscience are given

him for use and exercise as he faces God alone. They studied the Bible diligently and took its message seriously. They exercised their consciences vigorously as men who stand in the presence of God. Hence they were both well informed as to the will of God with men and sensitive as to their share in the working out of that will among men.

D. We are the heirs of people whose religion found expression in convictions for which they paid the supreme price in life and death and did it with remarkable heroism. They brought on a revolution in religious conceptions but did so with sadness for they wanted to build up rather than destroy. They opposed established authorities who had ceased to perform the functions of their office but even then did so with much reluctance because they believed in order. They became martyrs without becoming morbid, for their religion meant a wholesome relation with God rather than the blind adherence to some creed. The persecutions which swept over them robbed them of their leaders but not of their tendency to adhere to their way of thinking. This made them become unwilling fugitives into many countries. On the one hand this made them like fire brands scattering their ideas into new territory much more rapidly than might normally have occurred, on the other hand it tended to weaken the spirit of unity of the group as a whole and frequently led to a loss of that necessary distinction between stubbornness and standing up for one's conviction.

E. We are the generation of Mennonites with whom rests the responsibility of rendering a worthy stewardship over the heritage which has been left us by our fathers, i. e. in general we are members of the Mennonite church as she exists nominally today and therefore the logical people to perpetuate the principles which have made this church a valuable factor in history. There are many, who by birth and perhaps because of their views of life should be included here but since they are not Mennonites in name they can hardly be made to share in full the responsibilities just outlined.

More particularly speaking, we are members of one of the larger divisions of the Mennonite church, a division which was born at a time when some of the principles of that church were approaching a severe test and when the minds of thinking men again subjected these principles to a searching investigation with the result that large things were undertaken, e. g. the establishment of a school for the purpose of training the leadership of the church and the laying of the foundation for aggressive missionary work.

But to be specific, we are for the most part, a group of men belonging to one of the minor divisions of the general division of the Mennonite church. This brings our problem home where it can be handled concretely and we trust, that our being together shall make some contribution toward the solution of that problem.

I. We are facing the fact that our people are a divided people.

This fact has long been felt rather than recognized. In a more or less vague way men have often thought and spoken of this fact, but the reasons given for its existence were often so vague and ill-founded that it is not strange that the solutions offered for the conditions produced by this fact should have lacked clearness and force.

The time is here when we want to know what we are about as we face this fact of a divided people. There are probably not many men who would try to deny its existence today. Those who would will get nowhere in the matter of helping present conditions.

A consideration of some of the causes of the fact that the Mennonites are a divided people may prove profitable.

A. There are political causes. The Mennonites came to this country from about 10 different political countries and principalities in Europe. To be sure some of these were rather insignificant and our people remained under their domination but a comparatively short time. On the other hand, however, powerful political influences frequently dominated portions of our people and did so for considerable periods of time. The fact that Mennonites seldom participated directly in the affairs of a state does not permit of the implication that therefore they did not imbibe some of the spirit of the type of political influence with which they came in contact. A careful investigation of any of our larger Mennonite communities where the people from various political divisions in Europe have been brought together more or less closely will reveal the fact that much of the tension, misunderstanding and even aloofness found in such communities can quite readily be traced back to the type of mind which the respective political divisions tend to produce. E. g. it will quite readily be understood that the man who dictates to his son what courses he shall take in college and who declares very emphatically that his son needs no advice from instructors on this point because he, the father, is "boss", has not been subjected only to the political ideals of the land of William Tell or to those characterizing that portion of Germany from which Karl Schurz and his comrades came. We can also see why such a man looks with alarm and suspicion upon the liberty granted to their children by other men. After making all due allowances for individual cases which are exceptions to the rule, a careful study of the type of political influences which have played upon different portions of the Mennonite group tends to lead one to the conclusion that here is a field which needs our careful consideration as we approach the solution of a problem of a divided church.

(To be continued.)

THE C. E. TOPIC

March 21.

Every-day Courtesies

I Peter 3:8-12.

We get the idea of courtesy from courts and kingly things. The man, woman or child who shows courtesy is supposed to be acting as though he or she were in the king's court. Were we to be in the company of the President of our country, or some other great dignitary, we surely, as a matter of common decency, would want to display our best manners. To the Christian every one with a soul is a child of God —a prince of the heavenly kingdom, and no matter what the material condition of that one may be, he feels under obligations to show the best that is in him.

Courtesy costs little but it is the best thing to invest because it brings large returns. One's best friends, one's most valuable advances in life, and one's self-respect comes from being true and courteous men and women. If others are children of the great king so are we and we surely do not want to hinder the glory that belongs to our kingly Father by discourteous and thoughtless acts and words that only make every one better.

Discourtesy comes from being thoughtless or deliberately ill-mannered. Sometimes we are inclined to excuse the former although the thoughtless person is generally the selfish one and selfishness is a vice hard to be patient with. But there is no excuse for bad manners. Good manners are not a matter of rules written in a book but a matter of common sense that appreciates the worth of the golden rule and does unto others as one would have others do unto one's self.

On one occasion President Cleveland, while walking with a friend along the streets of Washington, very cordially acknowledged the salute of a negro street sweeper. "You are rather polite to niggers," remarked his companion in a tone and accent that betrayed all the Southern race hatred that decades of bitterness had bred into his very bone. "If that negro street sweeper can be polite to his president, his president cannot certainly afford to be less polite than he," replied Cleveland.

An Irishman once rose and offered his seat to a fashionably arrayed young woman in a crowded car. She took the seat with never so much as a nod of appreciation. "What did you say, madam?" asked the man. "I said nothing at all to you", said the woman in a tone designed to freeze the man into silence. "Oh," he remarked, "I thought you said 'Thank you.' " The rebuke was well-deserved. The least we can do for those who do little kindnesses is to show our appreciation of them.

We have no way of judging the character of any man or woman except by their outward acts. There may be sufficient provocation in life's many ills to try any one. Gold is only valuable as it is tried in the fire. The man or woman who is unwilling to master the little ills of life and come out of them with sufficient self-respect to keep him or her from being rude to others who have nothing to do with the matter shows a self-mastery, and a consideration that God expects of all His children. The world has too much to make it better. Any little thing that we may do to sweeten it shows something Christly in our nature.

THE S. S. LESSON

March 21.

John's Picture of Worship in Heaven.

Rev. 7:9-17.

Golden Text: Blessings and glory and wisdom and thanksgiving and honor and power and might be unto God for ever and ever. Amen. Rev. 7:12.

9. In the lesson we begin with the great multitude which John saw. We must bear in mind that it is the purpose of God to save many. Yet compared with the number who have rejected God the great multitude must be small. One likes to speculate as to those who will be recognized in that great number, the patriarchs, the prophets, the apostles and the saints of the early church will be there as will those

who died for Him, but those who live for Him will also be there. One of the fondest hopes to be realized will be the recognition of mother, wife, child and dear one whom "we have loved and lost the while."

10. Here we recognize a tribute of praise to both God and the Lamb. We recognize that Christ is one with the Father. Equal in every particular and worthy of the same honor. It is useless for one to attempt to explain the mystery of the Trinity. Even one with so penetrating mind as St. Paul, in the presence of this great fact had to exclaim: "Great is the mystery of godliness." We accept it as a matter of faith on the word of Scripture, and on the word of Christ.

Verses 10 and 12 are words of great choruses that ring through heaven. God is praised by the songs of those who love Him. It seems to us that if any one who did not delight in song should get into heaven by some rare circumstance, he would be asking the way out directly because so much of it is song.

Christian scholars are not agreed upon the meaning of the symbolism of verse 11 but in it appear the angels, heavenly intelligences—and their attitude is described for us, it is one of reverence and humility in worship. If such is the attitude of sinless, heavenly creatures, how much more should we honor God in worship by an attentive, humble and reverent attitude. The house of God, like heaven should be a place where "God is in the midst of His people." The modern church tolerates too much of the prevalent flippancy and irreverence. No wonder that too many miss the visions that are possible.

Verse 12. Jesus tells us of the joy among the angels over one sinner who has repented. Here we get a further picture of what the angels do. They join in the song of the redeemed. Note the theme of their rejoicing. It is sevenfold—the number of perfection: (1) blessing, (2) glory, (3) wisdom, (4) thanksgiving, (5) honor, (6) power, and (7) might.

13. The question of the angel brings out the fact of the white robes—emblems of purity. The multitudes made up of all nations from all ages is pure there, not because of the lives they led but because of the life's blood of the Lamb shed for their cleansing.

14. Those who wear the white robes have come out of great tribulation. They have been freed forever of earth's miseries and sorrows.

15. "Even in heaven we shall be content only by following such lines of service as heaven affords. We shall be satisfied with the likeness of our Lord who went about doing good. We shall grow in the knowledge of the infinite.

16 and 17 shows the contrasting condition between earth and heaven. In heaven the things that cause misery shall be impossible and the things that entrance happiness shall be present.

MARRIAGE

Diller-Zimmerman.—On January 8, at the home of the groom, near Bluffton, Ohio, by W. S. Gottshall, Waldo Diller and Mary Zimmerman of near Columbus Grove, Ohio.

Winkler-Huber.—On January 14, at the home of the bride in Bluffton, Ohio, John Winkler with Mrs. Jenette Huber, both of Bluffton, W. S. Gottshall officiating.

DEATHS

Lugibihl.—Avon Geiger, daughter of John S. and Fanny Geiger, was born near Pandora, Ohio, March 2, 1886. At the age of 17 she was baptized upon confession of faith, and when the Grace Mennonite church was organized, she became a charter member and remained a faithful member to her death. She was united in marriage with Alvin C. Lugibihl, November 28, 1912. Four children were born of this union, the youngest being born the day before her mother's death. Two little sons died in infancy, two daughters remain. She died February 21, 1920, after an illness of about one week, beginning with influenza. She leaves her husband, two children, her parents, two sisters and five brothers. Funeral services were conducted at the home, February 23, by the pastor, J. F. Moyer.

Diller.—On January 7, in the Bluffton, O., sanatorium, Henry Diller, aged 45 years, 2 months and 17 days. Brother Diller was a man who worked hard to provide for his crippled wife and 4 children, and while hauling logs, had the misfortune of being crushed between the mand his back broken from the effects of which he died 6 days later. He was a member of the St. John's Mennonite church, but living in Pandora, and more frequently attending the Grace Mennonite church, his funeral services were held there, conducted by W. S. Gottshall and J. F. Moyer.

Neuenschwander.—On January 12, 3½ miles northwest of Bluffton, Ohio, Vera Ilene, only daughter of Walter and Evelena Neuenschwander, aged 2 months and 5 days. Funeral services and interment at the Ebenezer Mennonite church, conducted by W. S. Gottshall.

Winkler.—On January 31, at the Allen Co., O., infirmary, Frederick Winkler at the ripe age of 91 years, 6 months and 27 days. The funeral services were held at the home of his son in Bluffton and interment was made at the Ebenezer church, W. S. Gottshall officiating.

Steiner.—On January 25, near Bluffton, O., of internal cancer, Joseph Steiner, aged 75 years, 6 months and 16 days. Brother Steiner was from his youth a devoted member of the Swiss Mennonite congregation and always in his accustomed place except the last year when his ailment compelled him to remain at home. He is survived by his widow, 2 sons and 2 daughters. Funeral services conducted by W. S. Gottshall at the Ebenezer church.

Lehman.—Priscilla Lehman of Pandora, Ohio, one of our faithful members at the St. John's Mennonite, was stricken with pleuro-pneumonia to which she succumbed on February 5, aged 38 years, 4 months and 18 days. She is survived by her aged mother, 2 sisters and 5 brothers, who mourn her early death, but not as such who have no hope. The funeral services were in charge of her pastor, assisted by Brother E. Kuhnle, of the Missionary church.

Kreibuill.—Catherine Graber, wife of Michael J. Kreibuill was born in Montbeliard, France, January 14, 1848, and came to America with her parents, two brothers and one sister, when 8 years of age, and has ever since lived in their residence 2215 E. Tuscaravas St., Canton, Ohio. In early life she united with the Mennonite church and remained faithful until her death, which occurred February 6, 1920, aged 72 years and 22 days. She is survived by her bereaved husband, two sons and two daughters and one brother. The funeral services at the home were largely attended by relatives and friends, and were conducted by W. S. Gottshall, interment in West Lawn cemetery. Mother Kreibuill was an ideal Christian wife and mother and while her loved ones have the comforting assurance of entrance into glory with Him whom she had believed, yet her death from apoplexy has cast a deep gloom over her home and the dear family is keenly feeling their loss.

Welty.—On February 10, in the hospital at Detroit, Mich., of pneumonia, Hannah Welty, daughter of the late Christian and Mary Ann Welty, aged 41 years, 4 months and 13 days. She was a member of the Swiss Mennonite congregation since her seventeenth year. Her body was brought to her brother's house on the old homestead, and then to the St. John's Mennonite church, where the funeral services were conducted by W. S. Gottshall.

Manges,—Daniel C., died in his home, 2411 Eleventh Ave., Altoona, Pa., Monday, February 23. Funeral service in the Bethany Mennonite church, Altoona, Pa., Rev. Jacob Snyder officiating.

Gladdius.—Mary Clara, at Manns Choice, Pa., February 3. Funeral services February 4, Rev. A. A. and Jacob Snyder officiating.

Heishiser.—Solomon D. Heishiser of Manns Choice, Bedford county, was born November 25, 1851 and died February 6, 1920, aged 68 years, 2 months and 12 days. Funeral Wednesday, February 11, 1920. Services in charge of Rev. S. D. Yoder. Text: Psalm 37:37.

French.—McClellan French of Altoona, Pa., born March 21, 1864 and died February 18, 1920. Funeral service conducted by Rev. Jacob Snyder.

Otto.—Lizzie Otto, daughter of Henry and Lizzie Otto, born June 22, 1898 near Mascoutah, Ill., and died February 9, 1920 near Summerfield, Ill., at the age of 21 years, 7 months, and 17 days. She was a faithful member of the Summerfield Mennonite church, also of the C. E. She leaves to mourn her early death, her parents, 2 brothers, and one sister, and many friends and relatives. She was sick only six days with influenza, complicated with pneumonia. Funeral services were conducted by Rev. R. H. Muelder, pastor of the Methodist church, at the Mascoutah cemetery.

Otto.—Henry Otto Jr., son of Henry and Carolina Otto. Born Dec. 11, 1900, near Mascoutah, Ill. Died February 17, 1920 at the home of his parents near Summerfield, Ill, at the age of 19 years, 2 months and 6 days. He was a faithful member of the Summerfield Mennonite church, and also of the C. E. Society. He was along with the funeral of his sister Lizzie; took sick the following day, and after only a few days of severe suffering with influenza, the death angel came to him and called him to his eternal home.

He leaves to mourn his early death his parents, one sister, and one brother, and many relatives and friends. Words of comfort were spoken by Rev. H. H. Muelder, pastor of the Methodist church at Mascoutah cemetery.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

Fortuna, Mo., Feb. 13, 1920.

Rev. S. M. Grubb,
2956 N. Twelfth St.,
Philadelphia, Pennsylvania.

Dear Brother Grubb: Several of our churches have made up boxes of clothes and have either forwarded them direct or to the Friends' Service Committee for transportation to the needy. This is a good work and it seems to me should be reported either by the correspondent of the churches who are donors or by the commission. So far, the churches have reported directly.

The following churches have made up boxes of clothes and have transported them to the needy in Germany:

The Mennonite church of Berne, Ind., one box of clothes, weighing three hundred pounds, to the American Friend's Service Committee, Philadelphia, Pa.

The First Mennonite church of Bluffton to Rev. Christian Neff, Marnheim, Germany; two arge boxes with clothing, comforters, blankets, etc., $509.37; 5 boxes with foodstuffs, lard, pork, cereals, soap, etc., $182.85; 12 cases condensed milk $90; freight insurance, drayage, $140.00. Total weight of shipment, 2,995 pounds. Total value of shipment, $922.22.

The Swiss Mennonite church of Bluffton and Pandora, Ohio, to Rev. Christian Neff, Marnheim, Germany: two boxes with clothing and bedding, $733.50; 9 boxes with foodstuffs, meat, lard, flour, groceries, dried fruit, condensed milk, etc., $392.41; freight, insurance, drayage, $157.00. Total weight of shipment, 5,025 pounds. Total value of shipment, $1,282.91.

Yours sincerely,
P. P. Hilty, Treas. Relief Com.

NEWS OF THE WEEK

PRESIDENT HAS SIGNED R. R. BILL

Washington, February 28.—President Wilson signed the railroad bill tonight.

Secretary Tumulty announced the action of the President shortly after 6:30 o'clock and after it had been assumed that Mr. Wilson would not act before tomorrow.

At 12:01 a. m., Monday, the government will hand over to their owners 240,000 miles on main line railroad and terminals and equipment valued at approximately $20,000,000,000, over which its direct authority has been extended since December 28, 1917.

The properties will go back, leaving the government with a deficit of $715,500,000 for its twenty-six months of operation. But while the deficit appeared large "federal operation has cost the public considerably less under the conditions through rates and taxes, than would have been the case under private control," Director General Hines declared in a resume of government management.

Mr. Hines believed that the nation and the railroads as well, gained benefits of a lasting character from the period of unified operation. In addition to betterments which he believed had been accomplished, Mr Hines said the rail lines were in a position to better operate their properties and to improve facilities. His statement also dealt with the results directly obtained through operating the roads as a unit.

"It made practicable a war transportation service which could not otherwise have been obtained," he said. "Its unification practises have increased the utilization of the inadequate supply of equipment so that exceptionally large transportation service has been performed in the busy periods of 1919, with a minimum of congestion; it met the unprecedented coal strike in a way which private control could not have done and absorbed a heavy financial loss on that account which would have proved highly disturbing to private control; it provided more additions and betterments and equipment than private control could have provided during the difficult financial situation of wartime.

In a proclamation issued at the time the bill was signed, Mr. Wilson vested in Walker D. Hines, director general of railroads, virtually all powers conferred upon the executive by the bill. Mr. Hines will also continue to exercise the duties of director general which continue beyond the return of the roads to private control at midnight tomorrow night.

SEC. LANE AIRS WASHINTON, D. C.

Washington, Feb. 29. — Official Washington, "a combination of political caucus, drawing room and civil service bureaus" containing "statesmen who are politicians and politicians who are not statesmen," is poorly organized for its task which "fewer men of larger capacity would do better."

Such is an epitome of the views of Franklin K. Lane, retiring secretary of the interior expressed in a characteristic parting report to the president on the occasion of leaving public life today after more than twenty years' service—the last seven in the cabinet.

"Washington," says the retiring secretary, "is rich in brains and character. It is honest beyond any commercial standard. It wishes to do everything that will promote the public good. But it is poorly organized for the task that belongs to it. Fewer men of larger capacity would do the task better. Ability is not lacking, but it is pressed to the point of paralysis because of an "infinitude of details and unwillingness on the part of the great body of public servants to take responsibility. Every one seems to be afraid of everyone. The self-protective sense is developed abnormally, the creative sense atrophies. Protest, confidence, enthusiasm—these simple virtues of all great business are the ones most lacking in government organization. We have so many checks and brakes upon our work that our progress does not keep pace with the nation's requirements.

"We could save money for the government if we would use discretion as to how we should use that given us. For the body of the civil servants there should be quicker promotion or discharge and a sure insurance when disability comes. For the higher administrative officers there should be salaries twice as high as those now given and they should be made to feel that they are the ones responsible for the work of the department; the head being merely an adviser and a constructor of policies. As matters are now devised there are too few in the government whose business it is to plan. Every man is held to details, to the narrower view which comes too often to be the department view or some sort of parochial view. We need for the day that is here and upon us men who have little to do but study the problems of the time and test their capacity to meet them.

"In a word we need more opportunity for planning, engineering, statesmanship above and more fixed authority and responsibility below."

SENATE ADOPTS TWO PROPOSALS

Washington, March 2. — Two more of the Republican reservations to the peace treaty, one of them affecting the bitterly debated Monroe doctrine provision, were readopted in the Senate today without change by greater majorities than they commanded when originally presented last November.

The Monroe doctrine reservation, which Senators have been told is scarcely less objectionable to President Wilson than that relating to article ten, got the support of 15 Democrats and won by a vote of 58 to 22 after a substitute drafted by the Democratic leaders had been rejected. The vote on the Republican proposal was 53 to 35 in November when only nine Democrats supported it.

The other reservation acted on asserts the full jurisdiction of the United States over purely domestic questions and was adopted 56 to 25, with four Democrats helping to make up the majority. In November it got the votes of only 11 Democrats and was adopted 59 to 36.

Little debate attended the Senate's action, all elements apparently conceding that the successive roll calls were merely formalities to let every one go on record once more before the final deadlock, which now generally is expected to put the treaty over into the campaign. Old rumblings of the bitter fight over the reservations in November kept coming to the surface, however, despite the efforts of the leaders to bring discussion to a close and in most quarters predictions of a ratification vote this week were extended.

On the Monroe doctrine reservation, seven Democrats who did not vote for adoption in November swung over to the Republicans on today's roll call. They were Senators Beckham, Kentucky; Fletcher, Florida; Pittman and Henderson, Nevada; King, Utah; Smith, Georgia, and Myers, Montana.

It was over these two reservations that the bi-partisan comprise negotiations came to grief, the Republican leaders serving notice that they would consent to no modification in either and the Democrats indicating that neither would be acceptable as they stood. On the Democratic substitute presented today by Senator Hitchcock, of Nebraska, the party leader, the vote was strictly on party lines except for Senators Reed, Missouri, and Shields, Tennessee, who voted with the Republicans in opposition.

NEW ALTITUDE RECORD IS SET

Dayton, O., February 28. — "I'll make it the next time."

Undaunted by the narrowest of narrow escapes from death when his airplane fell five miles after breaking all altitude records, Major R. W. Schroeder, test pilot at McCook field here, today said he was only waiting for his frozen eyeballs to return to normal before attempting to reach a height of 40,000 feet.

The major is officially credited with attaining a height of 36,020 feet in his flight here yesterday. While at a height of approximately 37,000 feet, his oxygen supply gave out and he was rendered unconscious. The machine turtled through the atmosphere for fully five miles, it was estimated. The gas tank was crushed like an egg shell by the sudden change from the low pressure to the heavier atmosphere below.

Schroeder regained consciousness when the machine was about two miles above the earth and he managed to regain control and affect a landing. he was unconscious in his seat when landed. Hospital authorities said today he would suffer no permanent injuries.

"If my main supply tank of oxygen had not failed to function, causing me to consume all of my reserve smaller supply, I would have reached my intended destination — 40,000 feet," he said. "But I'll make it yet and then some of the other boys can make a try for altitude.

"I was going good, the engine was hitting perfectly and inside of two hours I would have reached the mark, but that oxygen and that terrible gas from the exhaust."

When lifted from his plane at McCook field, his heart was hammering loudly and its pulsations could be noticed through his heavy flyingclothes. When he recovered at the hospital, his first question was, "What's the matter with my eyes?"

"With no thought other than attaining the height that I know that plane can go, I had to suffer a lack of oxygen," he complained.

"All at once it stopped flowing. I leaned forward and turned the cock wide open. But no oxygen came."

ACCEPT ADRIATIC NOTE OR CONSIDER WITHDRAWAL

London, February 26. — The allied supreme council tonight dispatched to Washington its answer to the note of President Wilson on the Adriatic question received yesterday.

The reply was drafted without the presence of Premiers Lloyd George and Millerand. Mr. Lloyd George was engaged in preparing for the Turkish debate in the house of commons, while M. Millerand was called home because of the French railway strike. The premiers, however, had already given their conferees their ideas on the subject.

The council members, it is said, believe their reply will end the present controversy.

Washington, D. C., February 26. — It is up to Great Britain, France, and Italy to decide whether to yield to President Wilson in the Adriatic controversy or to stand pat and thereby cause him to consider withdrawal from the Senate of the peace treaty with its league of nations covenant.

This is the situation disclosed by the correspondence between the President and the allied premiers on this vexed question which was made public today by the state department.

The latest notes exchanged reveal no recession by either the President or the European premiers. It is now Europe's next move, and Washington confidently expects the allies either to yield to the President or propose a new solution.

Though not repeating in his rejoinder of Feb. 24 his threat of Feb. 10 to withdraw the treaty from the Senate, the President still insists that the allies recede from their pro-Italian Adriatic settlement of Jan. 14, which they demanded Jugo-Slavia accept, this action being taken without consulting Mr. Wilson.

The President demands the allies return to the Adriatic plan of Dec. 9 to which he and the British and Italian premiers subscribed. The only alternative, the President says, would be a settlement of the Adriatic boundaries by Italy and Jugo-Slavia reached without the intervention of other powers.

The President's threat to withdraw the treaty from the Senate was couched in stern language following his condemnation as unjust to Jugo-Slavia both in the settlement plan of Jan. 14 and the secret treaty of London, the choice of which the Jugo-Slavs were given in ultimatum. The President was particularly severe in his criticism of Italy on the score of land grabbing.

EDWARDS SIGNS 3.5 BEER BILL

Trenton, N. J., March 2. — Gov. Edward Edwards today signed the bill under which the manufacture, sale and transportation of beverages having three and one-half per cent. of alcohol will be legal in New Jersey upon termination of the state of war with Germany, providing, of course, that the United States Supreme court shall uphold the law.

THE FINEST CHRISTMAS GIFT!

Daily Talks With God

An Adornment for Every Christian Home!
A Blessing to All Readers!

A Block Calendar containing 366 leaves with devotional reading, stories and prayers for every day of the year.
Lithographed Back in Beautiful Colors.
Postpaid 50 cents. Dozen $4.80—Postage extra.

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Sold also in the German language at the same prices.
Thoughts for daily meditation. Size of calendar 9¼x16¼ inches.
A beautiful Biblical picture for every month.

Prices postpaid: Single copies 30c; 5 copies $1.25; 12 copies $2.75; 25 copies $5.25; 50 copies $10.00; 100 copies $17.00.

1920 Calendar a Marvel of Beauty.

It has been in response to the time's greater need and yearning than ever for spiritual uplift and guidance that the 1920 Scripture Text Calendar has been made to far excel all its predecessors in attractiveness and beauty. Not only is the cover printed in four colors, a marvelously beautiful modern rendering of the Christian story, but every one of the pictures accompanying each month's calendar is rendered in all the colors of the original paintings. These pictures are either reproductions from famous paintings rarely seen in this country, or they are original paintings made expressly for this calendar.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, MARCH 11, 1920. No. 11.

IN MENNONITE CIRCLES

Ebenezer church of near Bluffton, O., is preparing to erect a new church to take the place of the present structure which is too small to accommodate the growing congregation.

Eden church, Schwenksville, Pa., has combined with the other churches of the town in special Union Lenten services.

A pastor recently remarked: "If people would read their mail as carefully as they profess to read their Bibles a whole lot more would be accomplished." Do you think he was right?

The total Protestant membership in the United States is reported to be 25,038,194.

The budget of the foreign mission board of our conference for 1920 calls for an outlay of $82,000. The total budget of the churches affiliated with the Inter-church World Movement for foreign missions for the same period is $107,661,488.

Rev. Henry van der Smissen, pastor of the Hamburg-Altona church and editor of the Mennonitische Blaetter, whose failing health has been a matter of concern is reported to be improving. We wish him speedy recovery.

A brother in Iowa, who attended the Inter-Church World Movement conference in Des Moines, sends us the following statement for publication:

What is the Mennonite church going to do about the Inter-Church World Movement? The two Mennonite delegates to the Iowa conference, held at Des Moines, February 23-25, believe that the whole Mennonite church should endorse this movement and get behind it and support it. Our foreign and home mission boards are loudly calling, our schools, hospitals, sanatoriums, our colleges and our seminary are in desperate need of men and money. In their straits, they infringe upon common rights and duplicate methods. This movement will do much to supply the needs.

Can there not now be a united effort put forth, a conference of conference officials, and national and district budgets determined upon (for the Mennonite church) the movement endorsed, and the whole Mennonite brotherhood pledge it support? Action must be taken now. More than a month's delay in completing plans is impossible. What will the Mennonite church do about it?

Rev. A. S. Shelly has received a call to become superintendent of the Deaconess work which is to be established by the Mennonites in that locality.

Brother Elmer Basinger, of Freeman, S. Dak., has accepted a call to become pastor of Zion church, Donnellson, Iowa.

EASTER WEEK OF PRAYER AND SERVICE

The Spirit of the Evangel.

Sunday, March 28th.—Our Authority.

Go ye therefore and make disciples of all the nations; teaching them to observe all things whatsoever I command you. And lo I am with you always, even unto the end of the world. Matt. 28:19, 20.

Monday, March 29th. — Our Message.

Repent ye for the kingdom of heaven is at hand. Matt. 4:17.

Blessed are they that hunger and thirst after righteousness for they shall be filled. Matt. 5; 6.

Tuesday, March 30th. — Our Passion.

If any man would come after me, let him deny himself and take up his cross daily and follow me. Luke 9:23.

Father forgive them for they know not what they do. Luke 23:34.

Wednesday, March 31st.—Our Savior.

Wherefore also He is able to save to the uttermost them that draw near unto God by him. Heb. 7:25.

Come unto Me all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

Thursday, Apr. 1st.—Our Faith.

Lord to whom shall we go? Thou hast the words of eternal life. John 6:68.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove and nothing shall be impossible to you. Matt. 17:20, 21.

Friday, April 2nd.—Our Testimony.

One thing I know that whereas I was blind now I see. John 9:25.

This Jesus did God raise up, whereof we all are witnesses. Acts 2:32.

Saturday, April 3rd.—The Triumph of the Church.

Upon this rock I will build my church and the gates of Hades shall not prevail against it. Matt. 16:18.

Easter, April, 4th.—The Risen Lord.

Whom God hath raised up, having loosed the bonds of death because it was not possible that he should be holden of it. Acts 2:24.

I was dead, and behold I am alive forevermore, and have the keys of death and of Hades. Rev. 1:18.

NOTES AND COMMENTS

Bishop Theodore S. Henderson, general superintendent of the Methodist Episcopal church in the Detroit Area, said at a recent conference that ten years ago one of the favorite hymns was "When the Roll Is Called Up Yonder, I'll Be There." Now that hymn has been displaced by "The Son of God Goes Forth to War."

"In other words, said the Bishop, "the young people of the present day are singing songs of service. Many of them who are still singing the old song should change it to express the idea that 'When the job of saving the world is on, I'll be here.' "

Nevada is the star of all the states in supporting its Christian ministers. The per capita contribution to pastors' salaries, which earns this distinction for the state, averages $11.12 a year for each church member.

A great majority receive less than the officially estimated minimum annual requirement for the support of an American family in moderate comfort.

New Jersey ranks first among the states in the average salary paid its clergymen, with Massachusetts second. The average salary in New Jersey is $1,270 a year. This is less than $25 a week, or below the average pay of a stenographer in Newark.

The most of the Protestant clergy of Hungary are in dire need of the necessities of life was the statement of John Pelenyi, delegate from the evangelical churches of Hungary, to the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America at a meeting of that body in New York last week.

To meet the most urgent needs of many Protestant ministers who have been without salary for a year or more, the commission voted the immediate forwarding of $25,000, and will send a deputation to Hungary at the earliest possible moment to investigate conditions there.

Mr. Pelenyi reports that there are 4,000,000 Protestants in Hungary, mostly Presbyterians and Lutherans. Their chief strength is in the Transylvania, where their churches have existed from the time of Luther and Calvin.

One of the rare occurrences for this year is, that we have five Sundays in February. This is something we have not had for forty years, and something that occurs only seven times in two hundred years, namely in 1784, 1824, 1852, 1880, 1920, 1948 and 1976.

No doubt a great many of us will never live to see another February with five Sundays, after this year.

Do you know why nine out of every ten business ventures fail?

The answer is the same in practically all cases: They lacked the facts!

Business cannot succeed without facts.

The church today has the facts —facts that affect you and every other man, woman or child; facts

that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained.

The leading Evangelical churches of North America have formed a league in a great cooperative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This cooperative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time the whole task of the whole church.

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to democracy.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

How You Can Help Your Church and Your Nation.

Men and money are needed to carry out this world program. Not merely for church maintenance, but for hospitals, colleges, schools, children's homes and social welfare around the world.

When your church calls upon you give—and give from your heart as well as your pocketbook. —The Interchurch World Movement of North America.

Nine Points on Church-Going.

1. In this actual world a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sabbaths differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sabbaths go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.—Theodore Roosevelt.

CORRESPONDENCE

First Church, Philadelphia, Pa. The young men's Bible class of the First Mennonite church observed its fourteenth anniversary in the lecture room of the church on Thursday evening, February 26, when this organization gave its annual banquet. Sixty-one diners were in attendance and all enjoyed a pleasant time. The ladies of the Ladies' Aid society served as caterers and they regaled the men with gastronomic victuals, principals of which were fried oysters, ham and potatoes. They again demonstrated their abilities as culinary artists. The sum of 75 cents was charged to cover expenses. The principal speakers of the evening were L. L. Miller of Mifflin Co., Pa., and Rev. Cox of Ambler Co., Pa. Music was furnished by home talent.

Mr. Miller spoke of patriotism and Americanism, saying that the hundred per cent. American will love other races and the people of other nations.

Rev. Cox. a man of magnanimity of mind and corpulence of body, spoke in a very inspiring manner on the subject of The Need of Manhood in America. He observed life from many points of view often giving expression to an appropriate humorous vein of thought and speaking of manhood of modern times and of examples of ancient times. The speaker pleaded for Christian manhood like that of Garfield who, when asked what he would make out of himself, said, the speaker declared: "I'll first make a man of myself." He said the great danger is that we lose sight of the spiritual side of life and distinguished the Christian type of manhood from examples of manhood such as an athlete with a big body, who is morally weak and people who have brains. "Brains is not manhood," declared the speaker but the thing that makes true manhood is character and the highest character is Christian; true manhood possesses a character of the type of Jesus Christ, declared the speaker. He showed how people may be educated and yet be unqualified to render service to needy fellow beings.

Realizing that there are many men who are delinquent in attendance upon divine services, some of whom have come from the country to live in the city where temptations tend to draw men away from the church. The Young Men's Bible class made a special effort to induce such men to attend the banquet where spiritual and physical refreshments awaited them where they were privileged to enjoy Christian fellowship and where they were reminded of their obligations to themselves, to the Creator and to their fellow beings. Probably this supper was especially enjoyed by the widowed and single men who board or eat in restaurants and who may long for fellowship afforded by a gathering of this kind.

The Secretary.

WHAT WE ARE FACING AND WHY

Rev. J. H. Langenwalter, D. D.

(Continued)

B. There are social causes. Here again the wanderings of our people come into play. Some of us are the sons of forebears who at one time or another have come into contact with many different types and strata of social position and preferment, or lack of the same. These have unconsciously received a broadening view of life which seems strange to others of us whose prolonged family environment has been of one type or on the level of one stratum. To the former the latter seem narrow and to the latter the former seem superficial. This often brings about a division which is naturally and easily carried over into the fields where the work of the church calls for a cooperative and sympathetic understanding of each other and there causes troubles for which something else than difference in social ideas and ideals has usually been blamed. Illustrations of this point are not hard to find in almost any Mennonite community of considerable size. Take, e. g., the case of a man whose forefather migrated to Prussia via the Netherlands where they remained for some time near a large city and amassed a considerable fortune. This man was himself born in Prussia and came to this country in his late adolescence. Now let him meet a man whose forefathers left the rugged Alps directly for the steppes of Russia and brought him as a child to the semi-arid plains of the Middle West. You know what happens. These two men may be the best of men and the most faithful of Mennonites but you can imagine their embarassment when for the first time they are left alone to entertain each other. That same kind of feeling has often brought embarassment into the work of our church and is the cause of divisions which need to be dealt with intelligently before the difficulties resulting therefrom can be successfully met.

C. There are economic causes. We have the essence of the capital and labor problem in our midst. We have not met the issue fully when we have explained that whereas Mennonites used to be almost exclusively a rural people they have invaded almost all trades, professions and callings. That is merely pointing out the fact that our people have not only asserted themselves because of their ability to do other things than till the soil but also that they have been sought to do these things because of their physical, mental and moral fitness to fill positions of responsibility.

We should still have the essence of the capital and labor problems with us if those who desired to do so had succeeded in preventing Mennonite youth from entering any economic career but that of farming. In fact this problem seems to be most acute in our farming communities. Here also, European influences come into play. Men may be "brothers" on Sunday and "pray" together but they have been known to be no more than master and servant on week days when the former looked upon it as his prerogative to "prey" upon the latter even to the extent of administering a flogging and then seem painfully surprised that American public sentiment and especially American law should think of interfering with his "rights." This is an extreme case to be sure, and has not happened within the last few years so far as I know, but it uncovers the whole problem as it exists in too many communities in less apparent but no less aggravating form.

Then, too, we have with us the pride of wealth which has more or less contempt for and demands servility of poverty or near-poverty. This fact is a very real, though perhaps not always a clearly realized cause for division among our people and does much to thwart activities which otherwise would be the natural as well as necessary outgrowth of the principles which have become such a valuable heritage for the Mennonites.

D. There are intellectual causes. During the early career of the Mennonite church there were many highly trained men in her ranks. There was a high average of educational working ability and an atmosphere of intellectual as well as spiritual progress. The persecutions, which were frequently little less than wholesale prosecutions, soon changed matters, however, and the day came when there was practically no trained leadership and naturally enough training of the rising generations was neglected. Then followed the time when a ruthlessly imposed condition was exalted into a virtue and we find Mennonites, who in name were the successors of men, well trained and highly accomplished, looking upon intellectual development as a dangerous thing and the lack of it as a peculiar virtue of which one had a perfect right to be proud.

We are even now in a transition period from such a deplorable condition of affairs to one on a level with that with which the church began. Such a transition is very fruitful of differences of opinion. These differences are likely to be fraught with difficulties for men to understand and trust each other as they should. There are heavy emphases on both sides and there is little hope that the pride of ignorance on the one hand and the arrogance of mere knowledge on the other will ever come together and do anything worthwhile. Unfortunately both extremes are inclined to pose as leaders for the group as a whole and therefore increase very much the burden of those who would think clearly and play fair. Our people have yet to learn more fully that education leads out of crapping narrowness into wholesome breadth; out of sullen partisanship into sympathetic comradeship and out of the straight limitations of mere logic into the God-given varieties of life. Until that is achieved we must not be surprised at the divisions which are being fostered among our people by an unjust and artificial rating of men according to the amount or supposed amount of their training.

E. Finally, there are what may be termed causes making for divisions through various emphases and interpretations of religious truths.

When our church lost her trained leadership she began borrowing her religious, and especially her theological provender. She frequently profitted by this method and it was certainly better for her to borrow than to fall wholly into decadence, but, "who goes borrowing, goes sorrowing," also became true of the Mennonites. They frequently became the flocks for self-appointed or malcontent and hireling "shepherds." These naturally caused divisions and dissensions, not only among their immediate victims, but also between these and the rest of the church. Moreover the borrowing was often done from sources which differed widely from each other and was induced by men who disagreed vigorously from each other. This also led to dissensions among the Mennonites. Then, too, young men of ambition longed for more training. Since there was no encouragement and sometimes even open hostility to such ambitions within the church, it followed that there was little or no intelligent guidance for such men and they often entered a career of training with no discernment, frequently coming back as radicals who became the cause for further division of the spirits.

We are not yet done with this type of experience. In fact we have not much more than become conscious of it, as a church. Gradually the Mennonites are beginning to realize that there are influences without our church, who are agressively and often unscrupulously foraging upon the Mennonite field under the guise of religious leadership. The discovery is so new that it is very difficult for many to make the proper distinction between what may and may not be safely borrowed. This fact also is becoming a fruitful source of division and charges against the integrity of others who usually are equally honest, serious and often confused with the one making the charges.

Due to the foregoing causes and conditions much of the theological literature among Mennonites is polemic. This is all the more true because so much of this literature is so amateurish, i. e., too much of it is produced by writers who have caught the first glimpse of a great idea and attempt to treat it as though they were the special messengers to the world carrying to her the final word upon that particular subject.

Having thus briefly analyzed conditions which have sent many of our ablest men and women from the ranks of our church, most of them never to return, we shall now turn to a more desirable and more encouraging phase of our subject.

II We Are Facing the Possibility of Making of Our People a United People.

It takes some nerve and a great deal of faith to make this statement at the present time, especially in the light of the foregoing analysis. However, we scarcely desire to place ourselves upon a level with the boy who met the usual results that come from a contract between grandfather's watch and a small boy who has no further interest in the respective time-piece than to see what is on the inside, and then quickly abandons the scenes of his operations wailing, "gwandpa's watch is bwoke forever." The fact that there are so many and complex divisions in our church may make us feel as the thing were broken forever, but let us see what reconstructive possibilities there may be at hand.

If the contact with so many political influences has become the cause for divisions among our people, this same contact has also furnished our people with a keener insight into the various attempts made in conducting the affairs of the state. They have observed more than most of them know. Too frequently it was in a spirit of unfriendly and unsympathetic criticism to be sure, but this was due to their first premise that a Christian could have nothing to do with the affairs of the state. This may seem narrow enough now but when one sees what kind of states they frequently had to deal with one cannot blame them, especially since they were apparently in no position to make these states better by taking a hand in their politics. However, negative their observations may have been, the Mennonites nevertheless have observed and reflected until the time has come when broad-minded statesmen are coming to the same conclusion which our people have held for centuries, namely that a successful state must be Christian in character. 400 years ago our forefathers insisted that no institution, either church or state, could stand above the principles of Jesus Christ. Today statesmen are saying that unless we return to the principles of Jesus Christ we cannot hope to solve our social and political problems. Who then should be more able than our people to understand the new hope for the governments thus expressed by able statesmen, and who more ready to lend this idea intelligent assistance?

This is a challenge for our people to compare what they have learned in the lands of many lords instead of making their differences, due to varied experiences, the cause for further divisions.

(To be continued.)

THE PASTOR'S RELATION TO THE DENOMINATIONAL COLLEGE

Rev. P. R. Schroeder.

(Continued)

Time does not permit to make mention of the various theories of evolution and of its sponsors who have later altogether renounced it, suffice it to say, that education is holding up to the admiration of its submissive followers a flimsy pretext of authority in an hypothesis that as yet lacks sufficient proof of being established, thereby denying them access to ultimate light of life after which all are more or less seeking.

Another weakness of modern education is that it thrusts the beginner face to face with the dangers that the fully ripened and matured manhood of established character is barely able to overcome. In other words, the modern education assumes on the basis of a perfectly reliable human judgment, that sympathetic, paternal instruction and safeguarding are superfluous to a student, for he will work his way out of all difficulties by the process of development.

A third weakness of modern education is its tyrannical exclusion of everything that cannot be measured by its criterion, the most far-reaching example of which is its partial or entire exclusion of the Scriptural, life-giving faith in the God of the Bible.

The safety-deposit vaults for the findings of this vast educational trust, speaking figuratively, are the larger universities and the boards of higher education, national and state, such as there are existing at the present time. To be sure, any smaller college or individual that wishes credit for educational standards reached, must conform to the requirements and submit to the findings of such educational trust. It is a virtual slavery of thinking, of standards, of methods, of theories, to surrender their more reliable, God-given, prayer-breathed standards of Biblical Christian education.

The pastor's relation to the small college, the denominational college, to be specific, has conse-

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

The suggestion has been made that all new members received into churches on Easter Sunday, and at any other period, be urged by the church official to subscribe for the denominational papers. We say Amen! At the same time we wonder how many of our pastors, and other church officials, really know how well the denominational papers are patronized in their congregations. In some conferences of other denominations a report is required on the number of subscribers there are in every church. Such information is valuable as a matter of statistics and gives material for some one to make a few cutting remarks about the laziness existing in the church when it comes to patronizing denominational literature. But we can never hope to have our papers loved by resorting to steam-roller methods for bringing them into the homes. Underneath all our aims to make a respectable showing for the paper there must exist among the people a spirit of loyalty and devotion to the church and its institutions. Our church must, if it is to be an ideal one, be composed of men and women who want to be in closest touch with its thought and activities. This is only possible through the church papers.

Officially, the General Conference of Mennonites has no connection with the Interchurch World Movement and no one can say what will be its attitude toward it until after next conference. Many of our people look upon the movement with favor and many others are not sufficiently informed concerning its aims to be in a position to pass an opinion. Other Mennonites, not of our conference, appear to have unfavorably pre-judged the movement already. An article in the Gospel Herald quotes a letter which is signed "In Christian Kindness" but which contains the following unkind comment. "Not to make 'fundamentals' prominent would be to us sinful silence. To make them prominent would undoubtedly be looked upon with disfavor and considered a violation of the settled policy of the movement." We hold that the most unfair and the most unkind attitude any one could take in a matter like this is for me to presume a thing is to be done or not done when one has no way of knowing whether it will be so and then condemn the movement for what it is presumed it will or will not do.

In certain High-Binder societies which the Chinese maintain there is in effect a secret code of laws under which an offending member may be tried, condemned, and sentenced to death. We know on the authority of a certain American poet that "For ways that are dark and for tricks that are vain, the heathen Chinee is peculiar" and so we wonder just how the sentence of death is executed. The Chinaman don't attempt to do it. He lets the victim attend to that little detail because after his condemnation all of his associates act as though he were dead, they never mention his name, never recognize him, never respond to anything he may say and in the end the poor fellow goes off and makes a "hole in the water" or does something equally effective.

The heathenish, childish way of ignoring those with whom we cannot agree or in whom we are disappointed is not characteristic of the Chinese. We notice it in the home sometimes, even to the extent of parents not speaking to one another. When children take to such conduct we would suggest an application of the old-fashioned flat hand process, which in our day in many instances might be used to good effect for the making of manly and womanly boys and girls who otherwise would make for themselves useless and foolish careers, if not worse.

Saddest of all are the church members who cultivate the art of freezing one another whenever a foolish little difference gives them an excuse for doing so. The professing Christians who "won't speak" are, like the spoiled children, fit subjects for vigorous discipline. Surely the Lord's table is no place for those who won't make peace for one another.

Whether we will have it so or not denominations group themselves into families. There are Methodists, North and South, Episcopalians, Reformed and unreformed, etc. So, too, there are many members in the Mennonite family. It becomes indeed almost a paradox when one discovers many members in so small a family. Is there a possibility of unity among them? We hope so and have so hoped for thirty-five years, yet we must confess that sometimes we felt rather gloomy about it. A number of denominational papers are printed by the various branches, each calling themselves Mennonite, yet to the reader unfamiliar with Mennonite affairs it often would appear that the particular branch is all there is of Mennonites, so completely are the other branches ignored. We read of the "attitude of the church" the extent, the activities and the missions that it carries on with never a suggestion that there are others of the same name also active in the Master's cause. Sometimes it seems as though it were a law that the name of the others must under any circumstances be mentioned. A Lutheran will take satisfaction in telling all about Lutheran activities, so will a Methodist or even a Presbyterian, even though these bodies are hopelessly divided, but it often appears that Mennonites of various kinds would rather see Mennonite ideals fail than give credit for them to those who happen to be in other conference relations. There is a possibility of both bigness and greatness for our church in the sense that it will do big and great things for the Master, but it can only be realized when petty differences give way to a broad spirit of mutual helpfulness and sympathy.

THE INTERCHURCH WORLD MOVEMENT—WHAT IS IT? WHAT IS IT TO US?

The writer considers it a matter of importance for our people to give consideration to these questions at this time. As between the two it is evident that our answer to the second one must depend on a clear and unprejudiced understanding of the first. Such an understanding I have honestly and earnestly sought to obtain from the literature of the movement, from what is written and said about it, and by attending one of the state conferences of pastors held under its auspices and addressed by some of its national promoters. I have thus come, as I think, to a purpose of the movement.

A half-day period of the conference I attended was given to meetings of the pastors of the different denominations by themselves to consider the question of their attitude respectively toward the movement. In the absence of a meeting of the Mennonites, I found a cordial welcome in the meeting of the Friends. In the thoughtful and intensely prayerful weighing of the pros and cons on the question of their body being related to the movement I found much help in clearing up in my own mind what answer we, as an intimately kindred body, should give to the second question at the head of this article, viz., Of what concern is this movement to us, the Mennonites of the General Conference?

First, then, the question as to what the Interchurch World Movement is, what its animus and its object. I think I am right when I say that in its objective it is essentially missionary, being as it seems to me, the natural heading out of the missionary conferences which have been held annually for many years and at which our mission boards have usually been represented. The things principally stressed in the present movement are home and foreign missions and education as a necessary accessory in the preparation of the needed workers, just as our General Conference was started for the purpose of united mission work and at its earliest sessions began to plan for a school in which to prepare the persons to be sent out.

The antecedent conferences above mentioned led to the making of careful surveys of the home and foreign fields with a view to bringing about by friendly cooperation a proper distribution and coordination of the missionary forces of the various boards. The Interchurch World Movement has taken over this work, widened its scope, and brought it down to date in a comprehensive world survey, which brings to view the overwhelming size of the task before the church if she is to make in this our day any sort of adequate response to the great commission of her Lord, to bring the gospel to all the world. Moreover, the survey reveals the strong accentuation of the world's need of the gospel brought by the war, and on the other hand the wide open doors in every part of the world and the beckoning calls coming from every side, in other words, the almost unprecedented opportunities for world service.

With this vision of opportunity the Interchurch World Movement seeks to arouse the churches of Protestant Christianity to a sense of their responsibility in the premise, and to enlist them in a concerted forward movement under the banner of the cross to set up the standards of Christ in

every part of the world. Concerted is the right word, for the movement is not to supplant any one of the agencies now at work for the spread of the gospel, but to have them move forward together and with redoubled energy, avoiding wasteful overlapping and the heat of friction between the parts, but like the divisions of a great army, pressing forward for the overthrowing of the enemy and the bringing in of the kingdom of our Lord.

That part of the survey that has to do with the home field reveals the startling fact that on the whole the churches are losing ground where they ought to be gaining. As a consequence in all the meetings of the movement and in its literature much stress is laid on the importance of religious instruction of the youth, especially in the home, the re-establishing of the family altar, and more evangelistic work including faithful personal work in the winning of souls for Christ. For the immediate present the churches are urged to make much of the inspiration of the Easter season in special effort to bring the unsaved to a decision for Christ.

Another phase of the inspirational work of the movement is directed to the young people in the schools getting their educational equipment for lives of usefulness, that out of their number may come those who by choice and preparation are fitted for leadership and service in the forward movement.

For the necessary increased financial backing the plan is to work up to a unified campaign. The denominations are to plan each for the needs of the work under its boards and for its institutions, making as liberal allowance as possible for expansion and increase in efficiency, with a budget to be raised among their people. This will be credited to them in the summing up of the united campaign. But in addition to this the united canvass to be made simultaneously throughout the country in the last week of April is to reach persons not included in the denominational lists giving them also an opportunity to share in such manner as they will in the work of bringing the blessings of Christianity to a suffering world.

In answer to the second question my thought is that the movement is to us just what we make of it. If I have rightly caught the true interpretation of it, our attitude toward it can hardly be any other than sympathetic. We may not approve all the methods and means employed here and there, but if the objective is as I have sensed it, viz., to speed up the work of the great job of the church, that of bringing the knowledge of God in Christ to our fellowmen in all the world, can we say it is nothing to us?

We may think to have reason to question whether the church of today, being very much of the Laodicean type, still has the true knowledge of Christ to give to the world. Such a thought should, however, be to all true believers an added spur on their part to do their utmost to bring their message of Christ to the greatest number possible. I believe, however, that in all the churches the Lord still has, as in the days of Elijah, His thousands who have not bowed their knees to Baal, and it is the spirit of such that seems to prevail in this movement.

Again the participants in the movement may not all alike have the same expectations as to results. As a believer in the premillennial interpretation of the prophecies, I can not share the expectation of the other school that we shall see the nations of the world converted to Christ en masse, and Satan gradually dethroned by the equally gradual incoming of the Millennium. Yet we who are looking for the ushering in of that great and notable day of the Lord in the catastrophic way set forth and warned against in the prophetic passages of the Bible, must no less than the others be about the King's business which requireth haste, bringing the blessing of a saving knowledge of Christ to as many as we can in the time that is left "till He comes." With the brethren in the Friends' meeting, I can believe this movement to be of God, presenting the last great opportunity for the church to make good in the work He has left for us to do before He comes in judgment.

Turning in conclusion to take a look at the situation as we find it in our conference, I want to say that I believe it would make a big improvement in the financial phase of our conference activities if instead of the present practise of repeated appeals by our different boards and institutions, one following upon the heels of the other in almost endless succession, we should issue periodically a statement of the combined budgets for the various interests which look to our people for the needed funds, so that we could take care of them all more intelligently. Special appeals to be resorted to only in cases of unforeseen emergencies.

Such a tentative combined budget is at present being gathered by the officers of the General Conference and will shortly be sent in circular form, which will also contain our suggestions regarding the coming united canvass so that the gifts of our people may not be diverted but directed into our own channels for the support of the interests represented in the budget.

A. S. Shelly.

THE PASTOR'S RELATION TO THE DENOMINATIONAL COLLEGE

(Continued from page 3)

quently become quite strained in numerous instances, as is evident by the testimony of many. Without any particular prejudice for or against the Methodist, Presbyterian, or Congregational churches, we quote men connected with these as representative of the denominational educational tendencies in our day.

We quote from "The Crisis in Methodism" by Dr. W. H. Burns, a leader in the Rock River Methodist Conference. He says: "We hold that we have demonstrated beyond the shadow of a doubt that our Methodist church allows her fundamental ideas to be discounted, publicly doubted and denied; and doctrines contrary to her constitution to be taught her people from the pulpit, her Sunday schools, her universities and theological seminaries and through her conference course of study. No greater calamity than this has ever befallen Christianity through its entire history."

Speaking in reference to the new Methodist course of study for ministers, Dr. Clarence True Wilson, secretary of the board of temperance and public morals, says: "Personally, I would rather be a heretic than a heresy hunter. So I am abstaining from doctrinal criticism, although I think Bell's book is alive with the maggots of German rationalism, destructive criticism and materialism, which will eat away the faith of our young men in the integrity of the New Testament," and "After the utter collapse of the civilization, it is no time to be pumping that kind of thing into the thinking habits or the faith of the young men called to preach the New Testament gospel in Methodist pulpits."

Rev. Geo. Ridout of Taylor University, in the discussion of this new course for Methodist ministers, remarked, "The tendency now in Methodism is to minimize sin, deify humanity and humanize the Deity, or, in other words, to take the Deity out of Christ, the inspiration out of revelation, the blood out of atonement, the verus out of sin, the fire out of hell, the origination out of creation." Continuing, he says: "Wesley is politely bowed out; Prof. Wm. Newton Clarke, a Baptist professor for many years in Colgate University, is brought in. His "Outline of Theology" is an emasculated travesty of the gospel, differing little, if at all, from the unitarianism of the earlier type. The evolutionary theory is accepted without question and the traditional eschatology is so courteously dismissed that one scarcely realized it was gone.

"Prof. Soar's book, 'Social Institutions and Ideals of the Bible,' ignores everything supernatural and rejects the Mosaic authorship of the Pentateuch. On the Sabbath, Soar says: 'The Sabbath was not in its origin a Hebrew institution, but was derived from the Babylonians. It bears the distinctive marks of the exile experience.'

"Prof. Coe, Union Theological Seminary, in his book, 'Education in Religion and Morals', exalts education above salvation, and if we believed him we would never build another church, but schools and colleges only, as education is all-sufficient, and salvation as Methodism interprets it, has been a grand mistake. Coe is a Unitarian in belief and repudiates the idea of the new birth.

"Strickland's 'Foundations of Christian Belief' discounts the Bible as an authoritative book and its inspiration is questioned. Wesley's sermon on the 'Worm that dieth not' is odious and produces a revultion of feeling.

"Hasting's dictionary is a mixture of clay and iron, truth and error are mediated with equal authority to the average man. It is committed to the Graf-Welhausen school in Old Testament articles.

"There is everything in the course of study to reduce to the merest minimum things theological and Methodistic. There would seem to be in this latest move a conspiracy to commit the Methodist church to destructive criticism and delete every distinctive Methodist teaching until it becomes palatable to the pelagian, acceptable to the Unitarian, unobjectionable to the Universalist, 'just sweet' to the Christian Scientist and eminently proper to the Russelite. If we were to designate in a few words what the course is we should say: It is Mosaic without Moses; a theology without Wesley; Christ without Deity; a creed without dogma; a faith without divinity."

Dr. L. W. Munhall in his volume, "Breakers! Methodism Adrift," says regarding "Our Educational Institutions and Schools of Theology": "Martin Luther once said, 'I am much afraid that the universities will

prove to be the great gates to hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt.'

"At the present time most of these schools are as secular as the state schools. In them the Bible is freely criticized, its authority challenged, its infallibility and trustworthiness denied; and the doctrines of Methodism and the historic faith discredited. Naturalism, skepticism, agnosticism, infidelism and worldliness have largely taken the place of the one-time spiritual and religious life of these schools; and the faith of multitudes of our youth has been and is being wrecked. These are sad and terrible statements to make, but they are awfully true."

The late Bishop Fowler once said: "It may seem a severe thing for a Methodist bishop, and one who has been president of one of our largest universities, to say, but nevertheless I believe it to be true that the schools and universities of the Methodist Episcopal church belong more to the devil today than they do to our church."

According to Dr. James H. Leuba, of Bryn Mawr College, only 41 per cent. of the leading American scientists, historians, sociologists and psychologists believe in a personal God. Of the minority who do believe in a personal God and the Christian religion, many are so affected by evolution and other philosophies that they do not hold to the cardinal doctrines of faith, the fall, the atonement, and justification by faith; they believe rather in an ethical Jesus. Teachers in religious colleges are no exception and it is generally assumed that orthodox theology has collapsed, it was not suited to this enlightened age.

Mr. John Temple Graves, a prominent secular journalist, who at one time was the editor of the Atlanta Constitution, has stated, "To the Cosmopolitan, Harold Bolce, student, thinker, and trained journalist, contributes an article, which gives the result of his diligent and deliberate two-year study of the spirit and trend of American colleges.

"What Mr. Bolce has here set down is astounding to the general reader, and to the orthodox alarming in the highest degree. No statement so sensational has startled the civilization of the decade.

"In hundreds of classrooms there is a scholarly repudiation of all solemn authority, and it is being taught daily that 'the Decalogue is no more sacred than a syllabus,' that 'the home as an institution is doomed'; that 'there are no absolute evils'; that 'immorality is simply an act in contravention of society's accepted standards'; that democracy is a failure, and the Declaration of Independence only spectacular rhetoric'; that 'The change from one religion to another is like getting a new hat'; that 'Moral precepts are passing shibboleths'; that 'Conceptions of right and wrong are as unstable as styles of dress' that 'wide stairways are open between social levels, but that to the climber children are encumbrances'; that 'the sole effect of prolificacy is to fill tiny graves'; and that 'There can be and are holier alliances outside the marriage bond than within it!'

(To be continued)

THE C. E. TOPIC

March 28.

Our Country's Need of Christ.

Acts 4:11, 12. Rom. 10:12-15.

(Home Missionary Meeting.)

We are accustomed to think of the need of Christ existing more in the slums and among the poverty-stricken masses than among those who live in comfortable circumstances and lead orderly, law-abiding lives. The truth of the matter is that there is no section in this great wide land of ours where there is not a dire need of Christ. In the cities and towns where the comfortably situated and wealthy live, one will, if one takes the trouble to investigate, find that there is a neglect of Christ and spiritual things to an alarming degree. The poorer sections have no great and beautiful churches to which to flock for their spiritual edification and, in many instances, if they had them, they would ignore them. On the other hand, the better sections are blessed with an abundance of churches, sometimes so many that their structures almost touch, yet from most of these one hears the complaint of empty churches and people neglecting them. In a nutshell, the fact of the matter is, our country and not the masses and classes alone, but our whole nation needs a religious awakening that brings it to Christ. The prevalent materialism and mad rush after amusements, the abandoned houses of God and the collapse of the family altar are a sufficient proof of the Christlessness of the age to make every earnest soul shudder and call upon God to help rouse this generation from its forgetfulness of God. The time is ripe when we must realize that there is a problem nearer at home than the slums of the city or the decline of rural Christianity. It lies right at our very doors and perhaps right in our own homes.

We have no idea of belittling the needs of the gospel in crowded portions of our cities when we call attention to the neglect of religion in the less crowded places. Cities are the place where all sorts of human interests and miseries flow together. They always have had their share of vice and iniquity. But now they are larger and their vices have multiplied. One of the difficulties in creating a helpful spiritual attitude lies in the fact that much of the population is floating, here one week and there the next. The old home church, where all the family and the circle of intimates once came together in worship and fellowship is disappearing and when there is a church it is one that appear to the crowds who come and go as fancy suits them. The opportunities for Christian education and edification are daily growing less. Even so strong an institution as the Sunday school is showing the result of our changing social order. Cities must be won for God or the land goes to ruin. This calls for consecration and prayer and earnest effort such as God's people have never before put forth.

We have just come out of a war—a terrible war—but we are face to face with the problems of peace and reconstruction which are equally trying. The present social unrest has in it elements more dangerous to the security of the world and religion of men than anything we have ever had to pass through. Men are moved by many emotions. They are dissatisfied with their lot, they are jealous of others, they are distrustful and they have learned how to organize their selfishness. There are passions not consistent with happiness and will in the end spell ruin. The gospel of Christ, the spirit of Christ and a faith in Christ, are the only things that will save men from the certain disaster to which they are heading.

While orthodox religion finds it hard to keep the hold it once had on the masses we find ourselves in an age of cults and isms and mix truth with error or teach pure error altogether and gain a following that grows larger and larger every day. Why is this so? Why do people not meet them with the truth from the Word of God? The answer is, they have to a large extent, lost their hold on the Word because they are ignorant of it. Our country needs Christ and it needs the Bible. Where are the preachers, the teachers and the parents who are teaching the truth of the Word? There is neglect everywhere.

We cannot end this discussion without once more reminding our readers of the fact that there are communities in our country containing millions of people who are as Christless as any heathen land. Think of the many millions of Jews crowded in our great city. Do we realize that Mohammedan priests are at work here? Do we know that India and China and Japan are sending missionaries to America to win recruits for their religion? Do we realize that there are Indian tribes here who still have to be evangelized? Then, there are our thinly populated section where men and women grow up in ignorance of God.

If we are truly in earnest about our Christianity we will see that those closest to us will see it in our efforts to bring them to Christ.

THE S. S. LESSON

March 28. Review.

The Life-Work of Peter and John.

Read Rev. 21:1-22:5.

Lesson I. Peter at Pentecost. The disciples were together in prayer when the Holy Spirit came upon them. There is always power and conviction in the words of men of God who pray. The day of Pentecost, a time when many strangers were in Jerusalem, was an opportune time for sending the message abroad. God provided the means by which these people of strange speech would understand. Peter preached the crucified and resurrected Christ and he preached straight from the shoulder. No wonder the results were great.

Lesson II. The Lame Man Healed. The gospel is a message to the miserable that concerns both their bodies and souls. God brings the needs of His suffering children to the attention of His saints. The believer has something better than gold or silver to offer those who are in distress. Many men would get satisfaction from having a part in such a miracle. The apostles ascribed all the glory to God.

Lesson III. Boldness of Peter and John. Doing good sometimes gets one into trouble with the godless but such trouble glorifies God. Peter and John were not ashamed to confess the Christ they served and were ready to take all the consequences. If we only would always realize that it is better to please God than man

we would enjoy greater peace of mind and be a greater glory to God.

Lesson IV. Truth and Honesty. It was a **splendid** and generous faith that **led** the early Christians to share **their** possessions. They realized **that** all they had belonged to **God** and the best they could do **would** be to consecrate it to Him. **The sin** of untruthfulness which **Ananias** and Sapphira committed was severely punished but all sin in God's sight is terrible and deserves death. The child of God will be as good as his word both in dealing with God and man.

Lesson V. Peter and John in Samaria. The old saying "The blood of the martyr is the seed of the church" is here illustrated. The scattering brought about by Stephen's death resulted in sowing the seed on new soil with wonderful results. The gospel's progress was in accord with the command of Jesus. It was to be preached in all the world.

Lesson VI. Peter at Lydda and Joppa. Peter healed a man named Aeneas at Lydda. This is about all we know of that place yet the fact that Peter was there made it famous for all time. The beautiful and humble service of Dorcas makes her immortal. Her consecrated needle made her a saint with God. Her restoration to life was a wonderful reward but her life has been a more wonderful inspiration to others to serve in the humble lot in which God placed them.

Lesson VII. Peter and Cornelius. God prepared these two men with a vision. Prayer brought them together. Here the gospel was open to the Gentiles. God is indeed no respecter of persons. He calls His own from all walks and conditions of life.

esson VIII. Peter Delivered from **Prison**. Note how many of God's **saints** have had to endure prisons **for** His sake. On the eve of what **appeared** to be the day of his **execution**, Peter could slumber peacefully He was right with God and **why** need he care? The prayer of **the saints** opened the doors of the **prison** and broke the prisoner's **chains**. Prayer does more, it **breaks** the chains of sin and opens the **gate** to heaven.

Lesson IX. Christian Living. **Things** to give up: wickedness, **guile**, hypocrisy, envy, evil-**speaking**. The thing to desire: **salvation**. What we are: living **stones**, God's elect, precious. The **reason**: Jesus Christ.

Lesson X. Christian Love. A **favorite** theme with John always. **It** is the greatest thing in the **world**. We should love God be**cause** He first loved us.

Lesson XI. On the Isle of Patmos. A dreary place but forever glorious because there John saw his Lord. The message to the seven churches applies to the church of all ages. Christ the Alpha and Omega is the beginning of all things.

Lesson XII. The Worship of Heaven. The great multitude sing their seven-fold song of praise. "Blessing and glory and wisdom, and thanksgiving and honor and power and might be unto our God for ever and ever."

NEWS OF THE WEEK

ARTICLE X ONLY BARRIER LEFT

Washington, D. C., March 9. — Having adopted by a vote of 57 to 20 a new bi-partisan compromise designed to equalize the votes of the United States and Great Britain in the league of nations, the Senate today came face to face with the disposition of Article X, which will determine the fate of the peace treaty probably before the end of the week.

While the way was being cleared on the floor for the big battle on Article X., the Senate cloakrooms were the scene of eleventh hour efforts at compromise, despite the President's denunciation of all reservations that actually reserve American rights, and of speculation of the fate of the covenant if Mr. Wilson would persist in injecting it into the presidential election.

Senators were predicting that the Democratic convention will never indorse the league without reservations unless absolutely dominated by the President, and that no Democratic candidate, except Mr. Wilson, would stand the ghost of a chance of success on such a platform.

While the attempts to negotiate a new compromise on an Article X reservation were in progress whips on both sides sent out telegrams to all absent Senators urging them to return to Washington in anticipation of a final vote on the treaty Friday.

The latest product of the compromise efforts is the handiwork of Senator Watson, Indiana, Republican. Several other Republican Senators were credited with having assisted in the preparation of the new draft; and, according to report, Elihu Root, who favored complete elimination of Article X., has passed favorable judgment on it. Senator Lodge, Republican leader, also is said to have given it his tentative approval.

Here is the text of the Watson compromise:

"The United States assumes no obligations to employ its military or naval forces, its resources, or any form of economic discrimination to preserve the territorial integrity or political independence of any other country or to interfere in controversies between nations, whether members of the league or not, under the provision of Article X, or to employ the military or naval forces of the United States, under any article of the treaty for any purpose, unless in any particular case the Congress, in the exercise of full liberty of action, shall by act or joint resolution so provide."

EQUAL SUFFRAGE STILL DOUBTFUL

Washington, D. C., March 9.—Ratification of the national woman suffrage amendment is in a precarious condition and unless heroic measures are adopted to improve the prospect it is possible that the constitutional amendment may not be ratified in time for the women generally to vote in the general election next fall.

This was the suffrage situation today, following the failure of the West Virginia Senate to give a majority for suffrage. West Virginia is one of the states that had been counted on for ratification and failure there is a severe check to the hopes of the suffrage leaders, who are now confronted with the necessity of finding three more states for ratification, out of a possible eight, all except one of which have generally held heretofore to be against suffrage.

The amendment is assured of one more state when the Washington legislature meets in special session on March 23rd, the governor there having been prevailed on to call the session only recently. Delaware, Connecticut and Vermont are the three northern states that have failed to act on suffrage, although repeated appeals have been made to the governors of those states to call special sessions of the legislatures.

WETS ARE HARD TO KEEP DOWN

Washington, March 4. — Siege warfare against the prohibition enforcement act was inaugurated today by "wet" members of the house.

Though repulsed, 254 to 86 in the initial attack, made in the form of a straight out repeal provision offered by Representative Egan, Democrat, New Jersey, as a rider to the legislative, executive and judicial appropriation bill, the anti-prohibitionists told the house they planned to raise the issue during consideration of every of every bill that comes up appropriating funds for enforcement of the prohibition amendment.

While the "wets" of the house were making their fight, Attorney General Thomas F. McCoan, of New Jersey, filed suit in behalf of the state in the supreme court to declare the amendment unconstitutional and to prevent federal officials from enforcing it. The court on motion of Assistant Attorney General Frierson, fixed Monday for hearing arguments in the original suit filed by Rhode Island and on the appeals from Kentucky and Massachusetts decisions involving validity of the amendment.

Attorney General McCoan contended the amendment was not properly drawn and that Congress possessed no power to propose a constitutional amendment regulating the habits and morals of the people. The enforcement act, passed under authority of the amendment his bill set forth was therefore null and void.

The move of the House anti-prohibitionists came unexpectedly during consideration of an appropriation of $4,500,000 for prohibition enforcement. After Speaker Gillett had refused to sustain the point of order against the repeal provision raised by Representative Garrett, Democrat, Tennessee, the rider and its allied motion to eliminate the enforcement appropriation were voted down overwhelmingly.

PEACE TREATY HARD ON TURKS

London, March 3.—The peace conference closed its London sessions tonight after preparing the Turkish treaty and its economic conclusions in such manner that they may be completed by assistants. The treaty will be handed to Turkey at Paris, March 22, it was announced.

It is possible that Premier Millerand will come to London toward the end of next week to confer with the foreign ministers and ambassadors on the Turkish treaty and on the contentions of the Hungarians regarding their treaty.

It is not expected that the economic conclusions of the conference will be made public before Saturday or Sunday.

The disposition of the Turkish navy was definitely settled. The peace treaty provides that the warships be broken up. The Turkish army will be reduced to such a point by the peace terms that it cannot be effective against another country.

There has been no intention and there is none now, of American naval participation in the Dardanelles control, according to announcement here. The normal American force in Turkish water comprises six destroyers and the Galveston and Scorpion. Two destroyers recently were sent to the Black Sea to relieve two others and remained temporarily at the request of Rear Admiral Bristol, who feared they might be needed for refuge work in consequence of the bolshevvki reaching the coast.

The British admiralty states there is no confirmation of the reports that the British intend to send more ships to the Dardanelles.

FRANCE WILL NOT YIELD TO ANY TREATY TERMS

Paris,March 4.—The French government will make determined opposition to any revision of the treaty of Versailles that would modify her claims on Germany.

The attitude of the French government, according to the official point of view, is in perfect accord with the sentiment of the new chamber of deputies. It is held that any further concessions to Germany would not be tolerated by parliament, and, if made, the government would be overthrown.

The French official view of the economic situation, it was stated in authoritative circles today, is quite the same as that set forth in London—that is, that all Europe must be put on a prosperous basis. The French, however, it was pointed out, are beginning to think their allies have forgotten that France herself is not on a prosperous basis and not in a position to make concessions that would affect her own economic interests to any one, least of all to Germany.

London, March 4. — The Evening Standard states today that the supreme council has decided to allow Germany to launch an international loan because it is recognized that Germany, ruined, would mean a weak and dangerous spot in Europe. The loan, the newspaper says, would take precedence over any indemnity payments Germany is called upon to make.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, MARCH 18, 1920. No. 12.

IN MENNONITE CIRCLES

Conference Notice

The Eastern District Conference will convene in annual sessions on Sunday, May 2nd, in Zion Mennonite church, Souderton, Pa. At 10 a. m. the conference will unite with the local congregation in celebrating the Lord's Supper.

At 7:30 the annual conference sermon will be preached by the retiring president, Rev. Jacob Snyder of Roaring Spring. The sessions on Monday and Tuesday will be devoted to regular conference business.

Among the various matters of importance for this conference to act on, will be the selection of place to hold the General Conference in September and the entertaining of same. It is therefore desirable that the delegates of the various congregations come prepared to report how many visitors they can entertain through the week of General Conference.

As this announcement will come to the notice of the officers of the various district conferences, and to the congregations, the secretary cordially requests such officials to report to him prior to May 1st, the probable number of conference visitors to be expected.

A. M. Fretz, Secretary.
Perkasie, Pa., March 5, 1920.

Dedication of the Hutchinson Mission Church.

The Lord willing, the new Mennonite church located at 702 E 4th St, Hutchinson, Kan., will be dedicated on March 28, 1920. The dedicatory service in the forenoon begins at 10 a. m. There will also be services in the afternoon and evening. A general invitation is extended to attend, and help to make this a day of uplift for the Hutchinson Mission. Come and spend the day. The large basement has been prepared for partaking of the meals you bring with you.

H. P. Krehbiel, Sec.

The following letter came to the secretary's desk as he was issuing the call for the Annual Conference:

San Gabriel, Cal., Feb. 28, 1920.
Dear Brother Fretz,

May I come to you with a request. The program committee wishes very much that the Eastern Conference ladies would furnish one song at the ladies' missionary program to be given at the General Conference. Will you kindly make some one responsible for this? Then, too, should like to have either the local society or any Eastern district society furnish the chairman for the evening.

Will you kindly let me hear from you at your earliest convenience? With kindest greetings, I am,

Your sister in Christ,
Mrs. F. J. Isaac, Sec. of Com.

In an unofficial response, the secretary assured the program committee that our Eastern sisters will cheerfully cooperate on the mentioned program in anything assigned them by the committee; that an official answer can only be given after the societies had a meeting. I would therefore suggest that the societies of our Eastern churches have a meeting in connection with our conference in May so that this matter, as well as other questions arising in connection with arrangements for General Conference, may be considered.

Submitted for consideration and action to the various societies.

A. M. Fretz, Sec. of Conf.

Report of the Des Moines Convention.

The conventions of the Student Volunteer Movement for foreign missions have "literally marked epochs in the missionary and religious life of the students of Canada and of the United States." Of the series which began in 1891, the eighth convention has just been held in Des Moines, Iowa. Certainly it was the greatest of the series in the number of students and professors present, in the number of institutions represented and in the number of students from foreign lands who shared in its great sessions. Moreover, as a result of the new vision coming to students growing out of the great war and its aftermath of world unrest, combined with the vision of the world's spiritual need and Christianity's answer thereto, as set forth in the addresses and discussions at Des Moines, this last convention gives promise of being fully as epochal as those which have gone before.

Alarming News from Russia.

Word has just been received from Jacob Quiring, writing from Germany which, while coming too late for preparation for this week's issue, brings, among other things, the following startling revelation which should become a matter of prayer and concern to every Mennonite:

"From a Lutheran pastor, Winkler, who has just returned from a trip to South Russia, we heard that 35 of our most prominent Mennonite brethren in the Molotchna colony were hanged by the bolsheviks. This most cruel act of vengeance was taken because the colony had supported Denikin on his march against Moscow."

"From my relatives on the Volga, no direct news has come since there is no postal service and no other possible way of communication. If our brethren in the West Russian Empire could only get into touch with the Western world, we would hear a most stirring story of blood and tears, a desperate cry for help and sympathy and a most penetrating appeal to heart and conscience."

"THE LITTLE BROWN CHURCH"

Barrville is situated at the foot of a mountain in Kishacoquillas valley, Mifflin county, Pennsylvania. At one extreme end of the town is located a weather-beaten church, built some fifty years ago. This church seems to answer the description of the "Little Brown Church" of which we so often sing. For it is in the valley; it is in the wild-wood; it has a graveyard close by, etc. In singing this song we all have some sort of a picture in our mind, taken from our experience and observation. Most people in this vicinity have a picture of this church in their mind whenever this song is sung. Recently when a series of evangelistic meetings were held in this church, this song was a favorite and was sung with special power and meaning.

I have been asked to give a brief account of the work down in this community. What I shall say of the efforts may be carried on in numerous other "brown churches," abandoned, in this wide country of ours, they are a part of the home base which need to be revived and strengthened, if America, the so-called Christian nation ever endeavors to carry on a conquest adequate and comprehensive enough to evangelize the lands that know not Christ.

This community comprises a small village of about one hundred people, all of American birth, with one church, originally a union church owned and controlled by the Methodists. This denomination discontinued its work there when many of their members moved away and the community became run down in several different respects, when finally insufficient means resulted in the lack of support for a regular minister. The conference then tried to dispose of the property but it was discovered that it could not be legally sold as a statement was found in the charter, that since most of the money was contributed by folks outside Methodist members themselves, it must ever remain a church for the use of any evangelical denomination. Consequently for a number of years preaching was done by different denominations. Of recent years the American Mennonites conducted Sunday school there during the summer months.

Lately an invitation was extended to the writer to hold meetings in this church. This resulted in 25 confessions. A request came from a few people of this place that some sort of a church organization should be effected. The question then came up whether it should be organized on a union basis without any denomination back of it or whether the original union idea should be retained and some denomination making itself responsible for the movement. It was then decided that some denomination make itself responsible for the carrying on of the work. Several denominations

were considered and finally a vote was taken by the people in this community in favor of having the General Conference Mennonites back of the movement. Therefore an invitation was extended to Rev. A. M. Fretz, Perkasie elder and secretary of the Eastern district of the home mission board, to instruct the candidates for baptism. Meetings were held Saturday, February 28th, and Sunday, 29th. On Sunday, 20 were received into church fellowship through water baptism. For the time being, until a church organization is effected, those who are baptized are considered members of the Perkasie congregation. Besides the ones baptized, a number who were earlier members of some other church but who wanted to renew their faith also were received into the church by the right hand of fellowship.

Another thing necessary to indicate is the fact that since there are still those living in this community who retain their membership in some other denomination and who have been accustomed all these years to attend the Barrville church will be invited to participate in the church organization and communion table. Thus the federated plan will be retained.

Still another item worthy of a place and emphasis is that seventeen children below the ages of ten years were consecrated by Rev. Fretz by the special request of the parents. This ceremony was indeed a beautiful as well as a solemn one for the parents who were just born into the kingdom to bring their children and consecrate them to the Lord at the altar and promising that they will do all in their power with the help of God to bring them up in the nurture and admonition of the Lord, was equally as sacred, if not as significant as the baptismal service.

The question naturally comes up at this juncture how is the work thus far carried on, to be conserved and developed. One thing is certain, they must have pastoral care and encouragement. Second, they must be put to work. A mid-week meeting has been organized as well as a Christian Endeavor; and this was done without any outside help. I simply suggested such work and before I was aware of it, they organized and conducted these meetings. More than that, frequently they conduct cottage singing in different homes. I might mention, too, that one evening while a number of the young men were sitting in the village store they began to sing and sang until 11:30 o'clock, after which they had prayer, in the meantime customers coming and also taking part. This is characteristic of what is still in evidence as the result of the revival. Whereas formerly one would hear profanity and quarreling, now one hears singing and thanksgiving. But to keep this favorable condition prevailing, there must be some plan devised to put the work on an adequate home mission basis, because these people have only meagre means. It cannot be done entirely on a self-supporting basis. The conference should at least see to it that a man is sent into this community every two weeks to preach and call on the people.

May the Lord direct in this work and let those who are interested, pray for some definite plan to follow which will be in keeping with His will.

L. L. Miller.

THE WORK OF GRACE AT BARRVILLE

Barrville is a small mountainside hamlet on the edge of the Kishacoquillas valley in Mifflin county, Pa. This valley is largely settled by the different divisions of the Amish Mennonite brotherhood, Beginning at Reedsville, a railroad runs westward through the valley along the creek after which the valley is named, also the railroad, a distance of ten miles to Belleville, its western terminus, on the opposite edge of the valley from Barrville, about six miles distant. It was here at Barrville, where, as a paragraph in the Mennonite of a late issue informed its readers, that Brother L. L. Miller, of Chicago, while on a winter's visit to Mrs. Miller's parental home, Rev. J. H. Byler's, of Belleville, that Brother Miller felt led to hold a series of evangelistic meetings in a deserted church, through which there were twenty-five confessions. It was to this place—Barrville, a miniature, modern Antioch, that the writer in compliance with the suggestion of Brother Jacob Snyder of the Roaring Spring charge, wended his way on February 28, to witness the grace of God and assist in the induction of the converts into the church and to establish them and exhort them "that with purpose of heart they would cleave unto the Lord."

Amid falling snow onto the already drifted roads the church was reached by sleigh in company with Brother Miller, from Belleville, on Saturday night in time for services. As we drove up to the door of the church, we were apprised of the work of grace in hearing the audience inside cheerfully singing "I'm pressing on the upward way," and in it praying "Lord lift me up and let me stand, by faith on heaven's table land, a higher plane than I have found, Lord, plant my feet on higher ground."

The message for the evening was based on Rom. 10:12, which was received with marked attention and appreciation.

From breakfast to dinner, on Sunday, we made a number of family visits, especially with such that could not come out to church, talking with them on matters pertaining to the kingdom, reading and praying with them, and baptizing one on confession of faith and consecrating a number of children. The message for the afternoon services was on John 10:9-11. When the time for baptism arrived, there gathered round the altar a company of candidates of both sexes ranging down from seventy to nine, while mothers brought younger ones for consecration. In the evening services we were led to speak on I Peter 2:2. There were more baptisms and children's consecration and two right-hand fellowship receptions. In all there were twenty baptisms, seventeen children consecrated, and two received beside into church fellowship. At the close of the meetings held by Brother Miller, the converts by their own choosing, decided to be identified with some congregation in the General Conference, so as Brother Jacob Snyder's charge in Blair county, is the nearest to this place, it was decided that Brother Snyder should have the spiritual oversight of these people, and that they should be recognized as members of the Roaring Spring church till such a time that they may form a congregation here. We are very much impressed with the need of faithful and prayerful shepherding at Barrville. Then, too, the question presses itself upon the writer, that while we are engaged in city mission and rescue work, which indeed is very commendable, there might not be some more Barrvilles with large families of children growing up, isolated and spiritually neglected, just waiting for us, first to find ourselves, then find them, and then cause them to find Christ?

In closing these chronicles we wish to note with gratitude the hospitality of Mr. and Mrs. Samuel B. Himes, whose cozy home, warm hearth, filled platter, and comfortable bed were freely at the service of the Lord's servants; of Mr. William N. Wilson, in whose farm barn the beast we drove found entertainment; and not the less, Mr. S. R. Moore, the faithful janitor of the church, who gave us a "warm" reception, and urged us to come again.

These are members of other churches, but are much interested in the moral and spiritual welfare of the community, and so are kindly cooperating in all branches of church activities, that, like our General Conference, ventured to step across the confines of narrow bigotry, and selfish sectarianism to save souls, and build them, and the community, up in Christ the Savior.

Allen M. Fretz.

Perkasie, Pa., March 2, 1920.

CORRESPONDENCE

Phoenix, Ariz., March 8, 1920. In March, the winter weather here is ideal. The temperature ranges from 70 to 78 degrees. Daily the airship can be heard and seen as it soars along low and high in a cloudless sky.

Lively religious, commercial and agricultural activities are manifested. Yesterday a Mexican C. E. society was organized with 15 charter members, the first of its kind.

On February 23-25 an important conference was held in Phoenix. For the first meeting, 70 pastors of Protestant churches in all parts of Arizona met to attend and take part in the Interchurch World Movement. This was one of the 752 similar conferences being held across the continent. The purpose of this movement is to help the churches do their own work with greater economy and efficiency than heretofore.

The budget of this movement for 1920, including 30 American denominations, cooperating for world-wide extension of religious effort, amounts to $336,777,000 of which $229,000,000 are to be expended in America. What the success or outcome of this gigantic movement will be, can at present not definitely be stated. It will, however, be closely watched by the leaders and workers of the various denominations.

The religious problem in Arizona is confronted with many difficulties, especially in view of the mixed population. Whites, colored people, Mexicans, and Indians in many quarters, live close together. There is an important and urging field for aggressive personal work.

People here often discuss "high cost of living", but trade, buying and selling, building and speculating, seemingly, is going on without a check. The principal obstacle in building is probably the difficulty to get sufficient material as needed.

Wages are quite high, from $5 to $12 for 8 hours. Some are striving to get a raise. The important question of an open or

closed shop is not yet settled. Many small and large, some very expensive buildings are either in progress or contracted. Mr. S. J. Schwartz, formerly of Berne, and for many years a ticket agent here, has expressed his opinion that Phoenix is only in its infancy.

Not only the personal property, but also the real estate in this fertile valley is "booming." The gigantic Roosevelt dam is a great boon for the people in towns, cities and in the country. At present it is full and recently was flowing over. Farmers feel assured of a large crop for 1920.

Cotton has already been sold for $1.00 a pound, and some are of the opinion that it will reach in the near future the price of $1.25 per pound. It stands to reason, under these favorable circumstances, that good cotton land is rented all the way from $50, $75 and $100 per acre. One extreme case has been reported, where a rent of $300 per acre is paid.

This sounds to be a lucrative affair. Probably it is in many cases, yet after all the expenses are deducted it may change the figures considerably. Indeed, in Phoenix and vicinity is much bright sunshine, considerable speculation, great variety of people and plenty of changes.

The correspondent has tried to give the dear readers of the Mennonite a conservative sketch of the environment and condition as he saw and observed them here during his three months' stay. And now, on March 11th, he intends to bid goodbye to the friends in this fair state of sunshine, mild climate and prosperity. On the way to California the train will pass Yuma, the warmest place of this country.

Thanks to the many friends in different states, who have cheered me with their welcome letters. Please notice the change of address: 611 W. Elk Avenue, Glendale, Calif.

Man plans; God rules and overrules. How precious is Rev. 7: 12 to His children!

I. A. Sommer.

Souderton, Pa.: Greetings.—The icy fingers of winter closed round our people as with other congregations. Last Lord's Day, though, showed a marked effect. More were detained from worship than any time through the winter.

In spite of hindrances and difficulties, activities in every department of the church are continuing in a promising way. The church choir and choral society recently lost their leader and director. Brother Henry A. Alderfer, who for many years taught the Volunteer Bible Class (men's) which he helped to organize, also served in other offices of responsibility, but of late gave all of his attention to the choir and choral society. Under his efficient leadership the society has rendered two sacred cantatas very successfully. On the evening of March 2, the choral society surprised Brother Alderfer by presenting him with a small token of appreciation and remembrance. Bro. Alderfer left the following Friday for Bluffton, Ohio, to take up the work of business manager of Bluffton College. Joseph Thompson, a former leader of the choir is filling Alderfer's place in the choir.

THE PASTOR'S RELATION TO THE DENOMINATIONAL COLLEGE

Rev. P. R. Schroeder.

(Continued)

"Every quoted sentiment is from the spoken or written word of some one of the leading and famous professors of the great colleges.

"And the colleges carrying such new and revolutionary creeds are not the minor schools, but those vaster seminaries, such as Harvard, Yale, Princeton, University of Pennsylvania, University of Chicago, Columbia, Syracuse, California, George Washington, William and Mary, Northwestern, the University of New York, Iowa, Kansas, Michigan, Wisconsin, Cornell, Brown, Leland Stanford, Union, Nebraska, and others.

"In each of these great institutions some professor, neither infallible nor inspired, but a free-thinker rioting in the mere license of opinion, and some, alas, hungering for the notoriety of the utterance, are laying down daily doctrines like these, not to strong and mature men capable of consideration, and accustomed to disputation, but speaking from responsible stations to youthful and undeveloped minds, which are accustomed to receive what comes from the scholar in the chair of authority as the unchallenged gospel of the time.

"The theological seminaries have, in many cases, reached the high water mark of sweeping away all Bible truth, and lead their students to be worse than common, ordinary, infidels, for they are now educated and titled unbelievers."

Dr. Hall of Clark University, a recognized authority on education in his book, "Jesus Christ in the Light of Psychology," takes an advance step in the attempts to create a new religion whose God is man. He says: "Religion and all that it has and is, its God, Bible, churches, creeds, are not from without but from within. All its commands are the exhortations from out of the depths of the soul of the race to the individual to better himself and his estate. All its interdictions are man's own self-restriction which he has imposed upon his impulses. The deities which he worships, are his own creation, not theirs."

Take some Presbyterian utterances.

On May 24, 1915, a pastor of the Presbyterian church addressed the Rochester Presbyterian Assembly regarding Union Theological Seminary and said:

"We are confronted with the stubborn facts as set out in our report, and can see therefrom that the sacred, moral trust has been violated. I refer you to the theological report in the findings of your committee. The seminary has changed its theological attitude, has retained in its faculty men whose views, publicly expressed, are not in harmony with the original purposes of the seminary, and it is teaching doctrines inconsistent with and subversive of the doctrines of the Westminister Confession of Faith, which the charter and purposes of the seminary forbade. The theological trust has been violated, the moral trust has been violated, and the legal trust has been violated.

"The trust created by the original purpose, legislated into existence by the New York Legislature, made sacred by appeals to the church for funds to carry out the purposes and sealed by a sacred compact between the General Assembly and the seminary, is still in existence, and is at the present time being violated, and the funds attained under that trust are being, used to teach other and subversive doctrines. They are diverted, turned from their channel, and are spent in violation of a sacred, moral truth. Heresy and treachery are twin sisters."

Dr. John Fox of the New York Presbytery, wrote as follows regarding the examination for ordination of a number of young men who had graduated from the seminary, of which Dr. Francis Brown was then the president:

"Their attitude to the Scriptures in which they had been schooled for the last few years had made them skeptical as to the actual historical truthfulness, not of trivial matters, but in the things most surely believed among us. 'I stand with the critics,' one of them exclaimed, and interrupted one questioner with an almost impatient air, 'you need not ask me in detail all that part of the Bible, I look at it in the same way. You know perfectly well that I hold the same views as are held by Driver, George Adam Smith, and Dr. Francis Brown.' Dr. Brown sat silent.

"Another, Mr. Chamberlain, declared that he found considerable portions of the historical parts of the Bible which he could not accept, basing his opinion on what he called critical grounds. The Virgin Birth, the raising of Lazarus, the resurrection of Christ's body, the appearance of Jehovah to Moses in the burning bush, were among the matters thus doubted, or denied; and he added voluntarily that he held such views, to quote his own language as nearly as possible, 'which you (the questioner) know perfectly well are held by Canon Driver, Dr. George Adam Smith, and Dr. Francis Brown.'

"Thus since 1908 twenty-one students have been forced into our ministry under the operation of a compact made between the authorities of the seminary and the Presbytery of New York, known as the modus vivendi by which virtually the seminary reporting regularly to the Presbytery is given official permission to train our candidates for the ministry. Is this Presbyterian government? Is it not an intolerable scandal?"

"The New York Herald has said that Union Theological Seminary has come to be called the most misunderstood building in the whole of Manhattan. Christian work raises the question whether in another, and much larger, sense than an architectural one, Union Seminary is not the most misunderstood institution in the city of New York. And the Presbyterian adds: 'If one is occasionally misunderstood, the difficulty may be with him who misunderstands. But if one is generally misunderstood, is it not a fair conclusion that the difficulty is with the one who is thus commonly misunderstood? Subjective Ritchlianism is the spirit and substance of Union Seminary. It is musty with mystery and Oriental odors, and who can understand it further than to know that it denies the primal authority or the Word of God?

"The Herald and Presbyter continues: 'We do not believe that Union Seminary is misunderstood. It may have been some years ago. Presbyterians who knew that it was established and endowed to teach evangelical doctrine, thought it was doing it, but discussion has given them a better understanding. Its trouble is now that it is not misunderstood, but that the church does understand it." (General Missionary Union Leaflet No. 530).

(To be concluded.)

THE MENNONITE

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WHAT WE ARE FACING AND WHY

Rev. J. H. Langenwalter, D. D.

(Continued)

If individuals prefer not to hold office or otherwise directly enter the political arena that may be their own affair but they cannot afford to refuse their moral support in a day when men, who see far, begin proclaiming the principles for which our fathers lived and died. Therefore, let the Mennonites get together on the basis of the principles which made them an independent movement in human society, and from that angle work out a comparison of their observations in order that that which for a time has divided them, may become a source for a larger type of unity, not only among themselves, but also many who have not the heritage which is ours.

If the more or less enforced wanderings of our people have made for social distinctions, they have also given the Mennonites an opportunity of developing a wider human sympathy. They have had to test the principles for which they stand in a great variety of social strata. They have plead for the rights of the black in the first written protest against slavery in the United States and have appeared before crowned heads and other government officials of various grades and calibers. These experiences are like the silver lining of the dark cloud of persecution which hung over them for so long a time. This silver lining has never been used to its full capacity, in fact it has been utilized scarcely at all. Mennonites have noted the social differences and have either become clannish or have ascribed the differences to some doctrinal aberration and have often opposed each other with suspicion or even open defiance instead of seeing in these differences the opportunity of a larger unity for service to the world as a whole. We have yet to learn that the unifying power of a great principle is greater than the divisive forces of acquired social differences. When our people have fully learned that they will cease being clannish or suspicious of one another and will refrain from seeking hair-splitting differences in doctrinal interpretation in order to excuse their unsocial attitude and will use what they have learned for the good of their group as a whole and for the world in general. That was the spirit which the fathers caught as they diligently searched the Scriptures for an understanding of the Lord and for spiritual food for themselves and others.

The economic causes which were pointed out above are due largely to the lack of a proper social outlook. When that is adjusted the frugality of the Mennonites will become a constructive force for the unification of our people and for the rendering of an even larger and more wholesome service to the age in which we live. Unfortunately frugality has often gone to seed. All too frequently it has been turned into a mania for gain for which there is neither a moral excuse nor euphemistic language to cover the sins which follow in its trail. On the other hand what an opportunity for constructive service to the world as a whole on the part of a people into whom the virtue of frugality has been ingrained! Again and again frugal people have had to tell complaining neighbors within the last two years that the regulations of the government for conservation were not a hardship but right in line with what they themselves had been taught all along. We do not have to learn what the world needs so much now in order to keep an economic balance. That is a part of our heritage and we do well to heed the call which comes to teach others the practical application of this virtue instead of making our heritage and its incidental habits the sources of selfish or even predatory gain.

When we come to a consideration of the reconstructive forces at our command for combating the intellectual causes of division, enter a field of peculiar interest and possibilities for the Mennonites. Even a superficial survey of the educational progress among the Mennonites of North America within the last two generations will convince anyone who is willing to see things as they are that there are possibilities present which are well worth while developing.

To be sure Mennonite educational endeavor has not been without its agonies during these years. Wadsworth died a premature death and other schools have struggled and are struggling along. However, the answer to Wadsworth's death was not that Mennonite educational endeavor is a failure but consisted in the raising up of ten schools during sub-academy work (some of them offering academy work in part); four academies; four colleges and one seminary, and all within forty years after the ignominious death of the first institution of higher education among the Mennonites of North America. If this does not speak of latent educational forces among our people, then I fail to read the sign of the times aright! What shall be made of this possibility within our generation depends upon the sanity and the courage with which we awaken and develop these latent forces. Many young people reared in Mennonite communities will continue to get an education even though we were to permit every Mennonite school to die, but there are hosts of our young people whose only hope of getting more than a minimum school training lies with a proper development of the already existing schools.

The coming generation will have the more intensive work to do. Schools have multiplied more rapidly during the last forty years than they ought to during the next forty. Now comes the straight, hard pull of equipping for long range business what has been established. No farmer or business man expects or is expected to compete in his work with those whose equipment is years in advance of his own, then why should those be compelled to do so with whom rests the responsibility of training the youth of our church?

An almost hopeless minority of individuals have made possible the educational work of the Mennonite church during the last forty years. They have carried the burden of the church and ofttimes have had added to the burden of work a load of ingratitude. The church cannot longer afford to permit such a state of affairs to continue. Even though there are still men and women who are willing to face such an unfair life of unnecessary sacrifice the youth of our church will increasingly react from such a program as dishonorable and unworthy of a Christian church.

(To be concluded.)

THE C. E. TOPIC

April 4.

The Power of an Endless Life.
Heb. 7:15, 16, 25; I Jno 3:1-3.

(Easter Consecration Meeting.)

The unending life is not a dream, a theory or a hope; it is a certainty. Within the breast of every rational person there is a feeling that this life, given by God and partaking his nature, does not end when the moment of dissolution of body and life occur. It is a consciousness as real as seeing or tasting or feeling in the human body and all men at all times and in all places have realized it to a greater or lesser degree. To know that death does not end all satisfies a universal longing of the human soul. Were we without such a feeling we would be as the apostle, St. Paul, remarks, "Of all men the most miserable." It also is in accord with the teaching of the Word of God. The Bible is such a superior Book, its predictions have become true so frequently and its revelations have been so absolutely in accord with truth that no one in the right use of his mind will assume to question it. Witnesses of the resurrection of Jesus Christ, upon whom we base the assurance that there is life after death, were honest men, laboring under no delusions and so exceedingly in earnest about giving the world the benefit of their testimony that they literally gave their lives and their all in order that men might know and be assured. They saw, they knew and believed to the extent that they had to tell and go to every quarter of the world that they could reach in order to share with their fellow men this great joy that was theirs.

As we have noted, Scripture tells us that our faith rises and falls with the resurrection, but faith can not fail us, it never has and the Word assures us that it never shall. How absurd that some neglect to gain from faith the assurances of eternal life and trust their fate to the vain and foolish things that materialism would substitute.

The power of the endless life raises us beyond the miseries of the body. What does it matter if we are sick, crippled, sad, hungry, cold and poor when such things afflict us? They cannot go on forever, beyond them all is the endless life that cannot be reached by earth's miseries.

Sin has dominion over the body. It binds its victims with chains that none but the power

of the resurrected Christ can break. But to the one whose faith centers in Christ there is a new life that is stronger than sin's power here which inherits the eternal life with God into which sin cannot enter.

Death is the way of all flesh. True, we are in the flesh, but the spirit, too, is in us. Can death reach it? Never. A child of God sees no terror in death. To him it only becomes the dark vale through which he passes on his way to the eternal glory there is in God. The beauty of the endless life is that it leads to God. Tried and troubled as we may be in body, mind or soul, our faces are turned toward God and the eternal joys awaiting us in the world without end.

The endless life assures eternal relations with Christ; the joy of being with those whom we have loved and lost the while; the courage to continue in the Christian life; and anticipate the supreme and everlasting rule of King Jesus.

THE S. S. LESSON
April 4.

Israel Ruled by Judges.
Judges 6:6-23.

Golden Text: When in their distress they turned into Jehovah, the God of Israel, and sought Him, He was found of them. II Chron. 15:4.

The life of Joshua was a long and strenuous one, occupied in wars with the people of the land. The world has seen few characters such as he, but there are times when people must struggle long and hard for the things that God intends to be theirs and God never fails to raise up leaders and endow them with wisdom and courage to carry out His plans. Courage seems to have been the chief characteristic of Joshua. God had, in the beginning, told him that he must be very courageous and he never wavered. No child of God need be lacking in this quality. God has promised to be with him in every good undertaking and He never fails those who place their trust absolutely in Him.

After many years of wandering, struggle and privation, Israel at last came into its inheritance. For generations they had looked forward to this and now they realized it, yet how disappointed are we with them when we learn how readily they threw away this inheritance in order to indulge in the sins of their neighbors. Many lives are like that, they come into an inheritance of good name, good home, Christian training and opportunity for larger developement in the service of God and then sell their birthrights for a mean mess of the pottage of sin for hardly any other reason than that they want to do as their neighbors and fellow men are doing.

So long as Joshua and the elders of his time survived, the people were faithful to Jehovah. They had with them the men who had seen with their own eyes the wonders that God had wrought and were faithful witnesses of these events. Leadership is always a vital matter. Nations follow their leaders either to glory or to doom. We have had an excellent example of this sort of thing on the other side of the ocean during the last few years and our concern should be that those who hold the rule in our land should be men who stand for God and righteousness. The serious fault lay with the leaders of Israel who succeeded Joshua and the elders. They forgot the instruction of their fathers and ceased to be zealous for God and His cause. A serious responsibility rests upon us. The destiny of our nation rests in the hands of those who are loyal to the God of our fathers. Alas! There are so many who are not loyal to Him.

Joshua died. That is the end of all flesh. While we live we have our activities to follow as God lays them out for us. But, if the workers do die the work continues and responsibility must lay upon other shoulders. Those in the lead now should (1) live and work, remembering that they have an account of their stewardship to render. (2) A witness of God's goodness and power to give (3) and future leaders to train in service and faithfulness.

"Another generation arose that knew not Jehovah" is one of the saddest statements in Scripture. We ask, why they knew not God? The answer is that it was partly the fault of their fathers who neglected to impart the knowledge to them with sufficient earnestness but largely their own fault because they cared more for other things than the God of their fathers. Every generation must be impressed with its responsibility to those who are to follow them but in spite of such effort, there is always danger that the stubborn and sin-loving youths will despise the instructions of their fathers and go off into ways of iniquity. There is a realization of personal responsibility that every one must have or else there is sure to be a grievous decline ending in ruin.

What a difference manifested itself. Israel serving God, declining into Israel without God. The result had to be disastrous. In Israel's case it meant the service of Baalim, a degrading from a pure religion into one that was vile in every respect and it naturally followed that the people became as vile as the God they served. No one rises above his religion and when it is false he sinks down to its level. This decline was the result (1) of forgetfulness, (2) of ingratitude, and (3) of imitating their neighbors. These three steps into sin were not characteristic of Israel alone. They apply to individuals as well as nations. Forgetting God, being ungrateful to Him and copying the ways of sinners always means a rapid decline into unworthiness and utter helplessness.

Having forsaken Jehovah, he left them to the consequences of their sin. The way of the transgressor is always hard. In Israel's case it meant shame, poverty and slavery. When anyone persists in the ways of iniquity, he soon finds himself helplessly bound with the chains of sin that keeps him in abject despair. They lost their former power and glory because God was their power and glory and they no longer had God, having cast Him off.

God is merciful and long-suffering and even in those stern times He proved it to them by raising up judges to deliver them. It proves His attitude of love and mercy to us all that, no matter how evil the times. He raises up righteous men whose voices and hands are consecrated to the task of leading backsliding generations back to Him.

PROGRAM OF THE 20TH GENERAL CONFERENCE OF THE MENNONITES OF NORTH AMERICA

To Be Held at Perkasie Park, Pa., from Aug. 29, 1920, to September 5, 1920.

(First Publication)

SUNDAY, AUGUST 29.
FORENOON

I. **Missionary Services.** (Speakers to be appointed.)

SUNDAY AFTERNOON

II. **Sunday School Convention.** (The program committee of the Sunday school Convention is requested to prepare and publish a program.)

SUNDAY EVENING

III. **Conference Sermon.** (Services in charge of the conference officers.) Addresses of welcome a) by the local pastor, A. M. Fretz; b) by a representative of the town of Perkasie.
Response by the vice-president of the conference, Christian Hege.

MONDAY, AUGUST 30.
FORENOON

Early morning devotional half-hour. Conducted by Jacob Snyder.
Opening of conference session with song and prayer.

IV. **Preliminary Business.**
1. Appointment of assistant secretaries (English and German).
2. Order of the day. (Time for opening and closing of the conference sessions.)
3. Reception of delegates' certificates.
4. Appointment of temporary committees.
   a) On credentials and complimentary votes.
   b) On admission of new congregations.
   c) On incoming and outgoing telegrams and letters.
   d) On resolutions.
   e) On elections.
   f) On nominations: East Conf., A. M. Fretz, chairman; Middle Conf., I. A. Sommer, secretary; West Conference, Peter Buller, (Kansas), H. R. Voth, (Okla.); North Conf., N. F. Toews; Pacific Conf., S. S. Baumgartner; Can. Conf., John Gerbrandt.
   Question: Should our General Conference try to have the various district conferences represented on the different boards, or should we look only for the ablest men, no matter where they reside? H. R. Voth. (About five minutes.)
   Discussion of the above question.
   g) Memorial committee.
   h) On publicity. (To arange for daily reports to the press.)
   i) Other temporary committees.
5. Report of the officers.
6. Amendments to the constitution. (First reading. Final action to be taken at a later session.)

The following amendments have been proposed:

a) IV, B, 1, d shall be amended by the addition of the following clause: But no delegate shall be entitled to more than ten votes at conference sessions.

b) IV, B, 2, b shall be amended by the addition of the following paragraph: The conference officers and the chairmen of the standing boards shall constitute an executive committee, which shall represent the conference between sessions and shall coordinate the work of the standing boards. The conference may determine how extensive the authority of this committee shall be.

Paper: What advantages would the General Conference derive from the creation of the executive committee provided for by amendment II? What powers should the conference confer upon this committee and what should be its relation to the standing boards? H. D. Penner. (20 minutes.)
Discussion of amendments.

7. Election of conference officers.
8. Resolutions of the last conference (1917).
9. Any other preliminary business.
10. Brief memorial service for departed brethren. Conducted by C. H. van der Smissen.

V. **Main Business of the Conference** (beginning Monday afternoon.) The principal items of business are grouped with reference to the work of the standing boards or committees of the conference. Each board

is requested to conclude its report with a summary containing an itemized series of recommendations for discussion. Any resolutions upon which standing boards desire action should be definitely formulated.

MONDAY AFTERNOON

Preliminary: Vote upon amendments I and II.

A. Foreign Missions. Monday afternoon and first half of Tuesday forenoon.

1. Introduction. J. W. Kliewer.
2. Reports: a) of secretary, P. H. Richert; b) of treasurer, Gustav Harder.
3. Papers (15 or 20 minutes each.)
   a) Shall the board of foreign missions be authorized to employ an executive secretary who shall give his whole time to the work of the board? S. M. Musselman.
   b) Should our conference enter upon industrial mission work in India and China? Missionary C. H. Suckau.
4. Questions. (To be answered in about 5 minutes, each.)
   a) Should not our foreign missionaries prove their fitness for the foreign field by a year or two of work in the home field before being sent out? M. M. Horsch.
   b) Should we create an old-age pension fund for our missionaries? D. J. Brand.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

MONDAY EVENING

Program relating to missions and deaconess work. (The program committee of the Ladies' Missionary Societies is requested to arrange and publish the program.)

TUESDAY, AUGUST 31

FORENOON

Early morning devotional half hour. Conducted by H. J. Krehbiel.

First half of Tuesday forenoon. Completion of business relating to foreign missions.

B. Home Missions. Second half of Tuesday forenoon and Tuesday afternoon.

1. Introduction. W. S. Gottschall.
2. Reports: a) Of secretary, H. P. Krehbiel; b) of treasurer, J. E. Amstutz.
3. Papers (15 or 20 minutes each.)
   a) Should we not encouarge short Bible conferences in our congregations? P. R. Aeschliman.
   b) Personal evangelism as a vital force for deepening the spiritual life, a) in the home, b) in the church, c) in schools and colleges. David Toews.
4. Discussion and resolutions.
5. Election.
6. Closing prayer.

TUESDAY EVENING

Bible study. Conducted by J. H. Langenwalter.

WEDNESDAY, SEPT. 1

FORENOON

Early morning devotional half hour. Conducted by Missionary C. H. Suckau.

C. Publication. Wednesday forenoon.

1. Introduction. N. B. Grubb.
2. Reports: a) Of secretary, Wm. J. Ewert; b) of business manager, J. F. Lehman.
3. Papers (15 or 20 minutes each.)
   a) How can we make known to the world our Mennonite doctrines? J. R. Thierstein.
   b) How can our church papers be adapted to the present day needs of our young people? H. G. Allebach.
4. Question (to be answered briefly.)
   a) How can our General Conference provide a suitable church hymnal for all occasions? J. F. Lehman.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

WEDNESDAY AFTERNOON

(Free)

Time for committee meetings.

WEDNESDAY EVENING

Bible study. Conducted by J. H. Langenwalter.

THURSDAY, SEPT. 2

FORENOON

Early morning devotional half hour. Conducted by P. R. Schroeder.

D. Education. Thursday forenoon.

1. Introduction. Silas M. Grubb.
2. Report of the board of education. H. H. Ewert.
3. Papers (15 or 20 minutes each.)
   a) Do our young people receive sufficient religious instruction to confirm them in our faith? If not, what further provision should be made to accomplish this result? J. F. Moyer.
   b) Should our congregations endeavor to retain the German language in their religious services? J. K. Penner.
4. Question. (Answered briefly.)
   a) Should our young people be made acquainted with the apologetics of the Christian faith? If so, how? S. K. Mosiman.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

THURSDAY AFTERNOON

E. Relief Work and Sanitarium.

1. Introduction. P. R. Aeschliman.
2. Reports: a) Of the Emergency Relief Commission, John Lichti; b) of the sanitarium committee, D. J. Dahlem.
3. Paper: The sanitarium as a mission field: its needs and possibilities. D. B. Hess.
4. Discussion and resolutions.
5. Election: a) Of members of Relief Commission; b) of sanitarium committee.
6. Closing prayer.

THURSDAY EVENING

Bible study. Conducted by J. H. Langenwalter.

FRIDAY, SEPT. 3.

Early morning devotional half hour. Conducted by David Toews.

F. Doctrine and Discipline. (Friday morning and afternoon.)

1. Introduction. By M. H. Kratz.
2. Reports: a) Of the special committee of seven, (Exemption Committee.) S. K. Mosiman; b) of the Lodge Committee, P. P. Wedel.
3. Papers:
   a) Our attitude toward compulsory military training. J. G. Ewert.
   b) In view of the present-day dangers of departure from sound doctrine, should we not obligate ourselves to abide by a uniform confession of faith? W. S. Gottshall.
   c) What peace propaganda does our denomination still have since the close of the war? How should it be put forward? J. P. Boehr.
   d) Are not the Mennonite mutual aid societies a substitute for that protection which our members seek in lodges? J. H. Epp.
   e) Have we the Biblical conception of stewardship? Silas M. Grubb.
4. Discussion and resolutions.
5. Election: a) Of a committee on lodges; b) of a committee on "exemptions". (If so ordered by conference.)
6. Closing prayer.

FRIDAY EVENING

Bible study. Conducted by Missionary Rudolphe Petter.

SATURDAY, SEPT. 4.

FORENOON

Early morning devotional half hour. Conducted by Elmer Basinger.

VI. Special Business. Saturday morning.

1. Introduction.
2. Report of the trustees. C. F. Claassen.
3. Report of the statistician. Franz Albrecht.
4. Report of the auditing committee.
5. Report of the program and business committee.
6. Reports of societies. (Mennonite historical society and others.)
7. Election:
   a) Of a statistician.
   b) Of three trustees.
   c) Of an auditing committee.
   d) Of a member of the business committee.
8. Unfinished business.
9. Further questions. (Handed in during the conference.)
10. Consideration of timely subjects not provided for on the program.
11. Selection of the place for holding the next conference.
12. Closing prayer.

SATURDAY AFTERNOON

1. Bible study. Conducted by Rudolphe Petter.
2. Closing remarks and closing hour of worship. Conducted by——.

SATURDAY EVENING

(Free)

SUNDAY, SEPT. 5.

FORENOON

VII. Public Services. (If desired in various churches of the community and of surrounding congregations.

SUNDAY AFTERNOON

VIII. Young People's Convention. (The program committee of the Sunday school Convention is requested to arange and publish a program.)

SUNDAY EVENING

1. Closing Bible Study. Conducted by Rupolphe Petter.
2. Voluntary prayers by a number of conference workers.
3. Closing prayer by the local pastor, A. M. Fretz.

Remark: The next publication of the program may show some changes.

Respectfully submitted,

The program and business committee,

J. J. Balzer, Chairman,
J. B. Epp, Member,
E. J. Hirschler, Secretary,
Bluffton, Ohio.

MARRIAGE

Gregg-Kulp.—At the home of the bride's parents, March 6, 1920, Perkasie, Pa., Laura Maria Kulp to Mr. James A. Gregg, the pastor, Rev. A. M. Fretz, officiating.

DEATHS

Downs.—At the Mennonite home, at Souderton, Pa., on February 5th, 1920, Mrs. Susan Downs, mother-in-law of Rev. H. W. Shelly, aged 78 years, 4 months and 10 days. Services were conducted at the home on the 10th by the local pastor, Jacob Moyer, and A. M. Fretz, of Perkasie, assisted by N. B. Grubb of Philadelphia. Interment the following day at Greenmount cemetery, Philadelphia.

Fretz.—At his residence in Perkasie, Pa., on February 27, 1920,, Joseph M. Fretz, aged 88 years, 8 months and 15 days. Services and interment on March 3rd at Deep Run, A. M. Fretz, officiating, assisted at the house by Rev. Leinford Foulke.

Deihl.—At his residence in Quakertown, Pa., on January 27, 1920, Joseph H. Deihl, aged 76 years, 3 months and 29 days. Services were held and interment made at the Flatland Mennonite church of which the deceased was a member, on Jan. 31st, A. M. Fretz officiating.

Kile.—At his residence near Pipersville, Pa., on February 18th, 1920, Isaac H. Kile, aged 64 years, 6 months, and 10 days. Interment and services on the 24th at Deep Run, A. M. Fretz officiating.

Hartzell. — Mrs. Susan (Rickert) Hartzell was born in Bucks Co., Pa., January 14, 1845. She was the oldest of nine children of Henry and Mary Rickert. When twelve years of age she, together with her parents moved to this vicinity. In Sept. 1871 she was united in marriage to John S. Hartzell. Nov. 3, 1877, through baptism, she became a member of the Acme Lutheran church. In 1909 she transferred her membership, uniting with the Mennonite church of this place. She died Sunday, February 15th, at the age of 75 years, 1 month and 1 day. For the last ten years she has been making her home with her sons. As long as her health permitted, she was a regular attendant at Sunday school and church services. She leaves to mourn her loss, three sons.

Oberholtzer.—Milton G. Oberholtzer, son of the late Abram H. and Anna A. Oberholtzer was born Nov. 26, 1850. When a young man, he united with the West Swamp church upon confession of faith in the Lord Jesus Christ as his Savior. In that faith he lived and died, entering into rest March 1st, 1920, aged 69 years, 3 months and 15 days.

On December 18th, 1875, he was united in marriage with Sarah Catherine Shelly. This union was blessed by six children, two daughters, and four sons. A daughter and son preceded him in death, so that the wife and mother and four children, the church and a host of friends mourn his loss.

He was well known to many of our conference men in that he served on the board of directors of the Mennonite Home for the Aged. Rev. R. F. Landis and Rev. V. B. Boyer conducted the funeral services.

Conway.—Mrs. Ella L. Conway, nee Landis, wife of Erwin M. Conway, and daughter of the late Henry Z. Landis, was born June 4, 1878. While nursing her father, who preceded her in death by twelve days, contracted a cold which proved fatal.

On February 5, 1913, she was united in marriage with Erwin M. Conway. This union had been blessed

with one child, Loraine, now four years old. Sister Conway fell asleep Wednesday afternoon, March 3rd, 1920, leaving a heart-stricken husband and child to mourn her loss. Rev. R. F. Landis of Souderton conducted the services in the absence of Bro. Allebach.

CONTRIBUTIONS

FOREIGN MISSON

General Gifts.

Tabor ch., Goessel, Kan., $60.73; from Berne, Indiana, received: birthday money, .22; friend, (bond), $50; mission box, $84.56; Willing Workers S. S. class, $79.35; three friends, $84.75 Adolph Sprunger, $50; S. S., Deer Creek, Okla., $13.45; Christian ch., Moundridge, Kan., $21.40; First Menn. ch., Halstead, Kan., $52; First Menn. ch., Reedley, Calif., $103.83; sewing society, Bergtal, Corn, Okla., $50.00; friend, Plymouth, Nebr., $100; S. S., Upper Milford ch., Zionsville, Pa., $70.58; S. S., Lake Charles, La., $20.10; Herm. Jansen, Elbing, Kan., $200.00; Swiss ch., Bluffton and Pandora, O., $400.00; S. S., Brudertal, Hillsboro, Kans., $56.45; ch., Arlington, Kans., $55.00; Henry Schultz, Moundridge, Kan., $84; Grace ch., Pandora, Ohio, $90; H. T. Neufeld, refund, $50; Klaas Wall, Buhler, Kan., $50; J. B. Welty, Berne, Indiana, $25; S. S. class, 7, Lehigh, Kan., $8.65; Herold ch., Bessie, Okla., $28.05; Greenfield ch., Carnegie, Okla., $10.16; Mother Kaufman's legacy, Moundridge, Kan., $143; friend, Los Angeles, Calif., $1.-15; Mary-Martha Circle, Los Angeles, Calif., $5; Forence Hetzel, Los Angeles, Calif., $8.05; Mission ch., Los Angeles, Calif., $31.80; Salem ch., Freeman, S. Dak., $250; Menn. ch., Wadsworth, Ohio, $50; J. H. & Mrs. von Steen, Beatrice, Nebr., stock in Lumber Co., $1,000; C. E. & Mrs. Krehbiel, Newton, Kan., $25; friend, Elbing, Kan., $15; C. E., Greensburg, Kan., $35.42; friend, Sask., $5; friend, Man., $5; P. C. Heinrichs, Edenthal, Man., $10; D. H. Loewen, Edenburg, Man., $5; H. A. Loewen, Silberfeld, Man., $10; Jacob C. & Mrs. Toevs, Newton, Kan., $5; Menn. ch., Wisner, Nebr., $44.46; friend, Springfield, S. Dak., $50.00 in bond, $60; Menn. ch., Buhler, Kan., $67.54; Neufriedensberg ch., Vona, Colo., $23.05; Menn. ch., Hydro, Mont., $3; First Menn. ch., Woodlake, Calif., $42.16; H. G. Baerg, Lustre, Mont., $53.

Special Gifts.

S. S. class, Hillsboro, Kan., for Punai, $33.25; Y. M. C. A., Bethel College, Newton, Kan., f. Ashawan, $25; friend, Hillsboro, Kan., for Bromodini, $30; S. S. class, Inola, Okla., for children, India, $23; C. E. Hoffnungsau ch., Buhler, Kan., for 2 orphans, India, $32; C. E., Emmaus ch., Whitewater, Kan., for Phagu, $35; S. S., Aberdeen, Ida., for orphan, $30; sewing society, Alexanderwohl ch., Goessel, Kan., for child, India, $30; Rudolph Mueller, Halstead, Kan., for Jacob, Champa, $15; Mrs. J. Meschberger, El Reno, Okla., for Parso, $30; S. S., First Menn. ch., Bluffton, O., for Bharos family, India, $85; Y. P. S., East Swamp ch., Quakertown, Pa., for orphan, $25; Bethel ch., Hydro, Okla., for Reisepredigt, $21.10; H. H. Adrian, Escondido, Calif., for orphan, $30; Jr. C. E., Bluffton, Ohio, for orphan, $30; Emma L. Gross, Plumsteadville, Pa., for orphan, $25; C. E., St. John, Pandora, Ohio, for Tulsa, India, $25; C. E., Paso Robles, Calif., for orphan, $30; Isaac B. Hildebrand, Winkler, Man., for S. Dandasna, $25; Friendship S. S. class, Upland, Cal., for Hara, $18.50; Herman Janzen, Elbing, Kan., for Phulmoni, $30; A. L. Ledig, Alta Loma, Calif., for Lena, $25; Daniel Meschberger, Stafford, Man., for orphan, $30; Rufus Meschberger, Calumet, Okla., for Daniel, $30; sewing society, Alsen, N. Dak., for Martha, India, $25; sewing society, Alsen, N. Dak., for orphan, China, $25.

Gratefully acknowledged,

Gustav Harder, Treasurer, Whitewater, Kansas.

J. G. Regier, Assistant Treasurer, Newton, Kansas.

EMERGENCY RELIEF COMMISSION FOR FEBRUARY

For Germany.

Menn. S. S., Upland, Calif., Bertha Schmidt, $69.18; Men. S. S. Lehigh, Kan., class No. 6, David J. Auernheimer, $6.92; Christmas collection, Friedensberg, S. S., Avon, S. Dak., D. A. Schultz, $233.73; Mennoville ch., El Reno, Okla., Joel Sprunger, $16.50; a widow, Goessel, Kan., B. H. Friesen, $20; a brother, Goessel, Kan., B. H. Friesen, $10; per P. J. Lichti, Deer Creek, Okla., sewing society, Medford ch., Marie Hiebert, $50; J. D. Regier, Moundridge, Kan., $10; P. J. Waltner and Josie Krehbiel, Pretty Prairie, Kan., $20; J. H. Hirschler, Carnegie, Okla., $10; Menn. ch., Inman, Kan., John J. Pauls, $103.41; Elizabeth Stauffer, Donnellson, Ia., $20; Klaas Wall, Buhler, Kan., John F. Siemens, $25; Herman Janzen, Plymouth, Neb., $17.34; individuals, Berne, Ind., P. R. Schroeder, $252.47; anonymous, Donnellson, Ia., $25; friend, Halstead, Kan., $10; S. S., Menn. ch., Buhler, Kan., J. F. Siemens, $150; sewing society, Schrag, Wash., Mrs. J. G. Regier, $25.; sisters from Vona, Col., Mrs. J. G. Regier, $21.35; Salem Zion ch., Marion, S. Dak., Edward Waltner, $144.17; S. S., Menn. ch., Hillsboro, Kan., Heinrich Pauls, $100; J. H. Schnebele, Donnellson, Ia., $10; Peter Penner, Upland, Calif., $300; anonymous, Halstead, Kan., G. Dyck, $10; Box J., Bethel College, Newton, Kan., $10; Mrs. K. Busenitz, Newton, Kan., $35; A. T. Neufeld, Inman, Kan., $4.-55; Bergthal ch., Pawnee Rock, Kan., J. Ruediger, $57.55; J. Golbck, Alva, Okla., $10; Maria R. Regier, Moundridge, Kan., $15; Johannesthal sewing society, Hillsboro, Kan., Mrs. J. G. Bartel, $25; Bergthal ch., Corn, Okla., J. H. Ediger, $40; Emmaus ch., Whitewater, Kan., G. Harder, $1100; Miss Katherine Mueller, Halstead, Kan., $5; Menn ch., Reedley, Cal., H. J. Krehbiel, $74.45; John Stauffer, Deer Creek, Okla., $100; J. R. Schmidt, Goessel, Kan., $10; friend, Johnson, Kan., $10; Peter and Susie Ratzlaff, Halstead, Kan., $5; J. C. Eyman, Reedley, Calif., $100; A. H. Schwan, J. J. Eyman, $25; G. H. Balzer, Inman, Kan., $25; Menn. ch., Beatrice, Nebr., J. H. Penner, $230.10; Menn. ch., Upland, Calif., J. Rahn, $313; Mrs. Gussie Mathies, Nampa, Idaho, $10; John E. Wiebe, Newton, Kan., J. G. Regier, $50; A. J. Schmidt, Whitewater, Kan., J. G. Regier, $10; Heinrich J. Schmidt, Goessel, Kan., J. G. Regier, $150; Henry J. Unruh, Canton, Kan., J. G. Regier, $10; Gustav Reimer, Whitewater, Kan., J. G. Regier, $10; Mrs. Helena Harder, Whitewater, Kan., $25; Y. M. C. A., Tabor ch., Goessel, Kan., J. P. Unruh, $294.01; a friend, Emmaus ch., Whitewater, Kan., J. G. Regier, $60; Mrs. B. K. Pletcher, Summerfield, Ill., $10; Joseph A. Goering, Moundridge, Kan., $50; C. C. Graber, Moundridge, Kan., $10; Salem Zion ch., Whitewater, Kan., B. C. Graber, $100; John Lehmann, Halstead, Kan., $10; Corn. Jantz, $5; Alexanderwohl ch., Goessel, Kan., B. H. Friesen, $123.-73; Rudolph Riesen, Hillsboro, Kan., $25; Newhopedale ch., Ringwood, Okla., B. B. Becker, $22; David Funk, Gotebo, Okla., $20; anonymous, Lucien, Okla., $10; sewing society, Friedensthal, ch., Gotebo, Okla., Mrs. J. G. Regier, $20.95; Mrs. F. Wehmueller, El Reno, Okla., Mrs. Joel Sprunger, $5; Mrs. Jacob Suderman, Newton, Kan., J. G. Regier, $7; Peter Penner, Halstead, Kan., J. G. Regier, $5; Gustav Frey, Newton, Kan., J. G. Regier, $10; Bethel ch., Inman, Kan., J. J. Pauls, $60.17; E. K. Moundridge, Kan., $40; anonymous, Moundridge, Kan., $10; A. Zurfluh, Bluffton, Ohio, $15; J. Kaufman & son, Freeman, S. Dak., $15; B. W. Entz, Newton, Kan., $100; Mr. and Mrs. Chr. Wirkler, Los Angeles, Calif., $20; Miss Lizzie Wirkler, Los Angeles, Calif., $20; P. H. Eck, Ringwood, Okla., $10; Sychar ch., Ringwood, Okla., J. W. Schmidt, $80; Jacob Oberst, Burns, Kan., G. Harder, $10; F. G. Busenitz, Newton, Kan., $100; John Golbeck, Alva, Okla., $10; J. W. Ruth, Halstead, Kans., J. E. Amstutz, $25; Mrs. Marianna Bracker, Berne, Ind., J. E. Amstutz, $2.02; Mrs. Jacob Huser, Berne, Ind., $1; Mrs. Adolf Goering, Moundridge, Kans., J. C. Goering, $30; Miss Anna A. Goering, Moundridge, Kans., $20; Mrs. C. C. Voth, Gotebo, Okla., $100; anonymous, Dallas, Oreg., $450; Bethel ch., Mt. Lake, Minn., A. A. Penner, $554.18; sewing society, Alsen, N. D., Mrs. Susie Friesen, $25; E. K. Krehbiel, Reedley, Kalif., $45; Menn. ch., Beatrice, Nebr., J. H. Penner, $35; Mrs. A. C. Friesen, Burrton, Kans., $15; J. M. Boese, Springfield, S. D., $25; Mrs. Katharina Braun, Dallas, Oregon., $75; M. P. Reimer, Medford, Okla., J. Lichti, $5; C. C. Froese, Medford, Okla., J. Lichti, $2.50; Mrs. Henry Schroeder, Pratum, Oreg., $5; J. R. Waltner, Moundridge, Kans., $30.05; Jacob W. Penner, Hillsboro, Kans., $10; Wm. Busenitz, Newton, Kans., $140; J. J. Krehbiel, Moundridge, Kansas, $12.50; B. H. Friesen, Goessel, Kansas, $5.00; Mrs. F. B. Dirks, Springfield, S. D., $30.

For Austria.

S. S., Friedensberg ch., Avon, S. D., D. A. Schultz, $116.87; P. P. Janzen, Goessel, Kans., J. G. Regier, $100; Cornelius Janz, $5; Alexanderwohl ch., Goessel, Kans., B. H. Friesen, $123.73; Gustav Frey, Newton, Kans., J. G. Regier, $10; Bethel ch., Inman, Kans., J. J. Pauls, $60.18; J. W. Ruth, Halstead, Kans., J. E. Amstutz, $25; Bethel ch., Mt. Lake, Minn., A. A. Penner, $554.16; Bethanien ch., Freeman, S. D., J. M. Regier, $26.25; J. R. Waltner, Moundridge, Kans., $30.05; J. J. Krehbiel, Moundridge, Kans., $12.50; B. H. Friesen, Goessel, Kans., $5.

For Russia.

S. S., Friedensberg ch., Avon, S. D., D. A. Schultz, $116.87; S. S., O'Neill, Nebr., D. A. Janzen, $12; Menn. ch., Beatrice, Nebr., J. H. Penner, $210.08; First Menn. ch., Upland, Calif., J. Rahn, $50; Gustav Frey, Newton, Kansas, J. C. Regier, $10.00; J. W. Ruth, Halstead, Kansas, J. E. Amstutz, $25; Bethel ch., Mt. Lake, Minn., A. A. Penner, $554.16; Menn. ch., Beatrice, Nebr., J. H. Penner, $12; J. M. Boese, Springfield, S. D., $25.

For Where Needed.

Interest on balance, $38.17.

For Mennonites in Germany:

J. J. Schowalter, Brunswick, Nebr., $35; J. A. Schowalter, Newton, Kans., for Chr. Neff, $50; Christian ch., Moundridge, Kans., J. B. Stucky, $260; Bergtal Gem., Pawnee Rock, Kans., J. Ruediger, $57.55.

For Needy Ones in Europe.

Edw. J. Waltner, Marion, S. D., $25; Ebenezer ch., Mt. View, Okla., D. A. Goertz, $86; H. P. Peters, Evanston, Ill., $15; C. E., Alexanderwohl ch., Hillsboro, Kans., J. Schmidt, $20; J. B. Welty, Berne, Ind., $25; P. H. Eck, Ringwood, Okla., $20; Isaac Penner, Burrton, Kans., $5; H. J. Goertzen, Mt. Lake, Minn., Abr. Janzen, $25; Peter Siemens, Mt. Lake, Minn., Abr. Janzen, $5; Neuhoffnungstal ch., Meno, Okla., B. B. Becker, $174.72; Menn. ch., Wadsworth, O., M. M. Lehman, $50; Eastern District Conference, Isaac Freed, $4,400; J. W. Hofstetter, Fortuna, Mo., $25; Salem ch., Butterfield, Minn., Daniel Hubin, $309.85; B. F. Welty, Tacoma, Wash., $15; J. A. Schowalter, Newton, Kans., $100.

For Galicia.

Menn. ch., Beatrice, Nebr., J. H. Penner, $180.54.

For Siberia.

Menn. ch., Lehigh, Kans., Wm. C. Auernheimer, $25.

For Syria and Armenia:

Bruderthal ch., Hillsboro, Kans., H. Riesen, $184.30; Gustav Frey, Newton, Kans., J. G. Regier, $10; Hoffnungsau ch., Inman, Kans., D. D. Unruh, $210.45; Menn. ch., Garden Tp., Kans., C. A. Vogt, $85.

For Mrs. Caroline Dorn.

Mrs. Minnie Wagner, Winkler, Kansas, $10.

P. P. Hilty, Treasurer,
Fortuna, Mo.

Gratefully acknowledged,

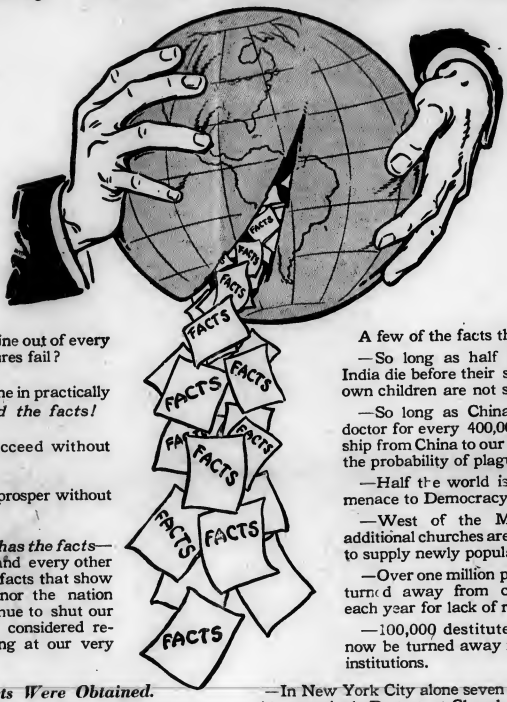
CONTRIBUTIONS RECEIVED BY THE EX. COM. OF SEWING SOCIETIES DURING FEB.

Mrs. F. Wehmüller, El Reno, Okla., Mrs. J. Sprunger, needy in Germany, $5.00; Sewing society, Goessel, Kan., Mrs. B. J. Klaassen, rest home, India, $15.00; Sewing society, Waldheim, Sask., Mrs. Theo. Nickel, general treas., $230.00; Sewing society, First Mennonite ch., Bluffton, Ohio, Mrs. J. R. Thierstein, Bible woman, India, $25; Sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmitt, needy children in Germany, $20.95; Mrs. Dina Moeschberger and Mrs. Zilla Wilkowska, El Reno, Okla., Mrs. J. Sprunger, needy in Germany, $27; Jakie Schmitt, Halstead, Kan., Anna V. Lehman, for some poor boy in India, $1; for postage for Ex. committee, previously received: Sewing society, Wisner, Nebr., Miss Lena Boehr, $1; Sewing society, Ringwood, Okla., Mrs. J. H. Schmitt, .25; Sewing society, Reedley, Cal., Mrs. D. C. Krehbiel, $2.50; Sewing society, Upland, Mrs. L. Weber, $3.00; Sewing society, West Zion, Moundridge, Kan., Mrs. W. Galle, $1; Sewing society, Bethel College ch., Newton, Kan., Mrs. P. J. Wedel, .45; Sewing society, Beatrice, Nebr., Mrs. S. S. Hamy, $2.45.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

Now The Church Has Taken A Leaf From Successful Business



DO you know why nine out of every ten business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

The Church today has the facts—facts that affect you and every other man, woman, or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—West of the Mississippi, 5,000 additional churches are urgently needed to supply newly populated areas.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

—In New York City alone seven nationalities are without a single Protestant Church; yet, New York has a foreign population greater than the entire populations of Philadelphia, Boston, St. Louis, San Francisco and Milwaukee combined.

How the Facts Were Obtained.

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

How You Can Help Your Church and Your Nation.

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

When your church calls upon you *give*—and give from your heart as well as your pocketbook.

The INTERCHURCH World Movement
of North America

The Evangelical Churches Co-operating in the Service of Jesus Christ

45 WEST 18th STREET, NEW YORK CITY

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, MARCH 25, 1920. No. 13.

IN MENNONITE CIRCLES

Rev. Albert Schumacher of New York, formerly the pastor of Grace church, Pandora, Ohio, will preach in the First church, Philadelphia, March 28.

Brother Dr. John S. Borneman, of Boyertown, Pa., has just entered upon his fiftieth year as a practicing physician.

Rev. Philip Appel, one of the ministers of the Richfield, Pa., church died of pneumonia, March 9. Since the death of Rev. Elmer Graybil, he has served the congregation as elder.

A committee of Mennonites in Germany is doing relief work in Austria as well as Germany. It acknowledges the receipt of 3200 marks from brethren in America.

After having been suspended since 1918 the "Mitarbeiter," the German church paper of our Canadian brethren, has again made its appearance.

The Hutchinson, Kansas, chapel will be dedicated Sunday morning, March 28. A cordial invitation is given to the brethren to attend.

The home mission committee of the Eastern District Conference has extended a call to Rev. Warren Shelly of Chicago, to do special work in its territory.

A NATIONAL DAY OF PRAYER FOR RUSSIA

No country needs more prayer and spiritual help at this time than Russia. Her agony is untold. She is prostrate, crying for help.

Therefore, we earnestly ask all God's people everywhere to set aside Sunday, April 11, 1920, as a day of special prayer for suffering Russia, both in private and in public gatherings.

May this day of prayer be the beginning to many of daily intercession for Russia.

Let us all gather around the throne of grace and earnestly cry unto God to have mercy and give peace to Russia, and send the message of salvation and the Scriptures without delay to Russia's millions.

The object of this society is to evangelize and to supply with holy Scriptures without delay over 250,000,000 Russians and other related Slavonic people, including 9,000,000 Jews.—Russian Bible and Evangelization Society, 156 Fifth Avenue, N. Y.

NOTES AND COMMENTS

We think of Liberia as a colony of American negroes of normal Christian faith. Only a portion of the inhabitants of Liberia can be so rated. There is a large heathen population offering great missionary opportunities. The Mohammedan population of this country is active in its efforts to make converts. Reports have it that the entire Vai tribe is to do Mohammedan missionary work.

The average annual salary of a minister in the United States last year was $937. Metal, silk, leather, paper and rubber workers range from $1200 to $1500. The H. C. of L. hits the parsonage hardest.

Preparations are being made in Holland for the celebration of the Tercentenary of the Pilgrim Fathers, August 29 to Sept. 4, 1920. A committee of distinguished persons has been formed to arrange for this interesting event. The Pilgrims loved liberty before they sought refuge in Holland, but in Holland they had their love for liberty intensified. There they learned tolerance, representative government, freedom of press, personal care and concern for the poor. The twelve years that the Pilgrims spent in the "Federation of States" now called Holland, taught them to analyze and think out problems of state's rights and federal government.

Turks Want the Bible.

Turks are buying the Christian Bible, according to a letter from Constantinople received by the American Bible Society.

Disturbed conditions during last year made Bible printing impossible at the Constantinople Bible House, a branch of the American Bible Society, but 24,290 volumes of the Holy Scriptures were circulated.

Mr. W. W. Peet, Levant Agency Secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: "We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready."

Fifteen years ago Mr. Charles J. G. Hensman of London, England, founded an international and interdenominational movement to encourage the habit of memorizing Scripture and named it The Berean Band Movement. Gradually the movement spread over England and in America. Berean Bands are numerous in Great Britain with membership running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's day of the month following. The membership fee is only five cents annually and a list of verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and as far as possible a completeness of subjects in each year.

The second Young Women's Christian Association of South America will be organized this month in Rio de Janeiro by two American secretaries who have been associated with the Buenos Aires Association. The need for Association centers is very great in South America at present as the number of wage-earning women and girls has jumped in the past ten years from an inconsequential number to 150,000 in Buenos Aires alone. There are practically no lunch rooms in the cities for women and girls. Those who work either carry their lunches or go home at the noon hour. The noon hour in South America is really two hours in length and one of the most effective services of the Association is to provide recreation, opportunities for rest or for study during this long period in the heat of the day, when the girls usually have nothing to do but walk the streets. The call from leading South American women for the opening of more Association centers in their country is so great that the National Board of the Y. W. C. A. is including in its 1920 program a large expansion in that direction.

Statistics presented by the American Religious Education Survey Department of the Interchurch World Movement at the conference held in New York, March 8, 1920, show 5 national facts which constitute a real emergency in the field of religious education.

1. Unreached millions.
2. Inadequate amount of time for religious training.
3. Untrained, immature and unsupervised, voluntary teachers and officers.
4. Inadequate body of curriculum material.
5. Meager financial support.

To meet these five startling facts, five pressing needs are shown:

1. A program of Sunday-school extension that will carry a religious training to every child in the nation.
2. More time for religious education secured through weekday and vacation Bible schools.
3. Closer supervision and practical training for voluntary workers and training schools for professional leaders.
4. Enriched courses of study.
5. A new era in financial support.

At 2 p. m. on Sunday, April 25, the great interchurch financial campaign in behalf of the Protestant churches of America will begin. Thirty denominations co-operating in the United Stand-

taneous Financial Campaign will ask the nation for $336,777,572 for the spread of Christ's kingdom in the United States and abroad.

It is fitting that such an undertaking begin with prayer. As the financial campaign is a united simultaneous effort by thirty denominations, so prayer should be united and simultaneous.

A PRAYER FELLOWSHIP

At our annual Christian Young People's convention at the Saucon Mennonite church, Coopersburg, Pa., last year, a resolution was passed to organize a prayer fellowship . The object of this was to bring our home and foreign missions to the throne of grace.

This is a great call as well as a privilege to become a vital factor in helping and energizing our workers on the field.

Following is the appeal sent forth by the committee appointed to carry out the suggestions embodied in the resolution.

Dear Fellow Christian Worker:

You are asked, if God lays it on your heart, to join a prayer fellowship in the interest of the advancement of Christ's kingdom within the sphere of our Young Peoples' Societies. Keeping in mind, however, the need of lifting our hearts beyond our denominational circle to the great needs of the world today. II Chron. 7:14.

Pray daily.

1. That God may honor our home congregations, schools and societies by calling out young men and women from them to enter upon a course of preparation for active service in either the home or foreign mission fields. Luke 10:2.

2. That God may bless those now preparing and open the way for service in their appointed fields. Mark 16:15.

3. That God may lead and guide the mission boards. John 14:13-14; II Cor. 9:8.

4. That God may bless our home and foreign missionaries in all their fields of labor and in their visits to the home churches to arouse greater interest or devotion to the cause. II Peter 3:9.

5. That people give of their means both directly for the work in the field and for the support of our institutions which prepare those who are called for the work. Rev. 3:20; Mark 11:22-24.

6. That the work among the Jews may receive God's richest blessings. Rom. 10:1; Isa. 62: 6-7.

7. That Christ and the heavenly kingdom may soon come. Acts 1:11; Rev. 22:20.

Cards containing individual pledges to prayer along these lines have been distributed.

AN APPEAL FROM SIBERIA

Last week we printed an extract from a communication from our brother, Rev. Jacob Quiring, who was interned in Germany during the war and still remains there, telling of the terrible state of our Mennonite brethren in South Russia. At his request the letter addressed to Rev. Manhart, pastor of the Danzig church by Bro. Dr. Oscar Janzen is herewith published.—Editor.

Kansk, Sept. 11, 1919, Government Jenisseisk, Siberia.

To Rev. Manhart, of the Mennonite church, Danzig, Germany.

Esteemed Minister: — Since Germany has laid down her arms into the hands of her enemy, nearly one year has passed, yet some of us who are prisoners of war in Siberia, have not been brought a step nearer to the return to our homes. Meanwhile there have been perpetrated thousands of acts of which we have just reasons to complain. We, the war prisoners, have the sixth winter before us with no indication of the return to our homes. At home an organization has been formed with the object of securing the freedom of the war prisoners. Sad, indeed, would it be if this organization would depend on the government. We cannot return to our homes because our enemies will not allow it, but instead would have us all perish here, which is already fast taking place. The technical possibility for being returned to our homes is here, but every possible means is resorted to, to prevent this. Moreover, we are constantly told such foolish tales that we and our relations must endure, and the true purpose of our being retained here is withheld from us. Our government is absolutely powerless; this, however, is not acknowledged. Our home folks are assured that in a few months we are to sail in Japanese vessels.

Under existing conditions there seems to be but one course possible if we are not to spend the winter of 1920-21 in Siberia that would open the way, viz.: If public sentiment in the neutral countries—England and America—could be aroused to the extent that a united protest against this senseless barbarous treatment be made. This could be effective if these protests were unceasingly made through the English and American Press, with articles presenting the real conditions. It also appears to me that along this same line by and to the Christian churches. If our church stands for anything today, then the time and occasion has come to show it. If our home Mennonites would appeal now and again to Holland and America to the Salvation Army, the Y. M. C. A., and similar organizations, it would be made possible. We are hypocrites and not Christians, if we can stand by and look on with folded arms while our brethren are being slowly murdered. Let us be Samaritans and not Levites. Then we could hope to see our homes within the year.

Oscar Janzen,
Head Instructor.

OUR WOMAN'S WORK

JUNIOR MISSION BAND, MOUNDRIDGE, KAN.

Dear Friends:—It would perhaps interest the readers of the "Mennonite" to know what the West Zion children are doing for missions. The work of the Junior Mission Band was begun a few years ago with Sister Anna Risser and Mary Haury as leaders; in 1918 Sister Risser was called to her eternal home, and I was asked to help Miss Haury with the work. The Junior Mission Band numbers about forty, but in the hope of getting more children interested in mission work, we combined our Mission Band and the Junior Christian Endeavor society. In this way we hope, too, to interest the boys. We have fifty-two in the Junior C. E., including all of our Mission Band members. Then, too, there are children who live in the country who could not come in on Saturday afternoon. Our program will be the same but will be given on Sunday nights once a month.

We keep a record of birthdays and remember the children with a card. They also receive a small envelope for their birthday offering. These offerings we use at Christmas time for our boxes to different mission stations. This Christmas we sent two boxes, one to Missionary Kliewer in Oklahoma, and one to Missionary Friesen in Arizona. The monthly collections we also send to mission stations, usually to some city mission. The money now on hand will be sent to Hutchinson to buy little chairs for the primary room. Last year the money was sent to Chicago to pay for the pulpit in the new mission.

I know of only one teacher in our Sunday school who took up this kind of work with the class. She had asked the members of her class to sacrifice the money spent for candy, gum, amusements, etc., and they became very much interested in seeing who could save the most. With the money thus saved the teacher bought a few articles of clothing which was sent to the Altoona mission.

Hoping these few lines will interest other children in missions and also give us older ones a missionary spirit, I remain,

Your co-worker,
Mrs. D. O. Rupp.

Sister Brown, of China, writes in a personal letter to Mrs. P. W. Penner something of her work with the women, as follows:

"We are so glad to be back in our work. True, there are many hard hours and many difficulties come into our way, but the Lord always gives new strength, courage and joy to go on. Yes, and when we see the poor heathen in their sinful life, how they go to dead idols to satisfy their poor souls, but, alas, find no peace, then we can say with Paul, 'The love of Christ constraineth us.'

"I should like to go out more to visit the women in their homes, but since we had so much sickness this winter, time has not permitted this. Friday afternoons I have a women's meeting at the station, which is often well attended. Yesterday, since the weather was so unpleasant—rain and snow,—I thought there would not be much of a meeting but before I was ready to go, they came to see whether I was ready to come. We had a meeting with sixteen women and a few children, and they were all very attentive. Should not that give one courage? Often I have been made glad by the old women that come to church for miles on their small feet. One old woman, nearly ninety years old, comes to church on foot, nearly every Sunday, a distance of two miles, often when it is quite cold. A few days ago she was here and wanted some salve, for, when she had gone out to beg, she fell down and the dogs bit her in the face.

"During the winter these poor people have to suffer very much. I said to Mrs. Kaufmann today, how fortunate we are compared with the poor Chinese, especially when it is so wet and cold. They have no fuel to burn but they hunt a little grass and straw on the fields each day to cook their meals, but if it rains or snows then they are at their wits' end. But the rain and snow are very welcome for it was very dry."

Such a glimpse into the familiar life of the missionary as well as the heathen, gives fresh inspiration and zeal to our prayers and work. We need to have the work brought home very close to us, and would invite our missionary

sisters to show us more of the trials and difficulties in order that we may pray more earnestly and definitely.—A. G. S.

THE PASTOR'S RELATION TO THE DENOMINATIONAL COLLEGE

Rev. P. R. Schroeder.

(Concluded)

A word or two from the Congregational field:

A doctor of considerable authority in this denomination whom Dr. Gladden called a "Prince of Theologians", empties the death of Christ of any sin-bearing significance, when he says: "The whole emphasis has been upon the death; now the blood has all its significance as life, as pointing to a mutual sharing of lives, a life in union with God....Not as a propitiation of the wrath of God. God is everywhere represented as back of the work of Christ and the nearest approach to expiation of sin is in ceasing from sin." (Restatement of the Atonement, The Congregationalist, Oct. 27, 1898.)

At Kingfisher College the book entitled "The Bible as Literature" has been popular. Prof. Charles R. Erdman of Princeton says of this book that its teachings are merely the dogmatic assertion of the common-place of destructive criticism under the familiar caption "Accepted by the common consent of modern scholars." He says further: "Deuteronomy is shown to be a pious forgery dating from the time of Josiah. Some 'fragments of Hebrew literature antidate David.' The earlier writers were the prophets; but the experiences of the earlier prophets did not differ in essence from 'the shaman of Central Asia, beating his drum and working himself into a frenzy; the American Indian medicine man; Soerates, with his belief in his demon; the Delphic oracle, or the Mohammedan Dervish', and even the later prophets had no divine inspiration, only keen political insight and sagacity." (The Princeton Theological Review, April, 1915.)

As far back as in the days of Spurgeon we hear these words from his own lips: "The party everywhere apparent has a faith fashioned for the present century—perhaps we ought rather to say, for the present month. The sixteenth century gospel it derides, and that, indeed, of every period except the present most enlightened era. It will have no creed because it can have none; it is continually on the move; it is not what it was yesterday, and it will not be tomorrow what it is today. Its shout is for 'liberty', its delight is invention, its element is change. On the other hand there still survive, amid the blaze of nineteenth century light, a few whom these superior persons call 'fossils': that is to say, there are believers in the Lord Jesus Christ who consider that the true gospel is no new gospel, but is the same yesterday, today, and forever. These do not believe in 'advanced views,' but judge that the view of truth which saved a soul in the second century will save a soul now, and that a form of teaching which was unknown till the last few years is of a very dubious value, and is, in all probability 'another gospel, which is not another.'"

"I am a backslider," exclaims a foremost critic, Dr. Marcus Dods. "I used to enjoy prayer, but for years I have found myself dumb. I wish I could live to be a spectator through the next generation too see what they are going to make of things. The churches won't know themselves fifty years hence. It is to be hoped some little ray of faith may be left when all is done. For my part, I am sometimes entirely under water and see no sky at all." (Bible League Quarterly, April, 191[illegible] quoted in Prayer and Work for Israel, Nov., 1919.)

We use the figure of G. W. McPherson in, "The Crisis in Church and College": "Lying between New Brunswick, Nova Scotia, and the Maine coast, there is a body of water known as the Bay of Fundy. The conformation of this land is of such a character that, whereas the ordinary tide rises between five and six feet during each twelve hours, the tide in this bay rises generally to twenty-five and thirty feet, and at its head sixty and seventy feet. People who have seen this tide come in give a wonderful description of it. The crest of the wave may be seen as far as the eye can reach, and it tumbles in a perfect fury as it rushes toward the head of the bay, enveloping everything in its course. Woe to the hapless man or beast that is caught on the sandbanks. Woe to the unwary fisherman who may have lingered too long in the shallows! For the wave knows no mercy, and sweeps all to destruction except those who know the perils of the flowing tide and have sought safety."

"This is a picture of the rising tide of an anti-Christian philosophy in American institutions, and its perils. We have not been invaded by an army, but the enemy has come in like a flood, upon us and has captured many of our educational institutions."

What say the Scriptures?

"I testify unto every man that heareth the words of prophecy of this book. If any man shall add unto them, God shall add unto him the plagues which are written in this Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this Book." John's Revelation 22: 18, 19.

"For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy,—holding a form of godliness but having denied the power thereof: from these also turn away." II Tim. 3:2-5.

"Ever learning and never able to come to the knowledge of the truth." II Tim. 3:7.

"For the time will come when they will not endure the sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." II Tim. 4:3, 4.

"For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." II Peter 2: 20-22.

"But the Spirit saith expressly, that in the later times some shall fall away from the faith." I Tim. 4:1.

That there should be many degrees of loyalty to the modern education propaganda in support of rationalism, new theology, negative or destructive higher criticism, is to be expected. The experience of this is all too real in the writer's own life. Had it not been that from his mother's knee he was led to accept the blood of Christ as his own redemption from sin, there is no telling, where he would be today. "Beloved," John writes in his first epistle 4:1-3, "believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every Spirit that confesseth that Jesus Christ is come in the flesh of God; and every spirit that confesseth not Jesus is not of God; and this is the spirit of Anti-Christ, whereof ye have heard that it cometh; and now it is in the world already."

We believe that we have many brethren in the faith among liberally inclined students and professors, but if they "build on the foundation, wood, hay, and stubble," instead of "gold, silver, and costly stones," "the fire will prove each man's work of what sort it is. If any man's work shall be burned he shall suffer loss; but himself shall be saved; yet so as through fire." I Cor. 3:11-15.

The whole situation challenges the denominational college to submit to the standard of education that is measured by honesty, scholarship, humility, and spiritual life. In all cases will the established standing and influence of such a denominational college be higher, when she refuses the double and impossible task of remaining loyal to her constituency and at the same time catering after the denials of faith that inhere in the liberalism of modern education.

And in as far as the pastor, who has been hurled against the awful reality of either preaching the whole gospel out of personal experience, or reaping the offalls of a life of doubt and denial,—we say, in as far as the pastor is able to find a wholehearted and unequivocal defence of the gospel in the denominational college, he will have no justifiable pretext before God or men to fail in the fulfillment of all the obligations of which mention was made in the forepart of this paper to such an institution.

SOMEBODY CARES

"Somebody knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged and blue,
Somebody wants you to know Him,
And know that He dearly loves you.

"Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from Him.
Somebody grieves when you've fallen,
Though you're not lost from His sight;
Somebody waits for your coming,
Taking the gloom from your night.

"Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you—one of the throng
Needing His friendship so holy,
Needing His watch-care so true,
His name? We call His name Jesus,
His people? Just I and just you."

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WHAT WE ARE FACING AND WHY

Rev. J. H. Langenwalter, D. D.

(Concluded)

Our schools during the past generation have awakened an intense interest in the field of education and in some instances have helped to raise the educational standards of entire communities and even counties and states. They have also reacted favorably upon the group as a whole through the development of a wholesome and uniting group spirit. Young people have learned to know each other while at work and under the guidance of men and women of high ideals and have learned to appreciate each other in spite of the prejudices with which their minds had often been infected. Through them and their friendships the older folk have frequently been drawn more closely together. With the return of a more wholesome spirit there has also come a finer appreciation of the spiritual heritage left us by our ancestors.

Our schools have not, are not now and probably never will be of exactly one type. That is no occasion for alarm. They should, however, all stand more and more for the virtues and principles which have characterized the best periods of the history of our church and should do so in terms of life rather than mere form of statement. Only as Mennonite schools do this will they be able to maintain their right to an existence in the days of re-adjustment which are just before us. Some of the present provincial attitudes between normal development of our schools in turn will be the most effective way of overcoming this danger.

The educational possibilities before us today are:

1) A fairly adequate number of established institutions to serve the present generation.

2) A reasonably sufficient group of well-trained teachers who are also willing to make an extra sacrifice for the good of our church.

3) A large host of young people who want an education.

4) Money sufficient among our people to make our schools able to do the work they ought to do.

5) An increasing number of individuals and churches who realize that our educational work is one of our most promising assets for a wholesome union of a divided people.

Shall we be satisfied in doing less with these possibilities at our disposal for the work of the coming forty years than were our immediate predecessors with their more limited opportunities during the last forty?

If the sharp and even loveless differences in interpretation and emphasis of religious truths have frequently brought discomfort and even discouragement, let us not forget to appreciate the value to a people of the fact that they take religion seriously. After all there are very few men reared within the pale of our church who do not take religion seriously, unless they have reacted too severely from a dogmatism which killeth the spirit or have been chilled by an unnatural separation of "faith" and "works."

The possibilities for making our people a united people do not lie along the line of opinion. To attempt such a union were to resort to that serpent of human intelligence, casuistry. If we are going to adopt the methods of an ecclesiastical hierarchy which has notoriously sinned in the matter of placing diplomacy and casuistry above a right relationship with God and one's fellow men, then why not join her ranks? The hope of a united people lies exactly where it lay 400 years ago, namely in an open-minded search for the will of God and a consistent attempt to live that will from day to day. 400 years ago that united Italian, Swiss, Frenchman, German, Austrian, Hollander, and Briton into a mass movement without organization in the beginning but with a spiritual motive power which would not and could not be dominated by the most highly organized ecclesiastico-political power of its day. Just so today we will find that there is no power which can overcome the Spirit of God when He finds expression through the open-minded, warm-hearted religious life of a people, be their number ever so small.

Having thus analyzed the facts which constitute our chief problems and estimated the possibilities at hand for the solution of these problems let us turn finally to our immediate duty, for we dare not and do not desire to deny the ethical responsibility in the face of such problems and such possibilities for their solution. Therefore, let us consider the fact that:

III. We Are Facing the Responsibility of Bringing to the World of Today a Worthwhile Message.

But does the world need such a message as we can bring today? What else does, what else can this unrest, which we see and feel everywhere, mean, if it is not a desperate appeal for a message that shall bring light to confused minds and food for hungry souls! To be sure, food and raiment for the body are also a cause for unrest today. But the greatest unrest is by no means always found where physical needs are most pressing. Men are increasingly realizing that a view of life commensurate with human possibilities and needs is of more importance than the mere getting of a living. **Our people have** believed that for centuries. Not all of them have lived it and therefore many have lost the power of this truth but it is a heritage which has come to us and now, if ever, is the time to put that heritage to work for the good of humanity and as a fitting expression of gratitude toward God.

Our fathers believed that a right relationship with God as revealed through Jesus Christ would make human society right in its relationships. In other words, that religion would make for justice within and between states; for a spirit of loving kinship between groups of human society, more or less artificially separated; for a willingness to produce industriously and to distribute justly and wisely the necessities of life; for a desire to learn to know what God stands ready to reveal to those who are willing to pay the price of hard, clear thinking in order that they might know God and Him whom He did send, even Jesus Christ, and finally that religion makes for the conception that a man is right with God when he lives out the words of the Master: "Thou shalt love the Lord, thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself."

The will of God and the needs of men unite today in a clear, ringing challenge to us to bring such a message to the world. What will the Mennonite church as a whole do to meet this challenge? This brotherhood cannot answer for the church as a whole. But men, these things you can do:

1) You can help the conferences face this challenge more adequately by getting them to meet more fully the larger possibilities and responsibilities of their work.

2) You can encourage our churches by furnishing them and their kindred organizations with members who are alive to the will of God with the world today and the needs of men in that world.

3) You can help revive our schools by becoming more efficient and reliable supporters of them by supplying them with youth and means so that we need not become ashamed of our educational handiwork.

4) You can make this brotherhood a bandof right-hand men for the Master of men, within and without the Mennonite church.

In doing this you may rest assured that God will do as He did with our fathers of old, speed the day when men shall rise to call you blessed and when the Master's "well done, thou good and faithful servant", shall be to you, as it was to them, a reward without price.

J. H. Langenwalter.

THE SHORTER BIBLE COURSE IN BETHEL COLLEGE

The Bible Course opened on Sunday, February 1, with two lectures by Dr. Langenwalter. His series was entitled "Speakers for God in a Crisis Period." The subjects of his lectures were the prophets Amos, Hosea, and Micah. The titles were such as, "The Man Amos," "The Man Hosea," "Knowledge of God," "The Sin Against Love," "Repentance," "The Sin of Short Weight." In these lectures Dr. Langenwalter made it clear how the messages of the prophets pertaining vital problems in their own time could be applied to modern problems.

Prof. Hartzler gave a series of talks on "Paul and His Teachings." This was a concise treatment of Paul's theology and teachings on Christ, the church, the law, etc. A study of doctrines necessarily goes very deep and taxes one's understanding, but Mr. Hartzler has an attractive style of speaking and through the help of his apt blackboard illustrations, made his subject easily understood by all.

The emphasis of the Bible

Course was to be laid on Sunday school work. Mr. Richards of the State Association, gave several splendid talks. He linked Sunday school work with broader fields of activity, such as religious education as a whole, and presented the needs of this work in a truly impressive way. He pointed out that the aim of religious education is to form the habit of thinking in terms of God, and a constant endeavor to relate one's self and God and God's world. At another time Mr. Richards discussed the Sunday school standard adopted by the International Sunday School Association. He had brought with him some very good posters showing the importance of keeping physically fit. These were hung in the main hall downstairs and attracted considerable attention. Most of Mr. Richard's discussions were intensely practical to the Sunday school workers. His closing speech was an inspirational address on "Living Teachers."

Mr. Engle, another State Association worker talked on "Room and Board for the Sunday School." He discussed the kind of place in which the Sunday school ought to be conducted. Another time he discussed the various agencies for training, such as Bible conferences and conventions, institutes, summer schools, and correspondence study. He also emphasized the fact that in order to be effective the work of the Sunday school had to extend beyond one hour a week.

President Kliewer conducted a class on "The Pupil." The book used was the regular text recommended for the first year of the 3-years' training course for Sunday school teachers. The first ten lessons of the book were covered. The work covered the various periods of a child's life, and a study of the psychology of the pupil. Since the books did not arrive in time, a good deal of the teaching was done through blackboard illustrations and outlines.

Rev. George of the Methodist church in Newton delivered a series of addresses based on Bunyan's "Pilgrim's Progress." As an introduction to the series he gave a brief outline of the history of the author of this classic, John Bunyan. "Pilgrim's Progress" is an allegorical story of the development of Christian experience. Mr. George showed how the modern tendency is to overstress service and overlook the necessity of Christian life and character.

The three addresses by the archaeologist, Dr. Edgar J. Banks, drew by far the largest crowds. His talks were illustrated by lantern slide. It was fascinating to hear him tell of recent archaeological discoveries which reveal to us chapters of ancient history and often substantiate Bible stories. The talk on the seven great wonders of the ancient world was probably most entertaining. Although his speeches had a tendency to over-step the allotted time, not one complained, so swiftly did time seem to pass.

The attendance was not as in former years, but this was probably due to the fact that it was entirely English for the first time. The audiences, though small, were appreciative and note books were much in evidence. Many students took advantage of their opportunities and attended all lectures possible. Some of the classes were dismissed to give students an opportunity to attend.

Several collections were held to defray expenses. Hilda Schmidt, and several of the voice pupils furnished special music for the evening sessions.—W. I.

STURDY BODIES FOR WORKING CHILDREN

The imperative need of physical tests for children about to enter employment and of continuous supervision over the health of children at work has received national recognition in the organization by the Children's Bureau of the United States Department of Labor of a permanent committee to determine physical standards for working children.

Little has been done up to the present time in the United States to prevent children from going into work for which they are physically unfit, and practically no study has been made of the effects of early labor on the growth of the body. Yet the children who begin work between the ages of 14 and 18, and in many instances as early as 12, or even younger, are the children of least resistance in the community. They are in general the children of the poor, and in consequence, are likely to be the ill-nourished, the undersized, and the anemic. Already handicapped, their growing bodies can put up no resistance to the exacting demands of industry on muscle and nerves. During these maturing years they are peculiarly liable to injury from overstrain and peculiarly sensitive to all sorts of industrial hazards.

A great deal of the work done by children is, moreover, totally unfit for them. It often involves too much sitting, or too much standing, the carrying of weights beyond the child's strength, the over-exercising of one set of muscles at the expense of another, and, in certain occupations, the loss of sleep. Foreign investigations have shown that the sickness rate among juvenile laborers is alarming, especially during the second year of working life when the injurious effects of early labor upon already undeveloped bodies have had time to make themselves felt.

A "physical minimum" for children entering employment was provided in the standards adopted by the Children's Bureau Conferences held in Washington and other large cities in May and June, 1919. This minimum declared that "A child shall not be allowed to go to work until he has a physical examination by a public school physician or other medical officer especially appointed for that purpose by the agency charged with the enforcement of the law, and has been found to be of normal development for a child of his age and physically fit for the work at which he is to be employed." It provided also that "There shall be an annual physical examination of all working children who are under 18 years of age."

But what constitutes "normal development" for boys and girls of different ages, and what indicates that a child is "physically fit" for the employment which he is about to enter? Only through exact observation and measurements can it be demonstrated that a child is unfit for certain kinds of work, or that too early and too exacting labor is endangering his physical development. The standards to be applied constitute a vitally important part of the problem of child labor. The committee appointed by the Children's Bureau will undertake to provide these standards.

THE C. E. TOPIC

April 11.

What Shall We Do with Our Sundays?

Neh. 13.15-22

The Christian Sunday, is, as it was designed to be, one day in seven in which the Christian ceases from his regular toil in order to give his mind ample time to dwell upon spiritual things and his body an opportunity to rest and gain new vigor for the duties of the coming week. One day in seven is needed as a day of rest in order to insure healthy bodies and fresh vigorous minds. One day in seven devoted to quietude and worship gives the soul its needed time to grow and refresh itself.

God created the world in six days and rested the seventh. This He did to impress His children with the sincerity and holiness of [illegible] If He accorded it of such great importance it set us an example for us to observance is [illegible] than that they walk in this respect. One who disregards God in this particular will never be careful about regarding his wishes in other respects. The proof of a Christian country is always to be discovered in the attitude they show toward the Lord's Sabbath.

Anciently the people of God kept the seventh day as the Sabbath, now they keep the first day as such. What is the reason? When the apostles set out to establish Christianity in the world they no doubt did not have the slightest idea of commanding such a change. Nevertheless the Spirit of God, we believe, brought about the change. In the primitive church the Jewish Sabbath was kept but, since the Jews rejected the gospel, the tendency was away from Judaism. The first day of the week was also celebrated as a holy day. It was the blessed day upon which the risen Christ came forth from the tomb. It was the most joyful day in the whole week. Being poor and compelled to earn their bread, the first Christians soon found that they could not abstain from toil two days in seven and so it became a matter of choosing the day that appealed to them the strongest. Naturally, this was the day of the Lord's resurrection. Hence, the church accepted it as its Sabbath. Not all at once, perhaps, but gradually. The Christian Sabbath has always been a weekly witness to the world that the Christians have a risen living Christ and rejoice in His triumph. Had there been no resurrection there would be no Sunday for us.

Sabbath should be a day of rest. No one can keep in good condition who continues day after day in the same thing. During the French Rev. during an attempt was made to abolish religion and all things of religious significance, the Sabbath of course had to go and in its place every tenth day was appointed a day of recreation. The result was that there was a noticeable decline in the health of the population. When we say rest we mean an actual cessation of hard labor. Work of mercy and necessity may require some Sabbath work, but, as the Master said, the Sabbath was made for man and not man for the Sabbath". The Jews, led by their fanatical teachers gained just the opposite impression and made the Sabbath burdensome and often ridiculous. Jesus never was sparing in His denunciation of those who endeavored to

take the joy out of the Sabbath But it was made for the day as one of rest and joy we must not lose sight of the fact that it is the rest and joy of the Christian. A world by part on may make it too much of a day of rest and waste it in sleep and doing nothing when it might be a day that makes him happier and better. The same person's idea of the joys of that day differ from the Christian's. The worldling in seeking Sunday pleasures very selfishly makes it necessary that others should work on that day. The Christian always remembers that others have a right to a Sabbath as well as he.

For many years, in this country the Christian Sabbath has been in danger. By legislation or by defiance of law, there are many things introduced that make it impossible to associate a religious significance with Sunday, such as baseball, theatres, picture shows, buying and selling and railroad excursions. The influence of every professing Christian should be against such things to the limit of his or her power.

Sunday is the time for public worship. The house of God offers the recreation that the body needs, instruction that the mind craves, and the edification that the spiritual faculties should have. An evidence of the want of religion in our time that cries to heaven is the empty or partly-filled churches all over the country. We hold it out as a warning that when public worship declines all other blessings associated with religion are also sure to go into decline. If we consent to lose our Sunday worship we will be consenting to losing our religion

No Sunday is well spent unless it has been well prepared for. Every day should be an anticipation of Sunday. We should pray for blessings, for a message, a vision or something that corrects our shortcomings and strengthens our weaknesses.

Sunday, giving us more time at our own command than any other day should have a large proportion of it devoted to meditation and the reading of the Word. Not the least among its blessings is the chance to get alone with God and the privilege to grow in the knowledge of the Word of God

Heaven is to be one eternal Sabbath. What kind of a heaven do we want The answer will show itself in the way we spend our earthly Sabbaths

THE S. S. LESSON

April 11.

Deborah and Barak Deliver Israel.

Judges 4:4-5:3

Golden Text: God is our refuge and strength, a very present help in trouble Psa. 46:1.

The period of the Judges was one of disorder and disorganization. Joshua and the princes of his time were long since in their tombs and the generations following them were lacking in the zeal and energy of their father. The land had been divided and tribal interests took the place of the national spirit that once marked Israel. There was lacking a strong central power and authority. With no strong personality to hold Israel together or enforce law there came periods of practical anarchy, where each man did what he thought was right in his own eyes. All this naturally weakened Israel and time and again the nation or some part of it became the victim of the tyranny and power of one or the other of the neighboring heathen nations. Spiritual matters naturally greatly declined and only when some great hardship or some great crisis arose, did Israel seem to think of God. Exposed as they were to the onslaughts of their neighbors they also became infected with their neighbor's base forms of worship. A nation without spiritual leaders and divided up into selfish factions that seek only their own interests soon becomes an easy prey to its enemies. The fear of God and the fellowship of the people of God are essential in the preservation of a people that professes to be devoted to true worship and religion.

During this period God did not altogether abandon His people. Time and again He raised up judges to set them right. Sometimes these judges held sway in but a portion of the land and at times there were several in active service. They were not priests as a rule and were not chosen by any act of the people. They assumed power under the authority of God as His Spirit directed them. Deborah was a woman, the only one of her sex so called, and was the fourth in order of judges.

The Northern tribes of Israel, Zebulun and Naphtali occupying the country corresponding to Galilee in New Testament times were separated from their Southern brethren and far away from the religious life centered there and consequently more exposed to the temptations to idolatry and the attacks of their more powerful heathen neighbors.

Deborah located between Bethel in the hill country of Ephraim and Ramah, in the direction of Jerusalem. Possibly she chose her place in order to draw these Northern people near to their brethren in the South. At any rate between her and her people in the North, were the heathen King Jabin and his hosts under the generalship of Sisera.

Deborah sent for Barak. God used a woman to stir up a man to action. God frequently calls women to influence men to deeds of right and might. The matter of sex need not be a bar to women taking an interest in national affairs. If the mothers and wives of our land had only long ago asserted themselves many of the curses and evils which we have had to endure would have been impossible.

Notice in the command which Deborah brought to Barak that (1) God selected His man, as He does for every important task that is to be done. Barak had to be willing to do the task and exercise energy in doing his part. Many men are chosen but "fall down" on the part they are to do and defeat is assured. (2) God selected the place. Too many of us see our duty far off when it is near at home. In the place where God puts us is the greatest, and generally the only opportunity where we can do the best work for Him. (3) God had the means ready, 10,000 men. The one who is called and responds to that call need not fear that God will leave him without resources. (4) God promised to draw the enemy on. Men think they are defying and opposing Him. They fool no one but themselves. The pits which the wicked dig are generally the ones into which they fall.

Barak insists that Deborah go with him. Was this because he was timid and had to have a woman by his side to bolster up his courage? Or was it because he was so willing to sacrifice any personal glory there might be in it for himself in order to make sure of the victory? We know this, that the active participation of a good man or a good woman in any good cause is worth a whole lot more than the little glory a leader may gain out of what is really God's battle.

Barak was favorably situated so that he could see the enemy from his mountain position. Does it occur to us that God so places us that we can observe our most dangerous enemies and discover their weak points while we rest secure upon the stronghold of our faith?

With Deborah and the valiant ten thousands with Barak there was the assurance that God was with them. It gave them courage as this knowledge always does. The friendship of Hobeb for Moses bore fruit in this late day. The good as well as the bad of the fathers reaches to the following generations. Here it made Heber the ally of Israel.

Though Barak and his soldiers fought valiantly it must be remembered that it was God who really was doing the fighting and gave the victory.

DEATHS

Nusbaum.—Olin Luther, son of William and Saloma Nusbaum, was born in Douglas county, Kansas, April 19, 1898, and departed this life, February 9, 1920, at the age of 21 years, 9 months, 20 days. In 1900 he came to Iowa with his parents and has resided there until his death. At the age of 15 years in June 1913, he was baptized and united with the Pulaski Mennonite church. On June 6, 1918, he entered the sacred bonds of matrimony with Miss Lena Prevo. His death followed a short illness in influenza and pneumonia, having been up and about a week before his death. He was survived by his wife, Lena, his parents, four brothers and two sisters. A short semi-private funeral service was conducted by L. L. Smith, pastor of the M. E. church of Pulaski, and his pastor, Samuel T. Moyer.

Woods.—Fern Florence Nusbaum Woods was born in Douglass county, Kansas, March 26, 1896, and died at the home of her parents in Pulaski, February 24, 1920, at the age of 23 years, 10 months and 28 days. She had resided with her husband, Mr. Milton Woods, at Pingree, N. D., and she came home a couple weeks previous to attend the funeral of her brother, Olin, who died of influenza-pneumonia. Shortly after she contracted the same disease and died just two weeks later. This second death in the Nusbaum family within such a short time taking two of the youngest members of the family, is one of the saddest deaths this county has known for several years. She is survived by her husband, Milton R. Woods, her father and mother and four brothers, and one sister. Brother William Nusbaum, her father, has been deacon of the Pulaski Mennonite church for years. Mrs. Woods, at the age of sixteen, united with the Pulaski Mennonite church and was married October 9, 1918. A short funeral service was conducted by Rev. L. L. Smith.

CONTRIBUTIONS

GENERAL CONFERENCE TREASURY

Received as follows:

Garden tp. ch., Moundridge, Kan., $8.15; West Zion ch., Moundridge, Kan., $10; Berne, Ind., ch., per S. F. Sprunger, $92.35; First Menn. ch., Bluffton, Ohio, $13.25; A. W. Sommer, Apple Creek, Ohio, per P. R. Schroeder, Berne, Ind., $12; Chirstian ch., Moundridge, Kan., $26; Beatrice, Neb., ch., Beatrice, Nebr., $15; Bethany ch., So. Dak., $10; Apostolic ch., Trenton, Ohio, Geo. W. Bender, per Rev. P. R. Schroeder, Berne, $20.

There are two orders outstanding, one for $200 and one for $123.16. Total $323.16. Balance on hand, $92.24. If bills are paid treasury will be $226.-92 overdrawn.

Respectfully submitted,

C. F. Claassen, Treas.

NEWS OF THE WEEK

TREATY FAILS RATIFICATION

Washington, D. C., March 19. — The German peace treaty, with its league of nations covenant, failed of ratification in the Senate tonight by seven votes, and was ordered returned to the President with a formal notification of the failure of the body to consent to the pact he negotiated in Paris.

With the treaty out of the hands of the Senate, Senator Knox moved to proceed to the consideration of his resolution declaring a state of peace with Germany by repealing the declaration of war, this resolution having been favorably reported to the Senate last December.

The Senator's motion to take up the resolution was pending when the Senate adjourned until Monday noon.

The vote on the ratification motion was 49 ayes and 35 noes, the affirmative side being seven votes short of the required two-thirds of the Senators present and voting.

Twenty-eight Republicans and twenty-one Democrats voted for the treaty with the reservations, while twelve Republicans and twenty-three Democrats voted against it. Six Republicans and two Democrats were "paired" for and three Republicans and one Democrat against it.

The defeat of the treaty, the second time in four months, was accomplished by a combination of administration Democrats obeying the command of the President to reject the covenant, as modified by the protective reservations, and the Republican and Democratic "irreconcilables" who oppose a league of nations in any form.

Amid efforts of Senator Hitchcock to keep the treaty still before the Senate, in spite of its second defeat, Senator Lodge immediately after the ratification roll call, offered a resolution to return the treaty to the President with formal notice of its failure. This resolution was adopted by a vote of 47 to 37.

The treaty will be returned to the President by Secretary Sanderson of the Senate tomorrow. It then will be up to the President to decide whether to submit it again to the Senate under altered conditions, if such should develop, or to withold any further action pending the outcome of the Presidential election and its "solemn referendum" on the issue of the league of nations with or without reservations.

SEN. NEWBERRY FOUND GUILTY

Grand Rapids, Mich., March 20.— Senator Newberry was sentenced this afternoon to serve two years in Leavenworth Prison. A fine of $10,000 also was assessed against Senator Newberry.

Just before Judge Sessions pronounced sentence, attorneys for the defense moved for a stay of judgment and also for a new trial. The motions were denied.

Other sentences imposed by the court were: Frederick Cody, two years in Leavenworth and $10,000 fine; Paul King, two years in Leavenworth and $10,000 fine; Chas. A. Floyd, two years in Leavenworth and $5,000 fine; William T. Mickel, two years; Allan Templeton, one year, six months; Roger Andrews, one year, six months; Milton Oakman, one year, six months; Richard A. Fletcher, one year, three months; Jas. F. McGregor, one year, three months; Fred Henry, one year, three months; H. Hopkins, one year, one day; E. V. Chilson, one year, one day; John S. Newberry, fined $10,000; Harry O. Turner, fined $2,000; B. F. Emery, fined $2,000; George S. Ladd, fined $1,000.

Bonds were posted for all convicted men by Senator Newberry. Judge Sessions stipulated that the prison sentences were to be served at Fort Leavenworth, Kans.

"Testimony offered by the defense was the determining factor in bringing the jury to the verdict of guilty. Without Paul King's testimony that he told Senator Newberry the campaign would cost $50,000, the government had a weak case, and without the King-Newberry letters no case at all," said one of the jurors. "We could find no other way, however, after the defense itself had supplemented the scanty government proof that Newberry had taken an active part in the campaign and shown by his own writings that he directed almost every important move."

Judge Sessions announced he would grant the defense ninety days in which to perfect an appeal and meanwhile would release the convicted men on bonds. The amount of bail for each was fixed at the same amount under which they were held for trial, but the court ordered the bonds be renewed or new ones filed.

It was exactly 11:12 a. m. when the court announced that a verdict had been agreed on. Eleven minutes later most of the defendants and their attorneys had reached the court and James O. Murfin, chief counsel for the defense, announced they were ready to hear the findings. At 11:26 a. m. the jury took their seats and one minute later the word "guilty" came from the lips of Martin Block, Charlevoix grocer and foreman of the jury. It took only ten minutes to read and check the verdict and discharge the jury.

HOUSE APPROVES PEACE TIME ARMY STANDING

Washington, March 18. — A peace time army of 299,000 enlisted men and 17,800 officers was approved today by the House, in passing the army re-organization bill by a vote of 246 to 92. The measure now goes to the Senate.

Efforts to reduce the authorized strength to approximately 225,000 men and 14,000 officers, substantially the pre-war authorization, by Representative Dent, Alabama, ranking Democrat of the Military committee, were defeated, 222 to 115. The House also voted 168 to 158 to reverse its previous tentative decision to establish a separate army construction corps. Construction activities were continued in the quartermaster corps, as were transportation and procurement of supplies.

ADD HOME RULE RESERVATION

Washington, D. C., March 18.—On the eve of a final vote tomorrow on the German peace treaty with its league of nations covenant, the Senate tonight adopted a fifteenth reservation committing the United States to sypmathy for the cause of Irish independence and expressing the hope that the republic would be admitted to the league or nations.

The reservation which was offered by Senator Gerry of Rhode Island, Democrat, was adopted in committee of the whole early in the evening by a vote of 38 to 36. After it emerged from committee of the whole a desperate effort was made to defeat the Irish reservation by those Senators who feared that it would militate against ratification of the treaty. On a second vote, however, the reservation was readopted by a vote of 45 to 38.

COLBY IS GIVEN CONFIRMATION

Washington, March 22. — The nomination of Bainbridge Colby as Secretary of State was confirmed today by the Senate. It was understood that no objection was raised to confirmation of the nomination, which has been the subject of extended secret hearings by the foreign relations committee. There was no record vote on confirmation.

Senator Lodge, Republican leader and chairman of the foreign relations committee, presented Mr. Colby's name with favorable recommendation of the committee and Senator Jones, Republican, of Washington, immediately asked for the vote.

Several Republican Senators who have been regarded as critics or opponents of Mr. Colby were not present at the session. Testimony before the foreign relations committee was not made public.

Senator Lodge said that publication rested with the committee, which has maintained uniform and decided reticence regarding statements of all witnesses, including the final statement last week of Mr. Colby.

Word reached the State Department late today that Mr. Colby had left New York for Washington and would take the oath of office tomorrow.

The first business to receive the new secretary's attention will be the issuance of about 4,000 passports that have accumulated since Undersecretary Polk ceased to act as secretary.

EBERT GOVERNMENT AGAIN RULES THE COUNTRY

Berne, Switzerland, March 20.—A veritable Bol-hevist reign of terror is in progress at Leipsic according to dispatches received here. Pillaging and excesses of all kinds by radicals are reported there as well as throughout the industrial centers of the Ruhr district where the communists are reported to be in power. The reports declare that peaceable citizens are waylaid, robbed and shot in the streets of Leipsic.

Berlin, March 19.—Now that the reactionaries have been ousted sentiment appears to have turned and it is safe to say that the bulk of the Berliners favor a constitutional government and are eager for a continuance of the democratic regime. In a tour by the correspondent over a great part of the city, nowhere was sympathy with the reported plan of the communists to take over the government evident.

Stuttgart, March 21.—Gustav Noske, minister of defense in the Ebert government before leaving here last night for Berlin, said he would soon restore order in Germany. He declared that the reichwehr troops were not all for Kapp, that such reports from Mannheim says the bridges on the south side of the Neckar river have been closed to prevent the spread of unrest that has appeared in the factories of Mannheim and the suburbs.

The workmen are said to have been showing passive resistance such as greatly lowered production to enforce their demands for increased power for their workmen's councils. Thus far there has been no disorder but precautionary measures are being taken by the military officials.

Coblenz, March 21.—Three thousand persons were killed in the fighting at Leipsic before the government troops captured the town Friday, according to statements made by three American business men who arrived here tonight from Leipsic, which place they left Saturday night.

Berlin, March 21.—The government of President Ebert, which left Berlin a week ago when Dr. Wolfgang Kapp and his reactionary troops entered the city, is again in power in the capital. President Ebert and the members of his ministry reached here at 11 o'clock this morning from Stuttgart and soon afterward the order for a state of intensified siege was withdrawn.

GERMANY FALL TO WORKINGMEN

Rotterdam, March 23. — The conditions in the Rhine provinces, where virtually every town is in the hands of the workmen, rapidly are approaching a duplication of the conditions prevailing in soviet Russia.

According to the Rotterdamsche Courant's correspondents in Essen and Dortmund, the first step following the proclamation of soviet republics was the opening of prisons and freeing of not only political prisoners but also common prisoners. Coming closely on the heels of this order was an invitation to the Burgeoise to surrender all fire arms. Emphasis was laid on this by an announcement that failure to comply would entail prosecution by the revolutionary tribunal.

The correspondents say that the hardest task of a soviet government would be to maintain rationing; that failure in this respect would not be improbable owing to the existing scarcity of food stuffs and that a compromise with Berlin would be necessary. They assert that only enough food is in sight for a week's rations and that the supply of potatoes will last only a few days. The hope of the soviet government, they assert, is to get food in exchange for coal from Holland.

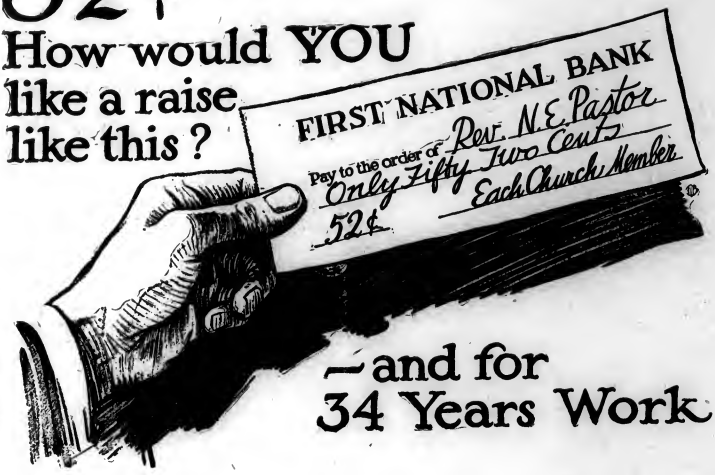
The soviet councils have taken the sharpest measures against looting, say the correspondents but they are requisitioning provisions and other commodities without pay.

Berlin, March 23. — Quiet has been restored in Wilhelmshaven, Weimar and Rostock, and there is no further apprehension of the return of the soviets. The situation in Saxony, at Swiekau and Chamnitz, as well as in Thuringia, remains undecided.

Major General von Luettwitz, the military commander in the Kapp revolt, has been arrested, it is officially announced. Admiral von Trotha, chief of the admiralty, has also been arrested.

There is no definite news of Kapp's whereabouts. It is supposed he is on his estate in East Prussia.

52¢
How would YOU like a raise like this?



—and for 34 Years Work

THAT is the kind of increase in salary the minister has received.

His living expenses have risen just as fast and as far as yours.

But he is paid on the average just 52 cents more *per church member per year* than he was paid 34 years ago.

Is it any wonder that the Minister of God is called "The Forgotten Man?" Forgotten—until we're in trouble. And then we call upon him.

The Minister Never Fails You

The Secretary of the Treasury; The Food Administrator; the Coal Administrator—every officer of the Government with a war message to deliver appealed to the ministers first of all.

And 80% of the ministers receive less income than government economists figure as a minimum for the support of an average family.

When hospitals need money they enlist the support of the ministers—and receive it.

But when sickness visits the minister or the members of his family they must be treated in a charity ward. His pay is less than a day laborer's.

We Pay Him Half the Wages of a Mechanic

Wages have increased 100%; 200%; 300% in the past twenty years. The average pay of ministers has increased only about 10%.

8 out of every 10 ministers receive less than $20 a week—about half the pay of a mechanic.

And of these pitifully inadequate salaries, how much do *you* contribute? Nothing if you are outside the church; an average of a penny a day if you are a church member.

All of us—inside the Churches and outside—share in the benefits of Christian ministers to the community.

They marry us; bury us; baptize our children; visit us when we are sick. In their hands is the spiritual training of the youth.

We Are All Profiteers at Their Expense

Part of the Interchurch World programme is this—a living wage for every minister of Jesus Christ; an efficient plant, and a chance to do a big man's job.

If you want better preachers, help to pay the preachers better.

It's the best investment for your community—and for your children—that you can ever make.

THE Evangelical denominations of America have united in a great co-operative work under the name of the Interchurch World Movement. Its object is to encourage church co-operation and discourage duplication; to make the teachings of Jesus Christ the paramount influence in the social, political and economic life of the modern world.

The INTERCHURCH World Movement of North America

The Evangelical Churches Co-operating in the Service of Jesus Christ

45 WEST 18th STREET, NEW YORK CITY

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, APRIL 1, 1920. No. 14.

IN MENNONITE CIRCLES

The Mennonite congregation of Woodlake, Calif., has recently decided to relieve their pastor from his former duties to the church. The great distance of the field from his sickly parents in South Dakota, whose only living child he is, was the cause of this decision. The Engbrecht family has been away from their field for five months, caring for sick Mother Engbrecht. It is hoped that Rev. H. A. Bachmann will be able to take the place of the former pastor. Brother Engbrecht wishes his many friends to remember that his present address is Freeman, S. Dakota.

The Minister's Conference of the Western District will be held at Newton, Kansas, April 6, beginning at 10 a. m. An interesting and elaborate program has been arranged.

Dr. Wilbur K. Thomas, secretary of the Friend's Service Commission makes the following statement for publication in our papers:

"Our feeding operations in Germany continue in spite of recent events. We have no political affiliations but are doing humanitary work recognized by all, therefore continue work. The children must be fed. Cable from our unit at Berlin, Sunday, March 14, says: 'Feeding expanding rapidly. All well.' "

Brother Suckau sends the following message from Korba, India, Feb. 9: "We want all our friends to rejoice with us that the work at the church is progressing nicely. We hope to have the dedication in March before we leave on furlough, but we want you to rejoice more than that. Over eleven persons who have come out of heathendom and were baptized yesterday evening, accepting Christ. They were all from Sarguja, where missionaries are not allowed to enter.

The little Mennonite settlement in Sahurita, Ariz., seems doomed. Most of the Mennonite settlers there, according to reports, have already sold out their holdings, preferring to locate in larger and better established Mennonite settlements, most of them going to California. In this country the climate is reported to be good, the crops excellent and splendid markets near at hand, but it is so far from the other Mennonite settlements that the brethren prefer to give up in order to be nearer to their friends.

NOTES AND COMMENTS

The Presbyterian church has appropriated $4,000,000 to be spent on its five colleges in America. A similar appropriation of $1,675,000 has also been made by the Rockefeller Foundation for the promotion of education in the United States "without distinction of race, sex, or creed."

"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." That is Christ's advice to people of all classes and conditions basing His counsel upon the perfect care and kindness of God, who feeds the birds and clothes the lilies, even with exquisite charm and beauty; in comparison with which Solomon in all his glory suffered a disparagement. One-half of human anxiety is about eats and drinks and wearing apparel, simply because the hearts of men are set on these things, and not on the service we owe to God and our fellow men.—Sel.

There are sixty or seventy funerals a day in Warsaw, Poland, "and Warsaw is the most normal of the Polish cities," reports Miss Downs. "In some places the death rate is fifty per cent. Among the laboring classes, children have died in such numbers that there are almost none left between the ages of four and five years. When I asked why there were no birds, I was told they had been killed long ago for food. Though food is being sent into Poland from other countries, there is only half as much as is needed for bare existence.

"There is a scarcity of living accommodations as well as of food and clothing. During the war many buildings were destroyed. The men are still in the army and much of the building is being done by women—not women accustomed to manual labor but teachers and college girls, who are carrying bricks and doing the work of laborers. They do it to keep from starving."

Miss Downs was asked to testify recently on conditions in Poland before the committee in Congress which is considering a bill for appropriating funds for relief in Central Europe.

The church having been divorced from the state of Germany, multitudes of Germans are filing with the courts formal renunciations of church allegiance, according to information reaching Eugene F. Fuessle, of the Interchurch Foreign Survey. Between January 1 and September 30, 1919, the Cologne municipal courts recorded 8,512 church renunciations and at the present time there are between 100 and 150 renunciations in that city every day.

Ribbon is being sold by the mile instead of the yard at one of the Y. W. C. A. branches in New York city this month. This is a new method of inviting small gifts among association members for the national budget which is being raised by campaigns throughout the country this spring. At this association center green ribbon sells for so much a mile, and that portion of the mile bought is supposed to be worn by the buyer, so that one's generosity is measured by the amount of festooning she can accomplish with her purchase. This decorative contest is carried on among members of the association clubs and their friends.

A Campaign for an Adequate Church Program.

When thirty denominations can unitedly make a minute survey of Christian enterprise and then combine in a united simultaneous campaign to raise $336,777,572 with which to make the findings of that survey fruitful, there is every evidence that the benevolent business of the Lord is a live issue in this day and generation.

Many persons were at first disposed to look upon the Interchurch Movement as a movement designed to "save the church;" but it is now pretty well understood that the movement is simply thirty or more denominations moving together—cooperating in an effort toward world salvation.

In commercial circles a business founded with insufficient capital is often referred to as being "started on a shoestring." In the past much of the trouble with the church lay in the fact that it was trying to "do business on a shoestring." The united simultaneous campaign cooperating denominations in the Interchurch World Movement is going to put the "shoestring" out of church affairs. Saving the world is not "shoestring" business and it is the recognition of this fact, that will make it possible for each denomination to do its full share in carrying the message of Christ to war-worn humanity.

Amid the social, industrial and economic unrest of the day, it remains for the church to point the way to international peace and contentment, not only providing a program which must result in better understanding between nations, but engaging to provide millions with which to put that program into operation.

In the united simultaneous campaign, which takes place between April 25 and May 2, Protestant denominations are proving to the world that denominationalism offers no insurmountable obstacles to unity of action and purpose on the part of evangelical Christianity. Without the slightest loss of denominational identity these denominations have effected practical cooperation.

If we did not believe that this effort protended a great revival of spiritual interest throughout the world, the outcome of the campaign, no matter how successful, would be disappointing. But there can be no doubt that the 5,000,000 workers who will engage in the campaign, and the millions of persons who will contribute to its success, will be inspired and lifted up and brought into closer communion with God.

GLORIFYING GOD BY SERVICE

Sermon by Rev. H. D. Penner, at the Bethel Deaconess Home and Hospital, Newton, Kan.

"Thou art My servant, Israel, in whom I will be glorified." Isa. 49:3.

What an honor to be called God's servant! Israel was the nation so privileged, and in spite of all their sins and shortcomings, God has been glorified in the Jewish people, as history so plainly proves: "Salvation is from the Jews." John 4:22.

But this word has a more general significance. Every nation has been used by God as His servant in bringing about His plan of salvation. The Egyptians, the Babylonians, the Persians, the Greeks, the Romans, in their relation to Israel, have all been servants of Jehovah. And all the great nations since the birth of Christ have been directly and indirectly instruments in the hand of God to build up His kingdom. Most of these have not realized their high calling, but nevertheless, God has used them as His servants to do His will, to accomplish His plans.

The real blessedness of being God's servant, though, could be realized only by those who knew Jehovah as their Lord, as this was the case with Israel in its normal state. And as long as they obediently and willingly served Him, they were a happy, blessed nation.

This word may also be taken personally, and we may apply it to every individual Christian: "Thou art My servant."—Let us bow in humble submission and in joyous gratitude that God has called us to serve Him, to espouse His great, eternal cause of salvation. I, poor creature that I am, may become a servant of God, the Most High.—In His great household I have my definite place, my specific charge. Where I labor and work, He has called me. What I do, I do at His command, as unto Him. What I fail to do, I have not done unto Him. What I neglect in my charge, I will have to answer for. Yea, and even my suffering and affliction, my sorrow and tribulation do not change my position or my relation toward God. Even in His crucible of aches and pains, I am still His servant. I am to accomplish my share of His plan of salvation just where He has stationed me.

In the light of the suffering of our Savior this word has a special significance. Christ was no less God's servant when He hung on the cross than when He stood on the mount of transfiguration. He was no less God's servant when He suffered the most terrible agony in Gethsemane than when He was engaged in the work of healing the sick or feeding the hungry. Peter was no less a servant of God when He lay in prison for his Master's sake than when he preached his famous pentecostal sermon. Paul and Silas were no less servants of God when they lay in the dungeon at Philippi than when they were teaching in the synagogue of Antioch.—And you, my dear suffering patients, are no less the servants of God on your couch of sickness or in your chair of invalidism than the sisters who so freely and fleetly move about in order to minister unto your wants. To each one of us, the Lord graciously says: "Thou art My servant, in whom I will be glorified."

How, then, shall we serve God that He may be glorified by our service? We would answer this in one short sentence by saying: In the spirit of Christ. But for our own sake we have to be a little more specific. To serve God in the spirit of Christ means that we must serve our fellow-men: "He who serves his brother best, gets nearer God than all the rest."

Our service must be rendered:

1. In Humbleness of Mind and Heart. "Deal with Thy servant according to Thy lovingkindness, and teach me Thy statutes. I am Thy servant; give me understanding that I may know Thy testimonies." Psalm 119:124, 125. O Lord, give us understanding, as we do not have it of ourselves. "Christ emptied Himself, taking the form of a servant, obedient even unto death." Phil. 2:7, 8. And thus He raised the position of servant in work and suffering to the highest and noblest rank on earth and in heaven. But this position must be pervaded and permeated by humbleness of heart, for God giveth grace only to the humble.

2. In Unselfishness of Purpose. It must be rendered as unto Christ. "Inasmuch as you did it unto one of these My brethren, even these least, ye did it unto Me." Matt. 25:40. A gentleman, after hearing a sermon on this verse said: "A few days since I carried to a poor woman a comforter, warm, but well-worn, and two loaves of bread, good bread, but a little stale. The weather was very cold, and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But today, listening to the sermon, I thought that had I reflected that it was Jesus whom I served with my comforter and my bread, I would have taken a new comforter and fresh bread." And so it is with our service. It can always be improved, at least in its motion, by reflecting that we serve our Master and Savior when we serve those who are in need of our services.

3. In a Sympathetic Spirit. When Jesus Christ moved toward the cross, the sick, the poor, the wretched, and the heavy laden gathered into the streets and highways to get within reach of His great, warming, hospitable love and sympathy. Wherever He went, His sympathy drew the slums, the needy, and those in distress after Him. Service without love and sympathy is often worse than no service at all. It chills rather than warms. It distorts Christian doctrine and causes the world to resent its preaching. Let us in our daily tasks reflect the sympathetic spirit of Christ, and we shall thus convince the world of a God of love and tender mercy. Service in true sympathetic love makes us akin to Christ makes us not only lovable, but also liveable.

4. Freely and Generously. "Freely ye received, freely give." Matt. 10:8. And we need not fear that we might waste our abundance of love. No waste is possible here.—"She is wasting her life," a lady said indignantly, concerning the oldest daughter in a large family. "She is just at the age to enjoy herself if her circumstances were different. But she stays on at home, year after year, caring for her sick mother and trying to bring up that flock of boys. I can't bear to see a young girl wasting her life in that way." (And this lady, most likely would have said the same of a deaconess.)—But take notice. As you have sat by a glowing fire some winter evening, reading by the light of a well-trimmed lamp, have you ever thought of the coal and the oil which were being used to add to your comfort and entertainment? The coal burns as it sheds its grateful heat, and the oil is consumed as it gives out light, but neither is wasted. Do not consider your life of service wasted because it is more full of work and suffering than of external enjoyment and pleasure. If you are shedding love and light about you, you are meeting the great end of living: you serve. Mistaken friends may cry, "To what purpose is this waste?" but the Master's verdict is: "Thou hast wrought a good work upon Me, thou hast glorified Me."—Let us, therefore, consider it a great privilege that we may burn up the coal of our love and the oil of our cheerfulness without having to fear any waste whatever. My dear friends, sisters and patients, put all your heart into the service of Jehovah, into your nursing and your suffering, and you shall surely prosper. II Chron. 31:21.

5. With a Holy Purpose in View. "To glorify God." He is glorified by the salvation of souls, by the redemption of mankind, by the spreading of His gospel, by the speedy coming of His kingdom, by the conquering and overcoming of sin. He is glorified by our partaking of His nature through Christ, by our loving and serving our fellowmen, by our highest gratitude in our lowest servitude.

And the reward of this our service?—It will not always be a full purse or its equivalent; but it will be a heart filled with the knowledge of Christ and the love of God and the comfort of the Holy Spirit. The service is nourishment for our faith in God and His plan of salvation. And last, but not least, this service will continue in all eternity, in a transformed and glorified way. Rev. 7:15; 22:3, 4. "Whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ." Amen.

HOW GOD CALLS MEN

That men are divinely called into the ministry is not questioned in our communion. It is an article of our faith, and the ministry is by no means peculiar in this respect. I dare not believe that God is partial to preachers, giving them special revelation as to their life work and leaving other men to look out for themselves. Any legitimate pursuit has its place in the great purpose and program of God. "To every man his work," is the divine order. This conception does not degrade the ministry, as some might argue, by placing it on a level with other vocations, but it does exalt and sanctify those pursuits which unfortunately have been designated as "secular." Every man should regard his calling as sacred and use it as a means of service to mankind. Any vocation into which God does not call a person, and into which he cannot take God as a partner, is unnecessary, to say the least, and is to be avoided.

Assuming, then, that the minister of the gospel is definitely, divinely called to his work, the query suggests itself, By what means, method, or manner does the call come? What constitutes the call? Is it possible to mistake

or misinterpret orders touching this vital matter? Observation leads to the conclusion that such a thing is not only possible but, alas, too often actual. It suggests the case of the dark-skinned Southerner who, on a sweltering summer day, leaned on his hoe handle, looked down the long, weedy corn row, and then, turning his eyes upward, offered prayer: "Oh, Lawd, de co'n rows am so long, de sun am so hot, de weeds am so thick—I does believe dis darkey am called to preach."

And yet, the fact that one is not a success in the ministry is not conclusive proof that he did not have a genuine call. Failure may be due to a lack of preparation or zeal, or to a transgression of the various conditions of success that would defeat him in any calling. Success has its price here as elsewhere. Some fail who could succeed. A divine call does not guarantee success; nor is it, like charity, designed to cover a multitude of sins. However, if one is utterly devoid of the qualities that are peculiarly essential to the gospel ministry, he may well conclude that his call lies in another direction.

A mere desire to preach is not sufficient evidence of a call from God. The desire may be born from beneath, as well as from above. The peculiar attraction that public speaking has for some temperaments, the social advantages or other desirable features of the prophetic office, make their appeal to minds that are moved by the tinsel show of things, and that comprehend not the depth and breadth and height of the sacred obligation. Genuinely called preachers seldom desire to assume the responsibility, and when they do so it is with fear and trembling.

Some there may be who find their call in an intense yearning for the salvation of souls. This, of course, should characterize the minister, and must of necessity enter into his call. But is the salvation of souls the concern of the minister only? Surely every child of God should carry this burden upon his heart. It is a mistaken notion that one must be a preacher in order to be a soul winner. Some who, in the flush of a new-found religious experience, feeling that they must do something definite in Christian service, have erroneously concluded that it meant to preach the gospel. It, of course, does mean to preach, but not necessarily in an official capacity. Some of the most effective preaching is done by consecrated lives who find their parish in their business, trade, profession, or in the social circle. Many a first-class layman is spoiled to make a fourth-class preacher.

The most generally accepted evidence of a divine call is an inborn conviction on the part of the individual that the ministry is God's will for his life, that he is thus "inwardly moved by the Holy Ghost." This is supposed to be the final word in the matter. It would be sacrilegious to offer any criticism or raise any question relative to one's personal convictions, although the alleged leadership of the Holy Spirit is made responsible for some fantastic religious conceptions and ridiculous contradictions. But if one esteems a thing to be true, to him it is true, and he must answer for himself with reference to his convictions and the disposition he makes of them, whatever may be their source.

There is, however, corroborative testimony to which such convictions may and should be submitted. God's purposes always are in harmony with the fitness of things. They never clash with common sense. It is evident that, in a divine call to a definite task, there must be agreement between the inner consciousness and the external conditions involved. The life will find itself drawn toward that object by unseen forces of gravitation that can be overcome only by stubborn resistance. The woe-is-me-if-I-preach-not-the-gospel will be felt in one's bones, tingle in his blood, and will be supported by a fitting personality and by circumstances which place the seal of earth upon the mandates of heaven.

Not only so, but the church likewise will bear the corroborative testimony. It was the church at Antioch that received the call to separate Saul and Barnabas to their God-appointed work. Many a person, on confessing his conviction of a divine call to the ministry, has been surprised to learn that the church had a similar conviction concerning him. In such a case the church can give a cheerful and emphatic approval. Other things being equal, it is an ill omen when the church entertains secret misgivings in regard to the person upon whose candidacy for the holy office it is asked to place its endorsement.

Here, then, are three voices—the voice of the quickened soul, the voice of corroborative circumstances, and the voice of the church; and these three are one. In this trinity is the unmistakable voice of almighty God. Heaven grant that it may always be heeded.—Dr. W. E. Snyder in The Religious Telescope.

LUMBERJACKS SAY HARSH THINGS ABOUT PREACHERS

One of the most difficult problems in the Interchurch World Movement is likely to be found in the lumber regions of the country. This is made evident from reports that have come in from Interchurch representatives engaged in a survey of the lumber camps of the Pacific slope. Their reports show a surprising amount of prejudice against ministers in general.

The surveyors have made a point of getting into conversation with the "jacks" and inducing them to speak their minds freely on the subject of the church and of preachers. Judging from some of the comment quoted in the reports there was no lack of freedom of expression.

One man inquired with a plethora of adjectives who was going to pay the expenses if, as proposed, regular preachers were provided for the camps. On being assured that the "jacks" would not be called upon to do so, he exclaimed: "Imagine a sermon and no hat passed! Gee! I'll bet a dollar the preacher will never stick." Another said nothing about a church ever came free, and it was simply a scheme to get another dollar out of the laboring man.

Occasionally a man would take up the cudgels on behalf of the preachers, as in the case of one who declared that they were the poorest paid, most imposed on and the least appreciated set of men on the face of the earth. Another was all sympathy for the younger preachers who had to live on $800 to $1,000 a year, but had no use for bishops. He knew one of the latter, he declared, who got a salary of $4,500, which he considered entirely out of proportion to the bishop's usefulness.

A woman in one of the camps advanced a piece of really constructive critiqism. All the churches, she said, were putting from six to nine preachers in small towns and starving them all, while people in remote sections were being allowed "to go to the devil," the little children particularly growing up "godless as heathens."

An Oregon "jack" welcomed the coming of a local church for rather an unusual reason.

"We are glad the church is coming in here," he said. "There's a boot legger around somewhere that we can't find. We think the church will be able to.

A RACE FOR THE PRIZE

"Just what things must I give up?" To this the Bible answer is, that you must surrender everything that hinders your growth in grace. If certain practices, or an attendance upon certain places, hinder your spiritual progress, then be done with them. We are inclined to believe that church members slip into the theatre oftener than former times. They are not apt to come out holier than they went in; and their example helps to increase the tide towards the playhouse door. Wherever there is a doubt in your mind in regard to an amusement, give your Master the benefit of the doubt, and stay out of it. Just on this doubtful territory it is that we see so many unhappy falls.

We also firmly believe that Christians ought to surrender very often their rights to lawful things; for by so doing they may remove stumbling-blocks out of the path of others, and strengthen their own graces. The Greek racer denied himself many lawful indulgences. So should a follower of Jesus whenever self-denial will increase his spiritual sinew. Too much is said in these days against "asceticism"; but the danger of the church does not lie in that direction. Satin cloaks are more in vogue than "hair shirts."

Daily food is a lawful indulgence. But fasting is sometimes profitable for both body and soul. Many luxuries of domestic life are lawful in themselves; to give them up in order to have more money for benevolent uses, or in order to discourage social extravagances, is a dictate of pure Christianity. John Wesley had a right to own silver plate, yet he nobly refused to possess more than two or three silver spoons "while so many poor people were lacking bread." An excellent man in my congregation sold his carriage just as soon as he found that his horses were eating up his charity fund too fast. My friend is no ascetic. He is a very sensible and sunshiny Christian. If the same spirit which actuated him were more common in the church, there would be fewer luxurious equipages, fewer wine bottles, fewer card tables, fewer sumptuous evening parties; but there would be more missionaries in the West, and more Bibles in China and Japan. Self-indulgence lives under the clouds. Self-denial soars above them.—Theodore L. Cuyler.

THE MENNONITE

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EDITORIAL

The failure of the peace treaty has proved a great disappointment to the majority of people in this country. Stubborn politicians in the United States Senate, and elsewhere, have been more anxious to have their own way than to insure a permanent peace to the world. The failure of the Senate to ratify leaves the United States in isolation, as far as the nations of the world are concerned, and it will eventually make of us a nation given to militarism as bad as Germany was before the war. With other nations not being sure of what the United States would do in an emergency, we cannot hope that they will cease getting ready for probable wars. This will lead our Congress to plunge into a program of increased armies and navies that may make us poor and lead other peoples to look upon us with suspicion. It will also build up a powerful military caste that will recognize no rights of the common people that it is bound to respect. And yet we were told that our nation was going to war to end wars. The next general election will no doubt bring out an expression of the approval or disapproval of the conduct of the Senate in the matter of the peace treaty. We believe it will be a disapproval. Business men are becoming decidedly impatient. Why have war conditions when there is no war? Representative bodies of various kinds have asserted their confidence in the treaty as it was proposed and they are not going to change their opinions just to please the spite of a few unreasonable Senators. They are waiting to show the weight of their opinion at the polls. Even the returned soldiers are out of sympathy with the conditions as they are, particularly if they involve an increased military establishment to maintain the solitary position of the United States. Nine out of every dozen with whom one speaks will say: "If they want another war they will have to catch me before they get me into it." Senator Lodge, whose name might have gone down in history as that of a statesman of ability, will now be referred to only as the great obstructionist. The curse of future wars will rest upon his head because he could not be big enough to lay aside personal malice in the interest of humanity and his country.

The extract of the letter from Jacob Quiring which we printed in part in another issue brought to us the information that Mennonites in Russia were in perilous times. The fact that thirty-five of them were recently executed by the Bolsheviks is the most startling piece of information that has come to us out of Russia since the war began. What the present state of the surviving thousands of Mennonites in Russia may be is only a matter of conjecture, but we are apprehensive of their state. At best they are suffering for food and necessities of life, the worst can only be a matter of the imagination. Russia is a closed country to America. Reliable information is scarce and hard to get out of it and relief cannot be taken into it. It may be many months and even years before we will know the full truth of the situation or be able to send any one there to be of help to the brethren. In the meanwhile we of this country should make the matter of our Russian brethren one of constant intercession. We should also strain every effort in getting ready to minister to their needs when the way is once open. Those of our Russian brethren who came to this country in the early seventies and are now prospering, as few immigrants have, are proving themselves capable and intelligent Americans and we are sure that we voice their sentiments in expressing the wish that every Russian and Siberian Mennonite might find a home in this country as speedily as possible. There is enough land here for them to do as successful farming here as they have done over there and as their brethren here have done. We do not know how this wish might be brought to a realization but we are confident that it might be worked out and that when favorable occasion offers itself. The various Mennonite benevolent boards in this country could do no better than unite and make plans and raise the money that would place them on a position to do their part as soon as the way opens.

SLEEPLESS NIGHTS GUARANTEE SPIRITUAL AWAKENINGS

By Theodore S. Henderson.

(Methodist Episcopal Bishop of the Detroit Area, where he has led a remarkable evangelistic awakening).

"Give me Scotland, or I die," prayed John Knox.

God did not deny the passionate prayer of this faithful fearless fervent prophet of God. Scotland surrendered to the mastery of his message.

Is there anything in us which approaches the spiritual intensity, the passionate fervor of Knox?

Dare we in our agonizing, passionate praying adapt that prayer to our city or town?

Try it.

"Give me Detroit or I die"? Is it true? I tremble before that simple searching test. I am saying it, praying it, meaning it as I write. In the light of Christ's throne, I dare not sham when I say it.

Try it. Speak it aloud. Tell it to your associates without flinching.

Pray "Give me Scotland, or I die." It will cost you dearly. Intercession is no idle reverie, no pious dreaming, no spiritual recreation. When I read of how David Brainerd prayed I am crushed with the emptiness of my own prayers. When I learned how he prayed, I do not wonder that his Indians were converted. Are my prayers anything like those of David Brainerd? Are yours?

Preach "Give me Scotland, or I die." You remember with what flaming passion and blood earnestness Rowland Hill preached the gospel. The people where he preached called him a madman. That is what they said of Paul. That is what they said of Christ. Has anyone said it of you? Unless our mission and message consume us, our people about us will never be kindled with the holy passion of our Lord.

Plead "Give me Scotland, or I die." All our pleadings should not be done in the churches. I wonder if our greatest weakness is not that we fail to follow up our pleading in church with the kind of pleading face to face, with persons when they are alone, they will reveal to them our heart break for their salvation? Do you remember how Paul did in Acts 20: 19-20? As he went from house to house, he went "with many tears." A spiritual revival does not come by organization but by communication. Finney said that the unconverted persons will not become concerned about their own salvation until the converted show their concern about them. Are we manifesting that kind of concern?

There is an incident in the life of John Vassar which tugs at my heart. He was going from house to house distributing tracts and speaking with the people as opportunity offered. An Irish woman heard of the strange little man, and she said, "If he comes to my door he will not be kindly treated." The next day, now knowing of her threat, John Vassar rang the door bell in her house. When she recognized him she slammed the door in his face. Then he sat on the doorstep and sang:

"But drops of grief can ne'er repay
The debt of love I owe;
Here Lord, I give myself away:
'Tis all that I can do."

A few weeks later this woman sought admission to the church. When she was asked how it happened she could only say between sobs: "Twas those drops of grief. They burned themselves into my heart." Have we pleaded with our associates with tears? Not forced tears, but with Christ-like concern until the people knew we would rather see them accept Christ than to have any reputation or reward they could give us.

Have we followed up the public pleading for Christ, on Sunday, in church, with the personal pleading with one life on Monday? If not, I doubt whether we can say from an honest heart "Give me my city, or I die."

Shall we not with such a passionate, purposeful prayer on our lips and in our hearts, work toward the ideal expressed in the slogan "Every Christian is an evangelist and every church, a center of evangelism and community service."

CHURCHES GAIN MEMBERS, SUNDAY SCHOOLS LOSE

Church Year Book Shows Religious Figures of All Faiths.

"The Year Book of the Churches" for 1920, the official volume issued annually by the Federal Council of the Churches of Christ in America, will show some astonishing inequalities in the development of the religious bodies of the country for the past year.

For 1919, in spite of disturbed social conditions due to reconstruction, the various religious bodies of the country report a total growth in membership of

2,779,667 over the census of 1916. There is also an increase of 3,519 ministers and of 5,350 church organizations. The total number of churches now stands at 233,834. There are 195,513 ministers, priests and rabbis with 44,709,521 members of these various organizations. The total Roman Catholic population is reported as 17,549,324. The estimate of Jews who hold membership in the various synagogues is only 260,000, in spite of the large population of persons of Jewish ancestry. The two Mormon bodies report a membership of 494,388. The Greek Orthodox Church reports 119,871, while the Russian Orthodox Church has a membership of 99,681. Another Oriental body, the Syrian Orthodox Church has 50,000 members in this country. Allowing for other small non-Evangelical bodies, the total Protestant church membership of the United States is slightly over 25,700,000.

Decline in Sunday Schools.

The chief cause for concern to religious leaders in the figures for the current year are in the decrease in Sunday schools and in Sunday school pupils. The new figures show a decline of 10,537 in the number of Sunday schools reported. These are in part accounted for by the failure of certain bodies, as for example, some Lutheran synods to report their Sunday schools, but even such circumstances as these do not explain away the fact that there has been an enormous loss in the number of persons under formal religious instruction in the United States amounting, so the figures would indicate, to 3,644,132. The present number of Sunday school pupils is 15,291,658.

The expenditures of the churches for local interests have fallen off during the year $21,522,048, the total of 1919 being $328,809,999. Church leaders account for this chiefly through the decrease in local church building enterprises due to disturbed conditions and high prices. While no figures have been reported to show the increase for missions and other general expenditures, it is known that on account of the enormous sums raised by Methodists, Presbyterians and other bodies during the past year, these figures have far outstripped those of any previous year.

How One Good Work May Help Another.

The Methodist Church South is acquiring in the heart of Brussels a printing and publishing establishment. They are thus seizing the present splendid opportunity for circulating Protestant literature among the millions of French and Belgians who are thinking with new clarity because of the war. Gifts for purchasing paper and for printer's salaries at this plant are of special value at present because of the favorable rate of exchange. One gift of 10,000 francs was made to the Methodist Church South for this work by a California descendant of the Huguenots, not a Methodist, who states that his attention was attracted to this new printery by the labors of General Secretary Charles S. Macfarland, of the Federal Council, for the Protestants in France and Belgium.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Work in Egypt Is Increasing.

There are two leaders in Egypt who are cooperating with the missionaries there in developing Sunday school work under the general direction of the World's Sunday School Association, Rev. Stephen Trowbridge, who during the war was "Major" Trowbridge because of his famine relief work, and Sheik Mitry S. Dewairy. Mr. Trowbridge is the field secretary for Egypt while Mr. Dewairy assists both on the field and in translating and editing Sunday school literature. Mr. Dewairy has just reported his work at five places which he visited recently. At Cairo he held a convention where over 100 teachers were present. Four school whose monthly attend- to start teacher-training classes. One school is composed entirely of street children. In it there are more than 200 pupils. An Egyptian lady just started another school. She began with three pupils and in three months those three boys had gathered sixty-five by using the picture cards in giving the invitation to attend.

In Alexandria there are now seven Sunday schools. Most of these have teacher-training classes. A city secretary has been appointed and he is fostering a spirit of competition among the schools by giving a flag to the school whose monthly attendance is the greatest. More than 600 attended the Rally Day in the Sunday schools of Alexandria.

During the past year Mr. Dewairy has translated the following into Arabic, making a total of approximately 100,000 words:

Books, (1) "The Teacher That Teaches," Wells; (2) "The Boy and the Sunday School," Alexander, and pamphlets: "Decision Day," "The Secretary and His Work," "The Treasurer and the Librarian," "The Sunday School Graded," "The Adult Class Movement. A colporter is employed who has been very successful in increasing the sale of the more than 25 Sunday school books now printed in the Arabic.

The Sunday school workers in Egypt hope to have at least three Egyptian delegates attend the World's Convention in Tokyo next October.

On to Tokyo—October, 1920.

The "Monteagle," "Siberia Maru" and "Suwa Maru" are the three ships that have been engaged for the exclusive use of delegates who will attend the convention of the World's Sunday School Association which meets in Tokyo, Japan, next October. Then there are a goodly number of reservations on at least nine other great trans-Pacific steamers. A revised edition of the tour bulletin has just been issued. This was necessary because the dates of the steamer sailings indicated in the "Bulletin No. 1" which was issued by the World's Association have been changed. The "Monteagle" will take the place of the "Empress of Japan." At least half the reservations have been taken by those who have applied for credentials and other applications are arriving daily at the office of the World's Association, 216 Metropolitan Tower, New York City. There are still good reservation on each of the twelve ships but applications should be made soon. Full information will be found in the "Revised Bulletin," which will be sent to any one upon request. Information concerning the around the world tour in connection with the Sunday school convention will be ready early in March.

Pennsylvania has the largest number of registered delegates. Through the special activity of their State Secretary, William G. Landes, over 100 have asked for credentials from the Keystone state. These have paid their initial deposit of $25 and will make the second payment of $50 on April 1st. The first convention sailing will be on the "Fushima Maru", from Seattle, July 30. The last ship to leave will be the "Empress of Russia," from Vancouver, September 23. This boat will reach Yokohama, October 4th. The convention will convene on the evening of October 5th. Frequent bulletins of information will be issued from the office of the World's Association, and will be sent to all who have applied for a delegate's credential.

IMMORTALITY

By B. F. M. Sours.

Immortal life waits not till I
Am sleeping in the tomb.
Immortal life waits not the dawn
That wakes to lovelier bloom.
If I belong to Jesus now
That deathless life is mine
Safe pledged to me if I will be
True to my Lord divine.

I ask no other heritage
Than to be wholly His.
I only ask that I may then
Be with Him where He is.
The holy Bible tells His will
And I am satisfied,
And heaven and life to me He gives—
It was for this He died.

He died to cover all my sin
With His redeeming blood.
He rose to bear me on His wings,
Washed, to the home of God.
He intercedes for me today,
And though the shades grow dim,
I put my weaker hand in His,
And trust my all to Him.

"I am the Resurrection"—Oh,
The word rings down the years!
"I am the Resurrection"—so
I yield my doubts and fears.
He soared the skies up to His throne—
And to prepare for me
A mansion in the land of joy,—
And immortality.

—Free Methodist.

THE C. E. TOPIC

April 18.

When Is Courage Needed?

Luke 12:4; Deut. 20:1-14; Esther 4:13-17.

In the time when the Christians in the kingdom of Uganda, in Africa, were being bitterly persecuted by their cruel king, a lad not much over twelve appeared in the presence of the king and said to him, "I, too, am a Christian. The monster threw a javelin at him, severely wounding him. That lad lived to become an important character in his country and a knight of the British Empire. It sometimes means the risk of life and all to confess Christ. In Armenia at the present time, there would be thousands alive if they had consented to deny their Lord. In confessing Jesus, courage is always needed. It means setting one's self against the world that hates Him and is always ready to do Him hurt by hurting His confessors. But the most decisive stand anyone takes is for Christ. His or her eternal destiny is involved in the way the stand is taken. To most of us there has been no bodily danger in confessing our Lord, but courage was required nevertheless. It meant the cutting asunder of associations, the changing of the order of our lives, and eternal enmity to the things that the world loves, and not only the world, but the world, the flesh and the devil.

We glory in the institutions of our glorious country, founded in the principles laid down by our Pilgrim Fathers. No nation ever inherited so wonderful principles. Yet behind them all there had to be the courage of the Pilgrim Fathers. It meant something for them to accept voluntary banishment to Holland and then set face across a trackless sea in search of a land where they might worship God according to the dictates of their consciences. No

stand for liberty ever was made without danger and privation. What we enjoy of religious and political rights is the sacred inheritance left to us by those who were willing to suffer and even die. We are justly proud of our church and its attainments. We can serve the Lord in its folds in the way we think right. But the history of our church is written in the blood of its martyrs, men have died to give us what we now enjoy. No one can truly appreciate the meaning of our church without being familiar with its history which was made for us by courageous men and women. Today we can best show our appreciation by what we have by being courageous for the truth, being brave in the performance of our duty and daring in our sacrifices for whatever is needed in the cause.

Someone has observed that many things that will stand the fire of a bloody persecution can be laughed out of the way. If it meant a continued fight to maintain our religion there would be plenty ready to fight for it to the bitter end. The history of all religious wars show that men will fight for a religion rather than live it. But to be laughed at, to be lampooned and to be ridiculed is another matter. On one of the ruins of the ancient Roman Empire there was found a crude picture and a blasphemous inscription ridiculing the Christ and His followers, evidently the joke of some course fellow. It gives us an idea of what Christians had to feel that the historians failed to write about. Ridicule, the devil's most effective weapon, is the one he has never abandoned and never will. In our time and country the Christian may not need to go to prison or to the stake for Christ's sake, but he must be ready to endure the scoff and the ridicule that is showered upon him. Those who have gone through it know how hard it is to bear and what courage is required.

We need the courage that God bestows in order to live as He would have us to live. When we go through our Bibles we discover time and again that God tells His people to be courageous. Examine the account of Joshua's call to service, in it God tells him time and again that he must be very courageous. Think of the many times Scripture contains the phrase, "Fear not" or similar expressions. In our Lord's life there were occasions that tried his soul but they never dimmed His courage. If He could be brave for us ought we not be brave for Him?

God does not make provision for the coward. When St. Paul describes the Christian's armor he names sword, shield, breast plate, helmet and shoes, but he has nothing to say about a protection for the back, because there is none provided. The true soldier never shows his back to the enemy. Being Christian soldiers we can look only for a continual warfare so long as we live. The devil must be conquered, he will not surrender, though he will lose in the end. It is a war to the finish. Any failure on the part of his opponents gives him new chances and fresh courage. It does not do to be brave sometimes. We must be brave all of the time. The late war would have been finished long before it was, had those who were in it only always shown courage they sometimes did.

It is the lot of the Christian generally to be on the unpopular side. Often he seems to be standing alone. Many of his severest battles are fought with no one to know or to see them. But where would we be, if it had not been for those who did stand alone and were faithful. Even in the world we note that its choicest treasures came to it because some one was willing to take the unpopular side and to be faithful to it even though no one was ready to help or sympathize.

They say it takes courage to die, but does it occur to us that it takes just as much and more courage to live right? Death is a universal thing and comes whether we are afraid of it or not. Living right and doing right is a matter of choosing the hard and trying, and sometimes dangerous thing. The proof of courage then, is in life and not in death.

No one can be truly courageous without help or encouragement. The abandoned soldier soon becomes the fearful soldier. The Christian soldier is never abandoned. "Fear not, I am with thee," are the words of the great Commander. Once, while in a storm at sea, the sailors were about to give up in despair. At the critical moment their distinguished passenger stood up and shouted to them, "Fear not, you carry Caesar." The words of their great commander gave them fresh courage and the voyage came to a successful end. In all the storms of life we know that a mightier one than Caesar says to us, "Fear not." Why then afraid?

THE S. S. LESSON

April 18.

The Victory of Gideon's Band.

Judges 7:1-8,16-21.

Golden Text: There is no restraint of Jehovah to save by many or by few. I Sam. 14:6.

After seven years of oppression the time for a decision again came to Israel under the leadership of Gideon, who was the son of an undistinguished family. He was the fifth of the Judges. To him was given the task of meeting an enemy that was four times more numerous than Israel. But the war was not to prove which of the human factors was the mightiest, it was to prove whether the God of Israel or the gods of the Midianites was the strongest. In every fight of the weak against the strong or of the forces of righteousness against those of unrighteousness and sin the issue is not whether one side is stronger than the other, but whether God is mightier than the powers opposing Him. So often during this troublesome time of the judges, Israel was tempted to fall away to the gods of the neighboring nations and God first let them be enslaved to their nations to show them how powerless they were without Him, then He delivered them to prove how mighty He was. One would think that one such an experience would have been enough and after that they would have been faithful to Him. If that were true, how about us in our time, when we have behind us all the glorious history of the multitudes of deliverances God has given to His faithful people? Human nature is prone to forgetfulness and particularly is this so when it comes to matters relating to God and religious duty.

The conflict was to be one that was to show the worthlessness of the god Baal. Baal represents to us everything that is base and false. As that idol of old was the curse of Israel, so the love of worldly and base things prove the spiritual ruin of people today. Gideon's army at first seemed like a great host. They were nothing but a mob, however, and their very numbers were a menace. As it takes more than a mere mob of men to make an effective army, so in that time, something more was required. As we have noted the conflict was to show the might of God rather than the force of the army. Those whom God was to use had to be dependable. We might note that when in our time it comes to calling themselves Christian, are a great number, but when it comes to dependability, the number fades to a very few. Ask any pastor how many of his flock can be absolutely depended upon in any emergency. His answer will be, if he cares to tell you, a very few.

God had prepared a test for Israel. First of all those who were fearful were to be sent home. The fight was to be for God. He requires men and women of faith and vision. Timidity, when it comes to battle for God, is cowardice. Imagine all those fearful ones going into battle. At the first blow of the trumpet they would flee and utterly demoralize the ranks and thus insure defeat. The reason why there is so much failure in Christian effort is just in this thing. Many are afraid the thing won't work out right and naturally it does not do so.

The next test was by the water. It was no whim that led to the test. Those who fell on their bellies were in the habit of doing so before the image of Baal and of course were out of place in the army of the living God. At least prostrating themselves when there was so much danger and the danger and the enemy likely to come upon them any minute, was a rash piece of carelessness. They were poor soldiers who so placed themselves at the mercy of their enemies. Gideon was better off without them. It is bad enough to have the church full of weak-kneed Christians but it is worse to have so many careless ones. Carelessness anywhere is dangerous. The carelessness of a single engineer may mean the ruin of his train. The carelessness of a single person with fire has destroyed more lives and property than we could ever estimate. In the Christian life the souls of fellow men are involved, their eternal destiny is endangered. We cannot afford to be careless Christians to bring so much ruin to others. The remaining of the great number of Gideon's followers were three hundred, but they were the flower of the lot. In church work one finds a classification very much like Gideon's army. There are first the fearful, those who are altogether undependable, second, the careless, those who harm both themselves and others by not exercising care, and third the old reliables. There are not very many of them, but they are always where duty calls them. Rainy Sundays, prayer-meetings and the like show up the reliable ones, not in great numbers but in good quality.

The weapons with which God fought Midian were unusual but effective. The pitcher, the light and the trumpet suggest lessons of profit to us. Like the pitcher we should contain the light. As the light shines abroad so we should let our lights shine. The trumpet suggests the heralding abroad of the gospel. With such a combination the powers of the evil one will be brought to confusion.

NEWS OF THE WEEK

STORM HITS SIX STATES

Tornadoes that struck in half a dozen states yesterday caused a death list that may pass three score, caused property damage reaching many millions of dollars and played havoc with wire and railway service in wide spread districts. The greatest damage was done in Chicago suburbs and Elgin where the known death list was 23 and a number of other persons were missing.

Atlanta, Ga., reported that the death list in Georgia and Alabama, at least was 36. Apparently there were three distinct storms, one driving northeastward into Illinois and Ohio, out on the shores of Lake Michigan, just north of Chicago; one striking Georgia and Alabama and another striking in Indiana and passing into Ohio and Michigan.

A list of points suffering greatest damage follows:

Chicago suburbs: 15 known killed; hundreds injured; a dozen or more missing and damage upwards of half a million dollars done.

Elgin, Ill., eight known dead; several missing and scores injured; property damage estimated at $4,000,000.

Lagrange, Ga.: A death list reported as high as thirty and heavy property damage.

West Point, Ga.: Five reported killed.

Near Fort Wayne,Ind.: Seven killed and heavy property damage.

Agricola Ala.: Five killed.

Greenville and Union City, Ohio: Sixteen reported killed.

St. Louis: One killed.

East Troy, Wis.:One killed.

Swanton and Raabs Corners, O.: A number reported killed.

With a death list which will reach at least fifteen, northern Indiana is today recovering from the worst storm in its history. It is impossible at this time to estimate the damage done to property and the death list will probably mount higher as the work of recovering the bodies goes on today. The storm took a toll of lives in Allen, Adams and Jay counties, one is reported dead in Steuben county, and in Wells county, although no lives were reported lost, the property damage will mount into the thousands.

At Townley, in Allen county, three lives were lost, one death is reported from Hoagland, and three at Monroeville. Not a building was left standing at Townley and Edgerton, Indiana, near the Ohio state line, suffered a loss estimated last night at near a million dollars. Many homes were blown down by the storm, caught fire and burned to the ground. The morgue at Monroeville is filled with bodies of storm victims, and many of the injured were rushed to hospitals in Fort Wayne.

The heaviest loss of life is reported from Townley, sixteen miles east of Fort Wayne, where three were killed and every building leveled. According to residents in the vicinity of the town, the storm struck about 5:30 and continued for about fifteen minutes. August Fluttrow, who ran the village grocery, his wife and child, were killed instantly when their home was destroyed.

Portland, Ind., March 28. — The town of West Liberty, 1½ miles west of Bryant, in Jay county, was wiped out by the tornado this evening. Seven are reported dead and others will die. Not a stick is standing on the site of the village and practically every inhabitant is dead or injured.

Angola, Ind., March 28.—One man is known to have been killed and thousands of dollars of property damage was done by a tornado which swept a narrow path across Steuben county, about five o'clock this evening. William Doudt, 60, was killed in the wreckage of a barn on the Luce farm, northeast of Orland, this county, in which his wife and three children were injured.

Chicago, March 28.—At least twenty-six dead, hundreds of injured and a property loss or several million dollars were left in the wake of a tornado that swept northeastern Illinois and portions of Indiana, Missouri and Wisconsin, today.

Elgin, Joliet, the western outskirts of Chicago and Northshore and western suburbs were in the path of the storm, which destroyed hundreds of buildings, uprooted trees, and demoralized railroad traffic and telegraph and telephonic communication before dying out on the shore of Lake Michigan, north of Chicago.

The fury of the tornado was felt chiefly at Elgin and Melrose Park, a Chicago suburb, eight were killed and more than 100 injured at the former city, 36 miles west of Chicago and the property loss there was estimated at $4,000,000.

At Melrose Park, seven were reported missing. In Chicago proper two persons were killed and a score injured and 1,000 made homeless.

Dayton, O., March 28.—Several persons were reported killed and a dozen or more badly injured in a storm which struck near Greenville, Ohio, shortly after eight o'clock tonight. The storm centered about four miles west of Greenville. Wires are down and traction service has been cut off.

A storm which apparently settled on Nashville, a village ten miles west of Greenville, tonight is reported to have wiped out that village and is known to have caused the death of four persons and injury to a score more.

DAMAGE OF STORM CANNOT BE ESTIMATED

BERNE, INDIANA, MARCH 29

The damage done and the destruction wrought by the cyclone last night shortly after six o'clock in Adams county alone, cannot at this time be estimated. From all sections of the county come reports of damage which had not been previously reported and appeals for help are urgent. Many visitors from all over the county and in neighboring counties are flocking to the scenes of the storm and viewing the mass of debris which remains. Volunteer help is everywhere greatly appreciated as there is much occasion for assistance and many families have been rendered needy.

At about six-fifteen the storm which struck Wabash, Jefferson and Blue Creek townships was first noticed coming from a southwestern direction. A big black cloud preceded the storm and many declare they saw in this a funnel-shaped cloud traveling low to the ground and rapidly approaching. Many went to the cellars and sought shelter there, while others awaited their fate huddled together in a corner or vainly attempting to hold on to some stable object. Others declare they were not aware of the storm until it had swept down on them and left its destruction.

The storm proved that no matter how firmly man may build, nothing is secure against the elements when they rage as was the case last night. Many houses and barns are completely razed to the ground and nothing remains but the debris and a foundation. At other places, a few walls remain standing, other places roofs are partially destroyed and many places there remains nothing but a heap of pimpled wreckage. Wind mills are down in many places, silos have been crumbled as egg shells, while big trees are uprooted as though they had been mere saplings. At many places there are sad scenes of destruction, while a neighbor's farm escaped with perhaps no harm.

Much live stock is reported killed and missing. Many horses and cattle were buried under the ruins of the barns. Implements and grain in the barns are at many places also completely destroyed while at some places some of the destroyed property may be salvaged for partial use. There is urgent need everywhere that help be gotten to help move articles to places of safety and to save much from further damage by rain and storm. Shelter and feed for both people and animal life is also highly important at this time.

Telephone and electric lines have at many places been wrecked and destroyed. In some sections communication was completely demoralized and the storm left the stricken districts helpless because of the fact that telephone service was wiped out.

The storm fortunately missed Berne, although the results were evident here. At the time of the storm a heavy wind, hail and rain storm struck the town. For about half an hour the town was in the throes of a terrific storm. The electric lights all over town were cut off between 6:30 and 8:30 from Bluffton here. Church services were impossible because of the darkness into which the town had been thrown.

DAILEY OUT OF SENATOR'S RACE

Washington, March 25. — Both Frank S. Dailey, of Indianapolis, and Edward G. Hoffman of Fort Wayne announced here today that they would not be candidates for the Democratic nomination for United States Senator to succeed Senator James E. Watson, and they requested their friends on the state committee not to consider their names when the committee meets Saturday to choose a man in the place of Thomas Taggart, who withdrew some time ago.

It was the understanding here that Samuel M. Foster, president of the Lincoln National Bank, of Ft. Wayne, probably will be the choice of the committee for the nomination. At least Mr. Hoffman announced definitely that he favored Foster for the place, and Mr. Dailey said he knew Mr. Foster to be an excellent man who would make a fine race.

In announcing that he would not be a candidate, Mr. Dailey said that business reasons impelled him to decline the requests of his friends that he permit his name to go before the state committee.

"I intend to take an active part in the campaign," he said. "I believe that Senator Watson ought to be retired and that he will be defeated and I will do what I can to aid the Democratic nominee. But for business reasons I can not make the race, even though I will do all I can to help in the campaign."

Mr. Dailey had made up his mind not to be a candidate before he left Indianapolis, it was understood here, but deferred making announcement of his plans in accordance with a request of Hoffman, who is Indiana national committeeman and who came to Washington with him for the purpose of urging him to reconsider. However, Mr. Dailey stood "pat" on his decision, as he said he already has been too long away from his law business in Indianapolis.

Mr. Hoffman did not state his reasons for declining to be a candidate, but the understanding is that he, too, could not afford, for business reasons, to make the race. Mr. Hoffman is secretary of the Democratic national committee and puts in a great deal of time on politics as it is, but did not feel that he could devote more time to it.

The definite impression gained here in regard to Mr. Foster was that members of the state committee had agreed on him as a candidate in the event that neither Mr. Dailey nor Mr. Hoffman would make the race, and that the reluctance of Mr. Dailey and Mr. Hoffman to say who, in their opinion, would be the nominee was caused by their desire not to anticipate the action of the committee, of which they are not members.

HIS FAMILIAR TONE

'Twas Easter morn, and to the tomb
With spices sweet at break of day
Had Mary with His followers come,
To view the place where Jesus lay.

"He is not here," the angels said;
Then His disciples turned away;
But Mary lingered near, till fled
Of all her hopes the last dim ray.

With saddened heart and downcast face,
Yet longing in her soul grief-stirred,
She lingered near the sacred place,
Still weeping till a voice she heard.

"Why weepest thou? Whom seekest thou?"
"Hark! 'tis the gardener. Sir, I pray
Where thou hast borne Him let me know,
And I will take my Lord away."

She did not know her Master stood
In all the glory of that morn
To fill her soul with gratitude
So lately with death-anguish torn.

"Mary!" The comfort she had craved
Poured forth in that familiar tone;
And in its wondrous fount, she laved
Her soul, grief-riven and undone.

The Savior owned her there His child,
And blessings on her life bestowed;
"I go." He said in accent mild,
"Unto My God and to your God."

Soul, hast thou trodden where the dews
Of death have settled, damp and chill?
But wait; the sepulcher shall lose
Its gloom, and with hope's sunlight fill.

Why weepest thou? Thou'rt not alone;
Thy risen Savior standeth near
Approving, with familiar tone
Thy waiting, loving soul to cheer.

For every night of earthly woe,
There waits a glorious Easter dawn;
But linger, Mary-like, and know,
The joy of His familiar tone.

—Clara M. Brooks.

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VOL. XXXV. BERNE, INDIANA, APRIL 8, 1920. No. 15.

IN MENNONITE CIRCLES

A Bible conference will be held in the Deer Creek, Okla., church. Professor J. E. Hartzler, of Bethel College, will be the instructor. The subjects for the conference will be as follows: 1. The Old Testament Idea of the Kingdom. 2. Jesus and His Relation to the Kingdom. 3. The Nature of the Kingdom. 4. The Growth of the Kingdom. 5. The Roots of the Kingdom. 6. The Kingdom and Its Establishment. 7. The Entrance to the Kingdom. 8. The Progress of the Kingdom. 9. The Blessings of the Kingdom. 10. The Kingdom and the Church. The date of this conference will be April 5 to 11.

The First church, Bluffton, O., has issued its record and directory in an attractive form. The pamphlet contains, besides the list of members, a record of its activities for the past year.

Rev. Franz Albrecht, of Beatrice, Nebr., the statistician of the General Conference, has forwarded questionaires to the elders of the 117 congregations of the conference with the expectation that they be properly answered and returned to him as soon as possible, so that he will be able to make a proper report to the conference. Those who have not received questionaires will be doing him a great favor if they answer the following questions and forward them to him. How many men have been in the government service? How many have returned? How many of your members have died? Have you a sewing society? A Young People's Society? What is the membership of your Sunday school? How many schools do you have? What were your contributions to foreign missions? To home missions? For general purposes? How many meeting places do you maintain? How many church buildings? What was your membership January 1, 1920? In January 1, 1917? What was your gain? How many have you lost? Give names.

ORDINATION SERVICE

On Sunday, April 18th, two young men will be ordained for the ministry of the gospel, the service to take place in the First Mennonite church of Bluffton, Ohio. They are Grover Soldner and E. B. Schmidt. The former, a member of the Berne, Ind., congregation, has been called to the position of pastor of the church at Summerfield, Ill., and his ordination is requested by the congregation he is to serve. The ordination of the latter is granted at the request of those under whom he is employed in interdenominational C. E. work in Indiana, and on the recommendation of his home congregation at Freeman, S. D.

Both young men are students of the Mennonite Seminary at Bluffton. The ordination will be given at the hands of Rev. Paul Whitmer of the seminary faculty and Rev. A. S. Shelly, president of the Middle District Conference and of the General Conference.

The congregations of the Middle District are hereby specifically invited, according to constitutional provision, to be officially represented at the service, and a general invitation is extended to any and all who find it convenient to be present. May all unite in prayer for divine blessing upon these brethren for the ministry to which they have been called.

"We are little sowers,
Dropping here and there,
Little seeds that comfort
Hearts of grief and care;
Oh, much joy it gives us,
Just to sow each day,
Little seeds of kindness
As we go our way.

MY CREED

"Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbor
And a little less of me."

OUR PART IN THE GREAT FORWARD MOVEMENT

To the Ministers and Members of Our General Conference Churches.

Dear Brethren:—In the Mennonite of March 11th an article written by the president of the conference contained the announcement of a forthcoming circular, to give suggestions regarding the united appeal to be made by the cooperating evangelical churches for funds needed to carry out what is intended to be a great forward movement in the work of world evangelization.

The time agreed upon for all to make a simultaneous and united campaign is the week from April 25th to May 2nd. It is called a simultaneous canvass because it is the plan that each denomination or body shall make its own appeal to its own constituency for the support and all possible increase of the work under its charge, the working together being counted on to promote the spirit of unity and fellowship, and to benefit the cause of each and all by the inspiration of great numbers moving forward in harmonious cooperation for a common purpose. It is to be a united movement in that besides the appeal to the members of the different churches as above indicated, there is to be a combined effort to enlist the cooperation of persons to whom such a united forward movement will appeal more than would that of any individual denomination acting separately.

The gifts from this latter class may nevertheless be directed by the giver themselves into designated denominational channels if they so choose. If not thus designated they will flow into the united fund of the Interchurch Movement and from there be divided proportionally among the cooperating bodies. Likewise gifts from members of the different churches, not designated by the givers for their own denominational purposes, will go the same way.

The expenses of the campaign of arousement and information and inspiration for this united forward movement are being met with money loaned the organized movement, the loan being guaranteed by the cooperating bodies each underwriting the account to the extent of five per cent. of the amount they expect to raise. It is expected, however, that the amounts thus underwritten will be covered out of the general fund above mentioned, into which the undesignated gifts will flow, before the division of the fund is made. It naturally follows that only those bodies will share in the division which have helped by their underwriting to guarantee the loan for the expenses.

While the underwriting of the expense fund as above explained is therefore not expected to result in the underwriting bodies having to pay out any money, but rather in their getting that much less out of the division of the general fund, there is involved, nevertheless, a moral if not a legal obligation for the assuming of which for our conference the authority would have to be provided by resolution of conference regularly adopted. It was, and is, therefore impracticable for our body to take under consideration the question of getting "behind" the movement in this way before our meeting in August.

This, however, need not keep us from emphasizing the evangelistic side for the deepening of the spiritual life among professing Christians and the winning for Christ the many unsaved among our immediate neighbors, or from cooperating in the financial campaign as it is planned.

In order then to put before our people a definite objective for our part in the campaign for funds, we have brought together the estimates of our two mission boards as to the support needed for the work of the year, and will append the same below. Besides, there are such other institutions as the tubercular sanitarium, the hospitals, the colleges and old folks' homes. All these interests put together constitute a big combined budget for our people to raise—not too big if all will cheerfully and gratefully give in proportion as the Lord has blessed, and continues to bless us.

In some of our churches, for instance in those of the Eastern Conference, an every-member canvass has already been made for the support of several different interests combined in one canvass. In others the same has been done for one or more purposes separately. These may be reckoned into the account as part of our denominational contribution in the general movement and if so reported will receive due recognition there.

It remains for our ministers and members who take part in the planning and carrying out of the united canvass, to see to it that where our people are canvassed, the whole budget for our forward movement along the various lines be put before them, **and that their contributions are properly designated for one or another of our boards or institutions,** and further that a careful account be made of all the gifts and pledges thus received.

We suggest that all these accounts together with the contributions and pledges received be sent to the treasurer of the General Conference, Mr. C. F. Claassen, Newton, Kan., who will combine them into one combined account, and acting for the trustees of the conference will transmit to the different boards and institutions the gifts as designated by the givers.

May all that we do be done in the spirit of true devotion to our Lord and Master, whose we are and whom we wish to serve as faithful stewards of all that He puts into our hands.

Here follows the partial statement of needs as above explained:

The foreign mission board estimates the necessary expenses for one year, including essential building program.. $82,000

The home mission board for the same items, running expenses and buildings $30,000

Besides, the mission for the Jews in Chicago, including the purchase of a building if found necessary $16,000

A. S. Shelly, President of Conf.
P. R. Schroeder, Sec.

N. B. Though none of the schools are, strictly speaking, conference schools, they nevertheless look for their needed support to our people in the different districts which they serve. Budgets from two colleges are here appended:

Bethel College reports the immediate needs to be		
For dormitories	$85,000	
For science hall	75,000	
For boarding hall	20,000	
For sewer facilities	5,000	$185,000
Besides this an additional endowment fund, including a Bible chair	$150,000	
Additional equipment	5,000	$155,000
Bluffton College is looking for		
Dormitories	$100,000	
Other buildings	50,000	
Equipment	10,000	
Endowment	300,000	$460,000

A DISCUSSION OF THE WORK OF THE CHICAGO MISSION

Chicago, Ill., March 15, 1920.

In the first place let me say that God still needs prophets as of yore: men who can "cry unto the cities of Juda, and say, Behold your God." But today they must lift up their voices to the cities of America and Europe, for it is here, as of old, that men have forgotten their God. Had only such voices, in sufficient volume reached New York; Chicago, Philadelphia, Washington, London, Paris, Rome, and Berlin. Had these prophetic voices only been backed up by the ear-Hutchinson, Kansas, and just recently a new work among the Hebrews of Chicago.

Let me speak more specifically about the work here at Chicago. In the first place let me correct a wrong impression which I fear exists in the minds of many, with regard to the nature of the work here. This is not a typical "city mission," such as you would expect to find in the slum district of our great cities. Instead, we are located in a very fine residential district where every home indicates more than ordinary thrift and decency. In fact, almost every home is occupied by its owner, there being very few tenants. This does not mean, however, that these people are living on easy street. They are industriously trying to pay for these homes, and with the H. C. L. here as everywhere, they are for the most part kept busy making ends meet.

Nevertheless materially they are pretty well cared for. Two families which the writer now has in mind as a fair average and typical, are headed by men holdnest religious fervor of a Christian laity, how different our world's history of today might read. But bygones are bygones, and all vain regrets are useless. One fact alone remains, however. Our cities still remain "man's ambition and despair." And we might add—God's, too! For the prophet describes heaven as a city fresh and clean from the hands of God; purged and cleansed from all its vice and selfishness, and characterized by God's being in the midst of it. This thought is further strengthened when we recall that our Bible begins with a garden; and ends with a garden city, where all the fruits of virtue grow in realms forever free from all isolation, toil, risk and disadvantages of the former.

In response to such need and in answer to the urge of Christ's, "Behold, the fields are white unto harvest," our home mission board has of late years launched out upon a more comprehensive piece of city missionary endeavor. Our first attempt was at Los Angeles, Cal. Since then we have added Chicago, Altoona, Pa., Mechanic's Grove, Lancaster Co., ing ordinary jobs. And yet by way of comparison, though receiving $40.00 to $60.00 per week, find it takes about all to care for their families composed of three or four members. True, their standards of living are higher than those prevailing among our Pennsylvania hills, or in our sunny Southland. This of course has an indirect bearing upon our mission board and workers. It has meant that we must give them a church home in keeping with their own; that our worker's homes must be furnished in some close harmony with their own; that the workers' wearing apparel and living standards must approximate their own. It means in fact, that this kind of work will always be expensive missionary effort for our board, and that workers' living conditions must be adjusted on the basis of city and not rural conditions if they are to do their best work.

Culturally they are also above the average. They have developed an eye for the beautiful. This is clearly seen in the architectural lines of their homes, in the selection of their furniture and garments, and in their ambitions musically and educationally, for their children's development. Coming as they so frequently do, from some of the fine old English, Scotch, Dutch and Swedish families, one can detect the atmosphere of quaint old English cottages, or the fragrance of Scottish heather, or the duplicates of the sturdy thrift, and cleanliness of the land of windmills, or the characteristic industry of old Sweden.

Now into these lives of so much hope and promise we are trying to inject the hope of the eternal Christ. For in spite of all their prospects, many have not gotten hold of God. Having left their old homes and friends, and coming to a strange land, they have in only too many instances remained untouched by the church of the living God. The churches here were different, perhaps seemed almost cold and friendless. In our particular district, there was no other Protestant church very close. And while homes sprung up almost over night, no churches followed until our mission board started their work.

The question now confronting us is whether our Mennonite church can supply these people the worshipful church they were accustomed to in their past environment. Can we do this and at the same time give them a really vitalizing religion shorn of all absolutely non-essential denominational peculiarities?

With the children we are succeeding famously. Our Sunday school has an enrollment of about 225, with an average attendance of about 165. We have nineteen classes, which accordingly are for the most part small as regards the number of students. Our teaching force is supplied largely by the Moody Bible Institute. So far there have been about six local leaders trained for this work.

The parents of these children in many instances, have not been inside of a church or Sunday school perhaps in a dozen years. Now through the influence of their children and interests in their participation in special programs throughout the church year, they come occasionally. Moreover they seem to appreciate the work we are doing for their children, as is manifest in their sending their boys and girls equipped with dimes, quarters and half-dollars for their offerings. If money is the acid test of our religion, and who dare say it is not, then these indications point to the strong supporters these people can become not only in their own work here but in other missionary enterprises. Especially so when sufficient members have been aroused from their spiritual legthargy. Already this splendid liberality enables us to have an average weekly Sunday school offering of about $14.00, plus extra birthday offerings and our evening collections in connection with our church service of about $5 to $7.

But the crucial test will be in another direction entirely. We

are holding the boys and girls now, and imparting to them a lively interest in the gospel, and things spiritual. However, we are anxiously praying there may be no adverse reaction when these boys and girls grown to maturity, stand before the threshold of their religious decision. Will we be able wisely to lead them into the deeper experiences of their religious life? Will they cross the portals of our own beloved Mennonite church as full-fledged members of the real body of Christ? Or will our own limitations, or their parents' objections, combine to send these upon whom we have labored, back into the Swedish Lutheran, Dutch Reformed, Baptist or Presbyterian churches? Will we be sufficiently alert to adapt ourselves to their historic past, and so make adequate our appeal to them for our Christ and for our church? The alternative is to let others "gather where they have not sown."

However, we can only do our best and leave the rest, with One who is our common Shepherd. After all the important thing for us is to do our work faithfully. It will not matter then into whose fold they go, so long as they are in the Shepherd's fold. With this crucial test before us, we must bend our every effort to become wise as serpents in soul culture and saving, and yet withal to remain as harmless as doves.

Just one week ago a beautiful young mother got up in our prayer-meeting and said she surely thanked God she now had a little church in which to worship; how the influence of the Sunday school upon her children, and the power of the gospel during last winter's revival effort, had given them a Christian home. And yet just one year ago, (before their conversion), the husband and father of this family told me personally that in the twelve years he had been in America, since coming from Scotland, he had not been inside of a church. Today both he and his wife are Christians; she sings in the choir, and teaches a class of girls in the Sunday school; the children are happily interested in the work of the Sunday school and Junior Christian Endeavor, while the father is a consistent supporter of all our work.

Does it pay? Well, theoretically we are all ready to say, "Yes." But practically, too often we act as though it did not. Our Master answered this question with an emphatic 'Yes', and then went and acted accordingly also, by giving all he had—His very life, in support of His theory.

But, too often we, having said, "Yes, it does pay," hold back our silver and our gold, or interpose our traditions and customs, and so make ineffective the work of saving souls. Souls that are worth more than all the gold of Ophir or the diamonds of South Africa. Let us make the religion of our tongues the religion of our purses and so fulfill our whole duty to God's least.

With greetings and best wishes to all our unknown and unseen young friends of Christ and missions, I remain.

Very sincerely yours,

W. S. Shelly.

Supt. and Pastor, Chicago Mission.
1500 W. 72 Pl., Chicago, Ill.

JEWISH MISSION NEWS

"I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." II Tim. 2:10.

Dear Readers of the Mennonite and Friends of Israel:—In the infancy of our mission to the Jews, as already announced, I want to thank God for the many blessings we have received thus far. Praise God for the open doors where the gospel of the living Savior has had an entrance.

It has been said that the Mennonites are a slow but sure people. Well, praise God, He also is slow some times to His promises, but sure. II Peter 3:9.

We certainly thank our dear brethren and sisters who have already answered to the call of prayer in behalf of Israel. We are located in a neighborhood of 65,000 Jewish people, most of them do not even believe in God. So our greatest appeal to you is to continue in prayer for us. Begin now if you have not already begun. I Thess. 5:17: "Prayer is the greatest talent God has granted us," so let us remember Israel in our homes as well as in our churches. God still claims the Jew as His own. Isa. 43:1-11, Matt. 10:6 and many similar passages.

Our Aim.

The aim of our work is not only to bring the gospel into the homes of those 65,000 Jews in our neighborhood, but also to the Jew at large, in the city as well as outside of the city. We always leave suitable tracts, a Gospel, or a New Testament in every house we visit. We are sowing the seed to be ready for the harvest. "Pray ye therefore the Lord of the harvest." We are sometimes driven out of the homes, mocked, and even stoned, but praise God, "If God be for us who can be against us."

Dispensary Work.

Our home mission board as well as our workers realize that by the help of a dispensary, the Jew can be reached easier. The Jew will always open the door for us if our doors of help are open to him. A dispensary is always a help to the Jew and through it we gain his confidence. Sister E. Hirschler of Beatrice, Nebr., was called to take charge of this work, and as soon as our building is secured this work will begin.

Mission Hall.

We need a hall with rooms for children's meetings. The store (hall) will be used for a reading room, supplied with Bibles, New Testaments, Gospels, tracts, church papers, and newspapers. The Jews like to come to a mission hall to read. That gives the missionary an opportunity to do personal work with the incomers. The hall will also be used for meetings, twice weekly, God willing.

Since space is limited, it is absolutely impossible for me to give all particulars of our plans and work already in force. We hereby extend our appeal for prayer. Pray for our home mission board, for our work and workers, for the work done among the hospitals, poor house, and homes. Pray for the literature which has been distributed. Pray for the building in which we hope to establish our work. Pray for the needs of our work. Contributions for the work may be sent to **Rev. J. E. Amstutz, Halstead, Kansas,** who is our treasurer.

Send packages such as clothes for men, women children and infants to **Miss Dorothy E. Goodman, 1122 North Western Ave., Chicago, Ill.,** until further notice.

I shall be glad at any time to answer calls to speak about our work. Above all, pray for the salvation of Israel. Share with the Apostle Paul who said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Romans 10:1.

Yours in His service,

Israel I. Saxe.

1122 N. Western Ave., Chicago, Ill.

AN APPRECIATION

During the last few weeks the Mennonite has brought several articles of considerable length. These articles were indeed good for they challenge the thinking of men and women. The articles deal in two seemingly different fields, but if they are read carefully one can readily see that they are both striving for the same end, namely: the maintenance of a virile and pure faith in Jesus Christ, and the working out of our mission as a denomination. We firmly believe that our Mennonite denomination has a definite task to perform, and that we ought to be working at it with the best means and methods at our disposal, as we see the Spirit of God guiding us.

As one read the array of quotations taken from men of various denominations, decrying the extreme and dangerous positions taken by some on religious topics, grave thoughts would naturally present themselves. The two outstanding questions would very likely go hand in hand and assume the following forms: Is our denomination in danger of similar pitfalls? and, How do our denominational institutions stand? The first question is easily answered. We must admit that there is danger. But how can any institution built up by human hands in this world, be immune from the dangers that lurk roundabout? The second question can be answered better by each reader after certain facts are presented. The writer is a graduate of Bluffton College and will present facts as they are found there. He would not attempt to speak about or judge other institutions from mere hearsay. The remarks shall be in the nature of an appreciation of what this denominational institution has meant to the writer, and what the work has meant and may mean to the church. Any educational institution is judged by its fruits—its graduates.

In looking over the list of graduates the following facts are gleaned. Bluffton College and Mennonite Seminary have sent out during the past:

Thirteen student volunteers. These young people have all finished a four-year's course and are now ready to be sent anywhere and wherever needed. Three of these thirteen graduates are preparing themselves to be medical missionaries. Twelve of these are out of the Mennonite church.

Eleven graduates of Bluffton are today working in the various mission fields, stretching from South America to India and China. Eight of these are under our General Conference foreign mission board. Several others are also in the mission field, although they did not graduate.

Fifteen have gone forth from our denominational institution and are at present preaching or will do so in the near future. Several of these are still pursuing their seminary education. It so happens that ten of these appear in Mennonite pulpits.

There is a large Student Volunteer Band composed of undergraduate students. To better pre-

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THE MENNONITE

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EDITORIAL

Whether churches will have it so or not, the days between April 25 and May 2 will make a wonderful impression upon churches, even those that are not active in the United Simultaneous Financial Campaign of the Interchurch World Movement. An attempt to raise millions of dollars cannot be ignored and, should our church officials neglect to participate in this movement in which we are to reap all the results of our labor for our own denominations, our people will surely be asking why it has not been done. Very good and sufficient reasons must be put forward by those who are not active in the campaign or upon them will rest the burden of proving that an earnest effort for strengthening our own interests is out of order. We are glad that the president of our General Conference has actively urged our people to interest themselves in the movement. It is to be hoped that his article, appearing elsewhere in this issue, will be given careful attention of our readers. Compared with the aims of other denominations our plans are modest in their requirements. To be sure we are not as numerous as most of the rest are, but, when compared with the resources of our people, the budget calls for an insignificant total. Will we fall down on our little job when we see that most of the other churches are so exceedingly ambitious?

The suggestion for a joint meeting of all the boards of our conference, to be held some time this summer, is being seriously considered. This idea comes from the foreign mission board, with the hope that such a meeting may take place some weeks before the meeting of General conference. Every board arranges a meeting sometime during the year, anyway, and having these meetings all take place at the same time and in the same place offers several advantages that could not otherwise be enjoyed. In the first place, it means something to the local church and community to have assembled there those who plan and do the work of the church during the three years between conferences. It adds so much to the stock of information concerning the work and the knowledge of those who do it. In the next place, the work of all our boards is interrelated. Publications, missions, benevolences and education must be considered in their relation to one another. Each board should have ample and full information of the needs and programs of the other boards. This will prevent overlapping of efforts and may be the saving of money that might be better used for other purposes. It will widen the vision of the church when it is realized that activities are directed along so many lines and that the fields are so large and so exacting in their demands. Again, such a gathering may be in a position to make it possible to save much of the time required by the business of the conference. Demands upon conference time are continually increasing and must be met. Our program must be arranged to give proper recognition to Sunday schools, Young People's and Women's organizations as well as to deaconess efforts and the needs of orphans, etc. Experience has shown that it is almost impossible to carry a conference over a week. A way must be found to keep its growing interests within that time. One of the difficulties of a conference session consists in making it possible for board members to be present at the meetings. So often it happens that boards must call their members out for hours and even days. This works a hardship on both the conference and the member of the board who also represents his church. With all the meetings arranged close to the time of the conference session, and with plenty of time for to deliberate carefully upon the work there seems to be no reason why board meetings should conflict with conference sessions.

On another column the reader will find an appeal from the conference statistician for an immediate and accurate response to his request for information. The matter is important and should not be lightly regarded by those whose duty it is to reply. Important though the work may be, and trying as are the requirements of the office, the position of statistician is the most thankless and exacting job that conference can wish upon any of its members. In the past few years, when our church was making a stand for its position to the government, one of the questions each man, called in the draft who claimed privileges the law allowed, had to answer was, How many communicants are there in the body to which you belong? We know that had it not been for the work of previous statisticians the boys would have been placed in the position of not being informed concerning the religious organization in which they claimed membership. We plan for larger work in the missions, along educational lines, for publications, etc. And we call men and women to enter these enterprises. Without an accurate knewledge of our resources it becomes absolutely impossible to know where we stand and how we can assume responsibility for the support of the work we undertake and the workers we call. It would not be fair to our workers to set them to tasks for which we were unable to provide and it certainly would be a poor showing of our loyalty to the Lord's cause if we did not undertake enterprises in His work to the limit of our resources. In order to do right in both of these instances we must have figures at our command and these figures must be accurate. It will cost the government more than twenty millions to complete the work of the census this year and if the government finds the figures to be worth all it spends in securing them we surely in the Lord's work will find the accounting of our stock in men and means just as valuable.

AN APPRECIATION

(Continued from page 3)

pare themselves for their work and for inspiration they meet every week for devotion and mission study.

During the past winter a group of students united themselves into a "Home Worker's Band." The purpose of this band according to their constitution is "to further the interest of the Christian church in the home land." Its aim is: "to encourage the students of Bluffton College and Mennonite Seminary to prepare for religious work in the home field." This band consists of eight students and two faculty members.

With the stirring appeal made to us by the problems that we as a Mennonite denomination are facing, ought we not to appreciate the fact that so many of our young people are preparing themselves for definite Christian service?

Also in the face of the fact that certain schools were mentioned in previous articles as having drifted into serious dangers, we as Mennonites ought to appreciate the fact that the gospel is still taught in such purity and sincerity that so many of our young people have heard the Master's great commission: Go ye therefore, baptizing them in the name of the Father, and of the Son and of the Holy Spirit."

May we therefore support our institutions with prayer, so that they may go on preparing men and women to carry out the task our Master has entrusted to us.

An Alumnus.

SOME AMAZING FIGURES

If two per cent. of the members of the American Protestant Christian churches had an income of $5,000 and tithed it, they would pay all the expenses of the church, local and benevolent, for 1918, says Dr. W. B. Hollingshead, the Interchurch statistician. The total raised by the Protestant churches for all purposes in that year was $249,778,835.

Suppose four per cent. had incomes of $2,500—however moderate that is these days—and tithed it, they would pay all the expenses of the church, local and benevolent, recorded in 1919 and the other 96 would not need to give anything.

Suppose five per cent. had incomes of $2,000 and set apart the tithe, they would pay the local and benevolent expenses of the church in 1918, and the remaining 95 per cent. would not have to contribute anything.

Suppose two members in 23 of the Protestant church membership of the United States had the income of the bricklayers—$6.25 a day—and tithed it. It would pay the entire local and benevolent church budget for 1918.

Try it with the hodcarrier. The hodcarrier's wage is $3.27 per day. The tithe if this wage is 32 cents and 7 mills. He carries mud but never slings it. His tithe appears to be very little. But we church members on the average have not tithed the hodcarrier's pay. Suppose we did. Suppose one in eleven did. It would pay the church budget for 1918 with a margin of $21,897,196.

Remember that the wage of the average hodcarrier is greater than the wage of the average minister. Explain that as you will.

Without tips the waitress gets $1.42 a day. Suppose we tithe

her wages. One in 5 church members would do the trick. Four would not have to give anything and there would be a $9,367,342 margin.

The Alabama waitress is paid 57 cents per day. This is the lowest wage in the United States government statistics. Her income without tips is 57 cents per day. If one in two of the registered members of the Protestant Christian church gave a tithe of that, all expenses of 1918 would be paid with a margin of $10,-681,278. Can we do it? In God's name dare we do less?

If the Protestant churches of the United States gave a tithe of 57 cents per day—5.7 cents—that tithe would pay the entire 1918 budget including all benevolences and leave a margin of more than $270,000,000 for strengthening the work at home and abroad.

Can we increase our giving? Can we raise the $336,777,572 of which $175,448,349 is to be paid ing 1920? The Methodists formerly gave for benevolences 89.8 cents per member. Through its Centenary movement it has raised this figure to $6.18. Surely the rest of us could make similar great increases.

Can we spare the money? Of course we can. We now spend more for everything by the day, by the week, by the month, and by the year than we do for the kingdom. We spend 10 cents a day for carfare, 5 cents for telephone calls and we give the church 2.7 cents per day. We are paying on the average $1.50 per week for room rent. We spend 40 cents for ice cream and candy, 20 cents for moving pictures, and we give 18.9 cents per week for the church.

Now let us look at things again from another viewpoint. In 1918 the Northern Baptist convention averaged 3 cents and 3 mills per day for the church. The Methodists averaged 3 cents and 4 mills. The Presbyterian church 5 cents and 6 mills. The Seventh Day Adventists 11 cents and 6 mills. Now if the rest of the Protestant churches would climb to the Baptist rate of 3 cents and 3 mills there would be an advance of $47,-875,515. If the Methodists' standard were reached the margin would be $56,413,539. Were all to reach the Presbyterian standard of 5 cents and 6 mills per day there would be a margin of $249,122,758. If the Protestant membership reached the standard of the Seventh Day Adventists of 11 cents and 6 mills, last year's giving would be maintained and there would remain for new work $811,615,547. This church advocates and its members practise tithing.

It is an amazing statement that the tithe of $1.37 per day or 13.7 cents, from each member of the Protestant church of our country would maintain all churches' expenses as in 1918 and provide for new work throughout the world the colossal sum of one billion dollars a year.

THE RELATION OF THE SMALLER DENOMINATIONS OF THE INTER-CHURCH MOVEMENT

Speaking recentiy before the secretaries of a number of home mission boards of denominations affiliated with the Inter-church World Movement, Dr. S. Earl Taylor, general secretary of the movement, answered the question "What will become of the small, weak church as a denominational unit when the Inter-church Movement gains full momentum?"

This question has come up in many parts of the country from a misunderstanding of the aims of the movement for strengthened Christianity. Dr. Taylor's remarks on the point should clear away all ideas of "repression" or church "union" which seemingly have gained credence through rumor or hasty judgment.

Answering a question from the floor on what would be the motive for a small body entering the Inter-church World Movement, Dr. Taylor said:

"I should say that if this body has a conviction that it has a work to do for Jesus Christ, that it is a part of His great program at home and abroad, there is all the more reason why that body should be identified with a movement of this kind that gathers up the forces—because all the forces ought to be in.

"Again, I see no reason why you should grade up on size, that is, today, there is equal reason, per se, why a small as well as a large denomination should come in, if there is any reason why the Protestant forces should affiliate themselves.

"I should say, in other words, that if they can take advantage of all the momentum that would come from the gathering together of the big forces, they would gain quite as much as anybody else would gain, and they might contribute no small part."

In reply to a remark from one of the secretaries that in the administration of the work the principles that seem to apply would swallow up the little denomination and cause its work to disappear in home work and missionary propaganda, Dr. Taylor said that he did not think these denominations would be "snuffed out."

"There may," Dr. Taylor said, "as a result of this or other things, come mergers of denominations, or groupings. I think that will come in the course of time. You may find, for example, that a small denomination ought not to have an extensive home mission program—that is, a nation-wide program—but it may be that right at its door there is something this denomination ought to do, and can do. As I look over the foreign mission field, with which I am familiar, I do not believe that when we have done our best we will occupy the field fully. The field is so vast that we are not touching more than the fringes of it now. There is a chance for everybody and a work for everybody, but it ought to be defined.

"Now this is true; that if these denominations are not in the movement financially, they might go in on the stewardship movement, on the intercessory prayer movement, and on the evangelistic side of the work, and their own members have the same need of being stirred in their inner life as the members of larger groups."

WORLD-WIDE SUNDAY SCHOOL NEWS

Many Going to the World's Sunday School Convention in Tokyo.

Though the first sailing of the fleet of convention steamers taking delegates to the World's Sunday school convention in Japan will not take place until next August, 236 have already applied for credentials as delegates. Since there are only about 1,000 reservations that can be obtained on the Pacific ocean steamers for the delegates, it is important that all who wish to attend this gathering of Sunday school workers in the Orient should communicate at once with the World's Sunday School Association, 216 Metropolitan Tower, New York City. The record is kept by states and Pennsylvania is now in the lead with 66 applications. Other states, in their order, are Ohio 18, Illinois 14, Nebraska 13, California 11 and Michigan 10. Applications have been received from most of the states and provinces in the United States and Canada. Overseas applicants will greatly increase the number.

Mr. Frank L. Brown, the general secretary of the World's Association, has just returned from London after conference with the British section of the World's executive committee, and the committee representing the Scottish Sunday School Union. He reports that large interest is being shown in the attendance upon the convention on the part of British Sunday school leaders. A number of these leaders, including Dr. F. B. Meyer of London and Mr. T. Vivian Rees, who has headed the Children's Era movement in Great Britain, are definitely planning to be at Tokyo. Fifteen inquiries have been received in Wales and in Scotland a number of business men are already forming a delegation for Tokyo. It is possible for the English delegates to travel eastward to Tokyo as well as westward. The eastward trip would include the all-steamer journey through the Mediterranean and the Indian ocean, stopping at Egypt, Ceylon, Hongkong and Shanghai, with optional stops at other points enroute.

Baron Uchida, a member of the committee promoting the Tokyo convention, was in London and Glasgow at the time of Mr. Brown's visit and spoke at representative Sunday school gatherings extending personally, on behalf of the Japanese committee, its cordial invitation to the British and European delegates. The baron stated that the Tokyo committee is preparing to entertain at least half of the delegates in the homes in Tokyo. This suggestion was very warmly welcomed by those who heard Baron Uchida.

The British committee are enthusiastic about the plans for the convention program. They are also interested in the around-the-world plans that are being developed and announcement concerning which is expected shortly.

I believe on the Son of God:
Therefore I am in Him
And He is in me.
To Him I belong;
To me He belongs.
There is no cloud between my Lord and me.
There is no difficulty inward or outward
That He is not ready to meet in me today.
I have received not the spirit of fearfulness,
But of Power and of Love and of a Sound Mind.
The Lord is my Keeper. Amen.

THE C. E. TOPIC

April 25.

Christian Principles in Personal and Public Health.

I Cor. 6:19,20.

The Bible concerns itself about public health. A study of the Mosaic laws concerning habits, food and the treatment of certain forms of contagious sickness convinces us that it is the will of God

that men concern themselves about caring for their bodies and keeping them healthy and vigorous. Also, the matter of public health is one of individual responsibility. Cleanliness and sanitation are a duty. Their neglect is a crime.

Jesus is as much the great Physician as He is the great Teacher. Much of that is told us about His public life has to do with the healing of diseases. The burden of health was passed on to the church of later times. Christians were to heal the sick. One of the proofs of the power of Christianity is the development of the medical science and the discoveries which have led to miracles of healing in manifold forms. But we must bear in mind always that in prayer the child of God has a healing art at His command beside which the wonders of medical science sink into insignificance. Prayer for the sick and with the sick is a duty never to be neglected. In our missionary efforts we have learned that the praying Christian medical missionary is the most potent factor in use in the great enterprise of winning the world for God.

There is an old proverb which goes "Cleanliness is next to godliness." There is gospel in this text, though we do not rank it with the inspired writings. To be unclean is to invite disease upon ourselves and to expose many others to it. Anything that endangers life is an attempt upon life. The one who is responsible for a disease breeding condition either of his body or of the places to which bodies of men are exposed is making an attack on human life. The command of God is "Thou shalt not kill" and it makes no difference whether the killing is done with a gun or by breeding and turning loose deadly germs that breed sickness. A principle that Jesus laid down was: "Do unto others as you would have others do unto you." If I were to fill my place with tigers and rattlesnakes and other vicious creatures that might escape and kill my neighbor and his children, the authorities would not be slow in taking note and compelling me to offer absolute protection to my neighbors from these fatal creatures. But when by my throughtlessness or carelessness I am responsible for the turning loose upon the community the unseen organisms which go forth by the millions on their errands of misery and death I am just as much a criminal and surely deserve to be called into account for what I do.

Robert Ingersoll used to say that the only gospel in which he believed was the gospel of soap and water, but, singularly enough, he failed to note that the gospel of Jesus Christ and the gospel of soap and water go together. Unless the soul is pure there will be slight possibility of that one desiring a pure and clean body. We surely are convinced that cleanliness and sanitation are the products of Christian countries and where there is no Christianity to clean up the souls of men there is no desire for physical cleanliness.

Public health means the life of the community. A community exposed to disease is one of misery, poverty, suffering and death—evils which the gospel always opposes. The church ought therefore be active in fostering health. It may be, through its many agencies, such as the church paper, the classes for young people and pulpit utterances, good instruments for conveying information concerning the cause and prevention of sickness. It is an educational agency and as such must function in a way that will be of the greatest benefit to bodies and souls of men and women.

THE S. S. LESSON

April 25.

Ruth's Wise Choice.

Ruth 1:14-22.

Golden Text: Thy people shall be my people and thy God my God. Ruth 1:16.

The family of Naomi was one to whom misfortune often came. First she was happily married and the mother of two promising boys. We may imagine how fondly she and her husband planned for their future. The joys of parenthood are blessings which God makes possible to even those who are in the lowly walks of life. The blessings of parenthood are many. It is no small matter that God entrusts into the hands of fathers and mothers the responsibility of bringing up boys and girls who are to bless the world with their talents and efforts. There is the blessing of unselfishness that arises with parenthood. Father and mother are always planning and hoping for larger and better things for their children than they themselves enjoy and are always ready to make sacrifices to this end. It must have been a terrible trial for the parents when famine came upon them and they heard their children crying for bread when there was no bread. Famine, for various causes, especially climatic, are quite frequent in the East. It is bad enough when nature does not do her work and there is suffering and death: it is worse when famines are brought on by the wickedness or greed of man. There is more famine in the whole world today than ever before. Many millions of hungry ones are praying for relief. They exist now because men have wickedly given themselves to works of destruction and waste.

Where all the arts of men seem to fail God makes an opening and so when there was no bread in Judah there was plenty and to spare in Moab. The family of Naomi then left their beloved Bethlehem in search of better things. It was sad that they had to flee from their country, but it is refreshing to note that in the heathen country of Moab God was not forgotten. It often happens that men and women leave their religion when they go away. Missionaries tell us the lewd godless lives of the Americans and Europeans living in the East are the worst obstacles they have to meet. In Japan, China and India natives point to such characters and ask: Is that the kind of Christianity you are expecting us to exchange for our own faith?

There was a little joy in Moab. Both sons found wives with whom they lived happily. Their relation to their mother-in-law shows her to have been a person of character worthy of the highest esteem and confidence. Here they were with happy home and enough to eat. What more could any one expect? Sometimes a terrible storm bursts through a cloudless sky and this is what was to happen in Moab. First Naomi finds herself a widow. No one unfamiliar with life in the East can conceive the terrible state of a widow in that country, especially if she be poor. God has given the assurance that widows and fatherless are His special concern and the apostle James reminds us that the proof of real religion is to be found in the concern shown for the widows and the fatherless. Another blow came, and still another, one son is buried and the other shortly follows him into the grave. Now there were three poor widows instead of one. Did Naomi lose faith in God? No. In her troubles her faith grew mightier—she turned her face back again toward Israel and Israel's God. Some people cannot be reached by reason or persuasion, it takes real hard trouble to bring them to God. To many of us there scarcely comes the realization how good and gracious God is until trouble overtakes us.

We get a glimpse of the love existing between Naomi and her two daughters-in-law. They prove it by accompanying her to the borders of their country and by the grief they show when the moment of separation came. With all their sorrows there was the joy of happy family association that drew them close together.

There comes a time in the lives of people when they must make choice for things that affect their destinies for better or worse. At the parting of the ways this crisis came to Ruth and Orpah. Reason seemed to point them back. Certainly there was a certain attraction back in their country and among their kinsfolk. Orpah listened to this call and is lost to our knowledge forever. Ruth made a decision. From the point of view of the world it was a radical one, but she has forever endeared herself to the millions of saints and to her came the honor of having been one of the ancestors of our Lord. We think of our own parting of the ways. The world, the flesh and the devil say: Come back. Those who do are lost. On the other hand those who set their faces toward the country of God's love are blessed and on the way of blessing multitudes after them.

MARRIAGE

Lichti-Staufer.—On Dec. 19, 1919, at the home of the bride's parents, at Deercreek, Okla., Elmer J. Lichti and Leona Staufer, Bro. Jorn Lichti officiating. May God abundantly bless them.

Fast-Holzrichter.—At the home of the groom, Deercreek, Okla., Isaac Fast and Marie Holzrichter. Brother John Lichti officiated. May God ever attend them through life.

DEATHS

Burry. — Elizabeth Burry, nee Sprunger, was the daughter of Rev. and Mrs. Christian Sprunger and was born in Monroe township on May 29, 1857. She was at the time of her death 62 years, 9 months and 22 days old.

On Obtober 9, 1881, she was married to Peter Beer. To this union were born five children all of which died in infancy. Her marriage to Mr. Beer was severed by the death of her husband. On August 10, 1890, she was married the second time, her husband being Christian Burry, who now survives her. To this union were born six children, five of whom have died. One daughter, Mrs. Eva Becher, survives her.

Beside her first husband and her ten children, she has been preceded in death by her parents, one sister and one brother. 3 brothers and 5 sisters survive her. In absence of Rev. P. R. Schroeder, the funeral was conducted by Rev. Joel Lehman, assisted by C. v. d. Smissen. Text Ps. 23, German and English.

CONTRIBUTIONS

RECEIPT FOR FOREIGN MISSION

For March, 1920.

W. H. Entz, Elbing, Kans., $100; Grace ch., Pandora, O., $75; birthday

gifts, Berne, Ind., 81c; mission boxes, Berne, Ind., $127.92; friend, Berne, Ind., $60; Menn. ch., Arlington, Kans., $25; Men. ch., Paso Robles, Cal., $21; Menn. Mutual Fire Insurance Co., Oraibi Loss, $10; C. W. Claassen, Newton, Kans., $50; Upper Milford ch., Zionsville, Pa., $25; Alexanderwohl ch., Goessel, Kans., $517.07; Swiss ch., Bluffton, O., $112.01; Menn. ch., Deercreek, Okla., $106; Aletta H. Krehbiel, Clarence Center, N. Y., $10; Menn. ch., Hillsboro, Kans., $135.17; Jacob Claassen, Beatrice, Nebr., $100; Alexanderwohl ch., Goessel, Kans., $75; West Zion ch., Moundridge, Kansas, $36.50; First Menn. ch., Philadelphia, Pa., $38.72; First Menn. ch., Reedley, Cal., $103.16; S. S., Johannestal ch., Hillsboro, Kans., $152.32; Menn. ch., Vona, Colo., $16.65; friend, Los Angeles, Cal., $1; Mary U. Schmidt, Los Angeles, Cal., $6.70; Florence Hetzel, Los Angeles, Cal., $5.50; friends, Los Angeles, Cal., $4.-51; Menn. Mission ch., Los Angeles, Cal., $48.01; First Menn. ch., Geary, Okla., $65.08; friend, Clarence Center, New York, $10.00; Menn. church, Buhler, Kansas, $82.75; Emanuels church, Pratum, Oregon, $33.25; Salem ch., Munich, N. D., $44.83; Christine Hirschler, Upland, Cal., $25; Gustav Dick, Whitewater, Kansas, Bond, $100; Emmaus ch., Whitewater, Kans., $1125.00; Peter Reimer, Beatrice, Nebr., $20; Menn. ch., Escondido, Cal., $20; friends, Escondido, Cal., $25; Bethel ch., Fortuna, Mo., $55.89; Menn. ch., Burrton, Kan., $30.-75; S. S., Brudertal ch., Hillsboro, Kan., $54.91; Zions ch., Donnellson, Ia., $50; Hoffnungsfeld Eden ch., Moundridge, Kan., ($200 bonds), $630; Menn. ch., Pretty Prairie, Kan., $132.98; Christian ch., Moundridge, Kan., $96.50; San Marcos ch., Paso Robles, Calif., $47.85; Hoffnungsau ch., Inman, Kan., $63.76; S. S., Garden tp., ch., Moundridge, Kan., $18.-25; Garden township ch., Moundridge, Kan., $30; Johannestal ch., Hillsboro, Kan., $200; Brudertal ch., Hillsboro, Kan., $590; Bethesda ch., Henderson, Nebr., $431.47; Sewing society., Philadelphia, Pa., $50; Zoar ch., Goltry, Okla., $26.60; Greenfield ch., Carnegie, Okla., $10; H. M. Handrich, Mio, Mich., $150; Emmanuels ch., Aberdeen, Ida., $46.70; Friedensfeld ch., Lorena, Okla., $38.64; Swiss ch., Alsen, N. Dak., $76.40; C. E., Dalton, Ohio, $10; Menn. ch., Hanston, Kan., $12; Menn. ch., Burrton, Kan., $2.80; Bethesda ch., Marion, S. Dak., $243.-35; Zion ch., Dallas, Ore., $17.17; Menn. ch., Buhler, Kan., $50.34; Zion ch., Elbing, Kan., $576.50; Salems ch., Butterfield, Minn., $20; Mission society, Wisner, Nebr., $27.68; Menn. ch., Beatrice, Nebr., $692.76; Conference Trust funds, Newton, Kan., $244.31; Bergtal ch., Pawnee Rock, Kan., $37.50; M. U. Schmidt, Los Angeles, Calif., $2; Florence Hetzel, Los Angeles, Calif., $4; from two friends, Los Angeles, Calif., $5.25; H. B. Penner, Los Angeles, Calif., $8.65; Albert Zuercher, Berne, Ind., $5; Isaac Lehman, Berne, Ind., $3; birthday money, Berne, Ind., $0.20; mission boxes, Berne, Ind., $31.60; friend, Berne, Ind., by mail, $70; Menn. ch., Berne, Ind., ($95 in stamps), $1,402.

Special Gifts.

John J. Johnson, Meno, Okla., for Nandy, Korba, $110; J. H. Schmidt, Gotebo, Okla., for Jane, Champa, $30; Jacob Claassen, Beatrice, Nebr., for John, Korba, $75; friend, Goessel, Kan., student, India, $50; First Menn. ch., Philadelphia, Pa., for Nandy, Korba, $40; Mr. and Mrs. D. G. Dyck, Los Angeles, Calif., for orphan, India, $30; friend, Escondido, Calif., for Biblewoman, India, $50; friend, Escondido, Calif., for Biblewoman, India, $50; S. S., Johannestal ch., Hillsboro, Kan., for Premdas, India, $30; S. S., Johannestal ch., Hillsboro, Kan., for Hanna, India, $30; S. S., Johannestal ch., Hillsboro, Kan., for Salome, India, $30; J. P. Andres, Elbing, Kan., for Dhansai, India, $40; C. E., Inman, Kan., for Homer, Hammon, Okla., $60; B. B. Warkentin, Hydro, Mont., for Biblewoman, India, $30; C. E., Dalton, Ohio, for Daruardon, India $60; ditto for Lillie Parker, $30; C. E., Newton Kansas, for Sundersing, India, $25; C. E., Zion church, Moundridge, Kan., for native worker, India, $50; W. G. Hiebert, Inola, Okla., for orphan, India, $30.

Rest Home in India.

Sewing circle, Philadelphia, Pa., $25.00.

Gratefully acknowledged,
Gustav Harder, Treas.
Whitewater, Kan.
John G. Regier, Asst. Treas.
Newton, Kansas.

NEWS OF THE WEEK

STORM CRIPPLES TRAIN SERVICE

Chicago, April 4. — Northern Illinois and Michigan today and tonight were in the grip of an Easter blizzard accompanied by gales and heavy fall of snow.

The storm struck Chicago territory early this morning between 3 and 4 inches of snow falling during the day, but was not expected by the weather man to continue through the night.

The Chicago weather office reported the snow would follow the St. Lawrence valley to the Atlantic coast, with snow fall all through the Lake region.

Rain fell in the southern part of Illinois and gales of from 30 to 44 miles an hour blew during the day from the northeast and the north.

Transportation at Gary was tied up. From 5 to 10 inches of snow was reorted to have fallen in southern Michigan and northern Indiana. Telegraph services in the Chicago area was impaired and 1,000 telephone lines were reported out of commission due to snow clinging to wires. Five hundred men, fourteen snow plows and all the equipment on the bureau of streets started today to clear the drifts from the city's streets. Weather bureau officials said the storm probably would cause little damage to crops and fruit trees.

Kansas City, Mo., April 4. — Railroads and highways are blocked by deep snow drifts, rural telephone service is demoralized, and livestock is suffering from a blizzard which swept Kansas, Nebraska, the Texas Pan Handle, northern Oklahoma and Missouri last night and today. Tonight all trains able to move were running hours late and several trains were reported bound in by heavy drifts. The temperature was several degrees below freezing. Forecasters declared a probable rapid rise in temperature accompanied by melting of the snow, sending streams off their banks.

Washington, April 4.—An eastern snow storm centering today over western Pennsylvania was moving eastward tonight with indications of rain tomorrow in the Atlantic states and snow in the Great Lakes and Ohio valley regions. Freezing temperatures were reported as far south as northern Arkansas and Texas. The heaviest snow fall reported to the weather bureau was approximately four inches at Chicago. Rain or snow was promised for much of the eastern territory extending to the Canadian border.

The forecast indicated much colder tomorrow and Tuesday in the Ohio valley, middle Atlantic, south Atlantic and east gulf states, with cold wave warnings extending from southwestern Pennsylvania to northwest Florida.

PENNSYLVANIA MEN ON STRIKE

Basing their demands upon the claim that it is through the efforts of organized labor that the wages of shopmen have been advanced, and that for this reason all men employed therein should give their hearty support to the unions, 3,150 men employed in the Pennsylvania railroad shops in Fort Wayne are now on strike demanding recognition of the "closed shop" by agreement of officials of the railroad to employ only union men or men who pledge themselves to become members. The strike started at 10 o'clock Thursday morning when 2,786 men employed on the day forces walked out after having notified their foremen of their intention. After the day men had gone the night forces were notified and consequently refused to report for duty at 6 o'clock last evening.

For some time after the men had quit work they loitered about the entrance to the shops awaiting the outcome of a conference between their officials and officials of the road. The outcome of this meeting was not satisfactory, however, and when the men in conference again appeared they requested the men to gather at the old Central league ball Park early in the afternoon where a general meeting was held. F. H. Gaylord, chairman of the federated crafts, presided at the meeting which was addressed by himself and other labor leaders. The men were urged to stand pat for their demands, and assured if they do so the points for which they are contending will be granted.

At the conclusion of the big meeting in the ball park the men formed in line four abreast, and headed by a drum corps, marched through the streets of the city. The parade extended over several blocks. A few small gatherings were held last night in various meeting places. The big meetings will begin again today when each craft will meet in its respective hall for the purpose of conferring on the progress that has been made by that time, and hearing speeches from various labor leaders.

Both factions have maintained a silence throughout the difficulty which leaves some doubt as to the attitude they are taking in the situation. Master Mechanic F. V. McDonnell, of the Pennsylvania shops, upon learning that there was no possible way in which to avoid the strike, issued the following statement to the men: "All those who do not want to work should make out their time and return to their homes, remaining there until further notified." Mr. McDonnell said later: "There is no doubt that the situation is serious. The strike has brought about an embargo on freight from all connecting roads in this city and will within a few hours probably tie up freight and passenger traffic on this division at least. Those trains which are not made up here do change engines and crews at this point, and as there are no men on hand to fire the engines and keep them in readiness for service, it will be almost impossible to keep up the service." While railroad officials stated that an attempt would be made to keep freight, passenger and mail service in operation there is a grave danger that a sufficient number of men cannot be secured to do so if the strike lasts many days.

Allied craft officials claim they are firm in their demands. They stated yesterday afternoon that only four non-union men are employed in the Pennsylvania shops and that the company could have easily avoided the strike by informing the men that they must become members of the union or lose their jobs. F. H. Gaylord, chairman of the allied crafts, stated that the men are out one hundred per cent. strong and show a determination which is bound to bring success. He also stated that no difficulty had arisen over the question of wages, the men having decided to ask only for the two points.

REFORMED CHURCHES TO MEET AT DAYTON

The Dayton Laymen's Convention of the Reformed Church Forward Movement will begin Thursday, April 8, at the auditorium of the National Cash Register Co., in Dayton, Ohio, and will last until the evening of April 9. It is expected that fully 1,000 laymen of the church, including from three to five representatives from each church of the denomination west of Pittsburgh, and including that city, will be present, together with their pastors. It will be one of the greatest conventions that the Reformed church in the United States has ever held. It will directly follow a gathering of laymen of the Eastern half of the church, which closes at Reading, Pa., on Wednesday night, April 7.

While the main features of the convention will be the presentation of the recent survey made by the church and the study of plans in connection with its coming campaign for $10,847,425, a number of churchmen of national reputation will speak.

Each church has been asked to send its most prominent laymen, in order that those who go to the convention may return to their respective congregations as missionaries for the great Forward Movement now being conducted for the Reformed Church. With the simultaneous financial campaign of thirty denominations less than a month off, every layman plans to do his best to pave the way in the church towards a successful drive.

Dayton is preparing for the convention, and one of the things promised to the delegates is a "moderate cost for meals and one night's lodging". There will be no registration fee for the convention, and no financial solicitation.

Just where and how is the money to be spent?

A business-like Answer to a business-like Question

1

FOR THE CHURCH'S WORK AT HOME. A score of items come under this head. Consider only one. Five and a half million people in the United States cannot even read and write the English language. Who is to carry forward this vast work of Americanization if the Church does not?

2

FOR HOSPITALS AND HOMES. Every year thousands of men and women seriously ill are turned away from Church hospitals because of lack of room. The children's homes are compelled to turn away more children than they can receive.

3

FOR RELIGIOUS TRAINING. At least 12,000,000 children and young people under 25 years of age are entering American life without any religious training at all. Remembering the faith of Washington and Lincoln, do you think that America will continue to produce Washingtons and Lincolns if Faith dies out of the hearts of its youth?

4

FOR HIGHER EDUCATION. Of the 450,000 American students in institutions of higher grade, one-half are in institutions founded and supported by the Churches. Many of these institutions have had no great endowment campaigns, but their needs are just as pressing as the needs of larger schools; and you have only to read their list of alumni and alumnae to measure the value of their contribution to America.

5

FOR THE CHURCH'S WORK ABROAD. Influenza came first from the Orient thirty years ago; nearly all plagues are Oriental plagues. So long as China has only one physician to every 400,000 people the Orient will continue to be a menace. So long as one-third of the babies of India die before their second year our own babies are not safe. A Christian doctor or teacher sent abroad is working for America as truly as though he worked at home.

6

PREACHERS' SALARIES. The preacher is called the "Forgotten Man," and well he may be. Eight out of ten preachers are paid less than $20 a week!

THIRTY denominations cooperating in the Interchurch World Movement have budgeted their needs. No business could have done it more scientifically.

They have united to prevent the possibility of duplication or waste. At least a million dollars will be saved by the fact that thirty individual campaigns are joined in one united effort.

Each denomination has arranged its needs under six main heads as shown at the left.

Each denomination has its own detailed budget, and will administer its own funds. Your pastor has copies of the budget: examine them for yourself. In the week of April 25th-May 2nd you will be given your opportunity to help.

You can do it with the full satisfaction of knowing that every dollar of your gift has its post of service assigned to it in advance.

Every dollar for a better America and a better world. When your church calls on you, give—and give from your heart as well as from your pocket-book.

United Financial Campaign
April 25th-May 2nd

INTERCHURCH WORLD MOVEMENT
of North America

45 WEST 18th STREET, NEW YORK CITY

The publication of this advertisement is made possible through the cooperation of thirty denominations

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, APRIL 15, 1920. No. 16.

IN MENNONITE CIRCLES

The Eastern District Conference meets in Souderton, Pa., May 1. The program will appear elsewhere in this issue.

Arrangements are being completed for the entertainment of the General Conference, which will hold its sessions in Perkasie Park, Perkasie, Pa., August 29 to Sept. 5.

Rev. L. L. Miller, of Mifflin Co., Pa., preached in the First church, Philadelphia, Pa., April 7.

Word comes from Germany that the work of editing the Mennonite Lexicon, which was interrupted by the war, has again been taken up.

The choir of the Second church, Philadelphia, paid its annual visit to the Germantown church on the evening of April 6. Music, under the direction of Brother William Shelly, was the chief feature of the evening.

A new and up-to-date history of the Mennonite church is on press and will be ready for distribution within three weeks. The author is C. Henry Smith of Bluffton, O. Dr. Smith has written largely on Mennonite history and this latest work of his sizes up to his reputation as a careful and painstaking historian. The price will be $2.50 the copy. On sale and published by The Mennonite Book Concern, Berne, Ind.

A recent letter from Rev. H. G. Allebach, former editor of this paper, brings the encouraging information of his improved condition. May he soon be able to return to the activities of his pastorate.

On April 18, two young brethren are to receive ordination at Bluffton, O., upon which occasion Prof. Paul Whitmer of the Seminary and Rev. A. S. Shelly, president of the General Conference, will officiate. The candidates are Grover Soldner, of the Berne, Ind., church, who is to become pastor of the Summerfield, Ill., church, and E. D. Schmidt, of the Freeman, S. D., church who will engage in interdenominational C. E. work in Indiana.

According to reports from Altoona, Pa., the workers' home is nearing completion. The dedication is expected to take place about May 1. The desire of the workers is to dedicate the home furnished and free of debt and all contributions and subscriptions should be forwarded as soon as possible.

SAD NEWS

Our young missionary, Noah Burkhalter, died of typhoid fever in Jangjir, India. He was just getting ready to do most efficient work when the Lord called him to his reward. May God comfort the bereaved and make others willing to enter the field.

The despatch was dated April 13.

NOTES AND COMMENTS

It is said that in Korea no one can become a church member until he has won some one to Christ. If the church members of here were given the choice of winning one to Christ during the year or of losing their membership, what would happen?

Pastors throughout the country were asked to make special pleas on Sunday, April 11 for the financial campaigns of their own denominations and to preach sermons on the following Sunday, April 18, on the United Financial Campaign of the thirty cooperating denominations.

Facts about the sun-worshipping Cocopahs, still believing in the magical existence of charms, have been found in the survey of the American Indian. Sacred herbs carried in a medicine bag made from deerskin leather are supposed to bring good luck to the wearer. The medicine bag is always held toward the sun when the Indian prays. The Cocopahs live on a reservation near Yuma, Ariz., where they occupy primitive brush shacks on the banks of the Colorado river, They number 400. They originally came from Old Mexico, and, until 1917, when the government ordered that 500 acres be set aside for them, they lived on the public domain. There are no missionaries or Christian workers among them and their religion is old and primitive, as they worship the sun and all the elements of nature.

For the 486,000,000 women in non-Christian countries, Christian missionaries are today obtaining:

In India a decrease in child marriages, better treatment for widows, legislation for working women.

In Africa the only schools for women, the right of choice in marriage.

In China the abolition of footbinding and the right to enter professions open to men.

In Japan education and a better home life.

It is hard to personate and act a part long; for where truth is not at the bottom nature will always be endeavoring to return, and will peep out and betray herself one time or another. Therefore if any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to everybody's satisfaction; for truth is convincing and carries its own light and evidence with it, and will not only commend us to every man's conscience, but, which is much more, to God, who searcheth and seeth our hearts; so, that, upon all accounts, sincerity is the true wisdom.—Tillotson.

That the Protestants of Russia are having severe trials there can be no doubt. The Mennonites of the South have already paid dearly in life and goods. Elsewhere conditions are just as bad as the following account from the pen of our old friend, Rev. James I. Good, D. D., will show:

The city of Riga in the Western or Baltic provinces of Russia has had a very checkered career during this last war. Finally on January 2, 1918, it was captured by the Bolsheviki. Soon after capturing it, they ordered the death of no less than 3,634 persons. A perfect reign of terror began. A pastor who escaped as by a miracle tells the story of it in one of the religious newspapers of Geneva, Switzerland. He begins by saying, "The Bolsheviki have made irreligion one of the obligatory articles of their program. They forbade in all the schools there any religious teaching or prayers. They profaned the churches by ascending the pulpit and proclaiming the most terible blasphemy. Satan was portrayed as the first of the revolutionaries, whose beneficent work consisted in delivering mankind from slavery to God. To prevent the congregations from worshipping, they placed their meetings often in the churches and at the same time as church service. Finding all this not sufficient, they finally arrested the pastors and condemned a number of them to death. All religious meetings were then interdicted. One minister when arrested was literally torn out of his pulpit. Another was brutally pulled from the altar, where he was administering communion to a body of catechumens. They with others were brutally thrown in prison. The prisonkeeper even tried to take away from one minister the New Testament which he always carried in in his pocket."

After weeks of anxiety Riga was finally delivered by the German troops. But before they left, the Bolsheviki massacred 32 hostages that they were holding, among them the pastors. The courage of these martyrs was very great and inspiring. A young minister named Gruner went to the place of death singing a well-known German hymn, "When I have once departed" (Wenn ich einmal scheide). The evangelist Von Botticher endeavored to comfort his companions in misery by speaking to them from the New Testament. He continued this till his mouth was closed by a rifle ball. Rev. Mr. Eckhard, after having written a parting letter to his parishoners, died praying, but had chosen as his funeral text, "The lines have fallen to me in pleasant places." The Lutheran superintendent of the Courland

says that 22 Lutheran pastors have been thus martyred.

One of the Reformed pastors of Riga, Rev. A. Geist, was only saved from this martyrdom by being sick at the time with typhus fever in a hospital. (His church was closed by the Bolsheviki and a fund belonging to it of 100,000 roubles was confiscated by the Bolsheviki.) After somewhat recovering from typhus fever, he was when convalescing taken down twice with pneumonia, so that since May last he has not been in contact with his congregation. His wife wrote to us last fall, saying that he would have to go to Switzerland to recuperate, especially as his church had no coal and could have no worship this winter. The foreign board of our church sent him $50 some time ago and will be glad to receive other contributions for him and his family. He was the pastor of the German congregation of Riga, made up mainly of German Swiss.

This story of massacre, martyrdom and suffering reads like the martyrdoms of the early church and the Reformation times. We thought the days of martyrs were over, but we have them today. But all this only reveals the infidel spirit of Bolshevikism, which is determined, if possible, to uproot Christianity. This story, like those from stricken Armenia, also reveals that Christians of today can show the same kind of fortitude as of old and bear their witness for Christ as did our forefathers when martyred. Our prayers should go up for these suffering Christians, whether Lutheran or Reformed or whatever their denomination, that God would deliver them. There should be prayer in our churches every Sunday for them.

HAVE THE CHURCHES AN ANSWER?

By a Clergyman.

A brother in Canada, forwards the following article from "The Nation" of March 6, suggesting that it appear in the Mennonite. This we do, including the comments of the brother on the matter:

"I found an article in the New York 'Nation' which is a sort of an indictment of the clergy in America. That article expresses so fully my sentiments that I copied it in order to hand it to some of my friends. It would perhaps be in bad grace for us who have been so much reviled and abused by the clergy of the Protestant churches to arraign them thus before the court of public opinion, but they can't accuse us of any revengeful feeling if we publish what some one of their own number thinks about their conduct.

"I enclose a copy of this article with this letter and would be pleased to see it published in the Mennonite."

There is no spectacle in this upset world quite so pitiful as that presented by the organized Christian churches. They have all spoken in complacent terms of their part in the world war, and on that record they feel that they have convinced the scoffers that Christianity did not fail and that religion is still a vital force in the affairs of men. As a matter of fact, the exact opposite is true. Christianity, or Christian leaders of Christianity, failed in their duty to mankind during the struggle just finished. The followers of Christ had a definite task to accomplish. This task they signally, and apparently deliberately, refused to perform. Wherefore, the smug apologists of the great Christian sects should feel shame instead of pride.

The record of the war activities of the churches, while very ample, is simple. Practically every pulpit in the land was a source of patriotic inspiration. Every clergyman labored day and night fostering the morale of the army and the people. At home the clergy preached atrocities and in the camps they fired the soldiers to attack and kill the nemy. Briefly, the record shows that both here and abroad each of the ordained spokesmen of Christianity justified and consecrated the action of his own people in resorting to arms. His nation was fighting God's battle, and all who wished to be friends of God must help to the fullest extent of their powers. Thus a composite photograph, as it were, of all the Christian preachments reveals to us the doctrine of the man in the street, the doctrine of those who believe it their highest duty to die for their country whether right or wrong.

The primary duty of any religion to its followers during a war is very different from all this. It is a sacred and specific duty, never to be confused with the duties of recruiting officers and lay statesmen. The ministers of religion, however, as a body neglected their own obligations and took up those of other elements of the national family. Because of this woeful and perhaps wilful neglect, they deserve not praise, but unqualified blame. And if, as it may turn out, many of whom had no knowledge of the high moral teachings that they were bound in honor to sustain, or if, having learned of its existence, they rejected it, then they will have in their own hearts an object lesson of the causes that have moved so many to fall away from organized Christianity.

(Here follows a citation of the teaching of the Roman Catholic church, which is omitted.)

The clergy might have kept their record clear if they had made this teaching plain once and for all, even though they did it hurriedly and quietly. But it was left in the silence of the grave. They knew how troubled were many hearts, how tortured by doubts were many souls. Prudence, to be sure, urged caution on the leaders of the church. It is very earthly prudence, but one that must be reckoned with, for the champions of the various creeds are always quick to take strategic advantage of any unpopular utterances on the part of their opponents. But can earthly prudence of human fear ever justify silence on a vital doctrine or belief? Deliberate silence on such a vital and fundamental point of morals as this of the personal and inalienable responsibility of every participant in war comes perilously close to rending the whole spiritual fabric. To say that the American people were convinced of the absolute justice of their cause does not answer the charge. The clergy must surely have known that the question of the part of the individual in the war is entirely apart from the merits of war as a whole. The individual fighting even on the side of right may, by improper reasoning and undue compliance with the views of others, in the sight of God be wrong. It is the explicit doctrine of all the churches, indeed of humanity, that life is a sacred thing and that it is nothing less than murder to destroy it on a whimsical or careless judgment.

Unfortunately, the same blindness or timidity in face of their high calling that characterized the present attitude toward many grave questions on which they should speak. Certainly if there is a representative clergyman who believes the doctrine above outlined, he should raise his voice in aid of the conscientious objector still confined in prison. These young men did only what the ancient Catholic doctrine obliged them to do. They felt in their hearts that they could not kill their fellow men for the reasons cited by our government, and they manfully submitted to punishment. The military and the laity may treat them as cowards, but does this justify the clergy in deserting them?

Is it possible that the clergy were afraid during the war and are afraid now to proclaim their creed? The crown of the martyr undoubtedly awaited the prelate or minister who dared cry out, for the teaching of the Catholic theologians runs directly counter to the principle of our new laws. The department of justice certainly convicted men for spreading views about the draft less abstructive than this. It is almost unthinkable, however, that religious leaders would hesitate on a grave matter because they might, if they spoke, lose reputation or place.

CREEDS AND THE LEAGUE

Disappointment in the Effort for Complete Religious Freedom.

By James Wood, President Emeritus American Bible Society.

In all the hopes and disappointments in the making and the fate of the treaty of Versailles every thoughtful person must reflect upon the unbounded expectations that werealmost universally entertained that the peace conference would solve the world's problems and correct the evils so long existing between the races and nations of men and which have brought so much suffering to mankind. We now see how extravagant many of the expectations were, but in a world so full of needs "the wish was father to the thought." There was a general failure to remember the lessons of history in international negotiations and the limitations of human wisdom and disinterested judgment. In the light of the experience gained from the peace conference and the subsequent fate of the work there accomplished the question comes to every mind, "What will the outcome be?"

One of the striking lessons of history is that which shows how many wars, some of great magnitude, have resulted from the jealousies and contentions of the various religions to which great masses of men give their adherence. In modern times these jealousies are manifested in the restrictions that one country places upon the followers of the religions of another people, both in their liberties and their opportunities for teaching their faith.

In various parts of the earth the work of distributing the Christian Scriptures in the different languages of the world has been hampered by these restrictions, notwithstanding that it is universally recognized that all men in their natural state are benefitted and made better men by the teachings of each and all of the great religions of the world.

In January, 1919, the American

Bible Society sent the following cablegram to President Wilson, who had then gone to Paris:

"Inasmuch as there are numerous parts of the world where, under various exercises of authority, religious freedom does not exist and where Christian missionaries and Bible distributers cannot engage in their work, the American Bible Society respectfully urges the representatives of the nations about to convene in Paris to establish the foundations of and provide the means for insuring permanent peace, to further their great object by making ample provision for securing and maintaining complete religious freedom throughout the world. We would not restrict this freedom in any manner so as to exclude any creed or profession of faith. We believe that no other foundation can be laid than that which is laid in the Holy Scriptures, known as the Christian Bible, but we would leave all peoples to allow God's leadings in their comprehension of His truth."

This was intended to provide an open field with no favor.

President Wilson laid this before the conference, and made the following statement, as given in Dr. Dillion's "Inside Story of the Peace Conference": "As the treatment of religious confessions has been in the past and may again in the future be a cause of sanguinary wars, it seems desirable that a clause should be introduced into the covenant establishing absolute liberty for creeds and confessions."

It is stated that the proposition was received with marked coldness. The situation evidently resembled that described by a colored minister when he said that when he preached upon the ten commandments a chill came over the congregation. The first to oppose the proposition was the leading delegate from Poland, fresh in the memory of long-standing contests between Jews and Christians in his own unhappy country. Lord Robert Cecil, speaking for Great Britain, surprised many of his colleagues by informing them that in England the Catholics, who are fairly treated as things are, could not possibly be set on a footing of perfect equality with their Protestant fellow-citizens because the constitution forbids it. Both England and France oppose it because it might offend their Moslem subjects in India and in Africa, and yet the proposition placed the followers of Confucius, of Buddha, of Mohammed and of Christ upon a perfectly equal footing. At last, in all that conference, the only supporters of the proposition, outside of American representatives, were the delegates from Rumania and Japan. How complicated and difficult was the work of the conference!

What shall the future be? If the league of nations ever becomes operative or if the treaty of Versailles is ever rewritten, something in this and in a hundred other important matters may be accomplished.—The New York Times, Mar. 14, 1920. Reprinted by permission.

A HUNDRED RULES OF CONDUCT FOR CHILDREN

Christopher Dock, the pious Mennonite schoolmaster, the scenes of whose efforts were on the banks of the Skippack and in Germantown, is believed to have first opened his Skippack school as early as 1714. Later he also taught in the Mennonite meeting house in Germantown. He was the author of the first American work on the science of teaching, also of a number of hymns and poems. He died in 1771. The series of rules to govern the conduct of children is interesting in that it illustrates the intimate lives and acts of children and their parents of that early date. They also give us an idea of the piety, love, and skill of the author as a teacher, as well as his power to observe and correct bad habits and manners. These hundred rules are from a translation made by former governor Brumbaugh of Pennsylvania who is the author of a biography of Dock.—Editor.

I. Rules for the Conduct of the Child in the House of Its Parents.

(A). In the Morning. 1. Dear child, as soon as you are called in the morning, arise: indeed, accustom yourself to "awaken" at the proper time without being called, and to rise without loitering. 2. When you have left your bed, turn back the covers. 3. Let your first thoughts be turned toward God, after the example of David who (Psa. 139:18) saith: "When I awake, I am still with Thee" and (Psa. 63:6) "I remember Thee upon my bed and meditate on Thee in the night watches. 4. Bid a good morning to those whom you meet first and to your parents, sisters and brothers, not from mere habit, but do it out of true love. 5. Accustom yourself to dress quickly, but at the same time neatly. 6. Instead of idle talk with sisters and brothers, seek while dressing to have good thoughts. Remember the garb of righteousness in Jesus that has come to you through Jesus and resolve this day not to sully it by deliberate sinning. 7. When you wash your face and hands do not splash water about your room. 8. Rinsing the mouth with water each morning and the rubbing your teeth with your fingers serves to preserve the teeth. 9. In combing your hair do not stand in the middle of the room but in a corner. 10. Your morning prayer should be said, not as a matter of indifferent habit, but in fervent gratitude to God, who has guarded you during the night: pray Him humbly to bless your actions this day; neither forget to sing and read the Bible. 11. Do not eat your breakfast on the street or in the school, but ask your parents to give it to you at home. 12. Then gather up your books and come to school in proper time.

B. In the evening on retiring. 13. After supper do not sit down in a corner to sleep, but attend to your evening devotions—song, prayer and reading before retiring. 14. Undress in a private place, or, if it must be done in the presence of others, be modest and retiring. 15. Examine occasionally the clothing you take off, for possible rents that they may be mended betimes. 16. Do not scatter your clothing about the room, but lay them together in a definite place, that you may readily find them in the morning. 17. Lay down decently and straight and cover yourself up well. 18. Before you go to sleep consider how you have spent the day; thank God for His blessings. Pray for the forgiveness of your sins and commend yourself to His gracious care. 19. If you should wake during the night, think of God and His omnipresence, and cherish not evil thoughts.

C. At meals. 20. When you go to the table, especially among strangers, first wash and comb your hair. 21. During grace do not let your hands dangle, or move them otherwise, but let them with your eyes be raised to God. 22. Do not lean during grace, and do not let your eyes roam about, but be attentive and reverent before the holy majesty of God. 23. After grace, wait until others older than yourself sit down, then be seated quietly and modestly. 24. During the meal, sit straight and still, do not wiggle in your chair, and do not put your arms on the table. Place your knife and fork at the right side, bread at the left of your plate. 25. Avoid everything that indicates excessive hunger, such as looking greedily at the food; being the first one in the dish; cutting one's bread all into pieces at once, eating fast and greedily; asking for another piece of bread before the first is eaten; cutting too large pieces; taking one's spoon too full, etc. 26. Keep to your side of the dish and be satisfied with what is given to you; do not want some of everything. 27. Do not look at some other person's plate, to see if he has more than you. 28. Do not eat more meat and butter than bread. Do not bite the bread with your teeth, but cut proper mouthfuls with your knife; do not, however, cut them in front of your mouth. 29. Take proper hold of your knife and spoon and be careful not to soil your clothes or the table cloth. 30. Do not lick your greasy fingers but wipe them on a cloth. Use your fork instead of your fingers whenever possible. 31. Chew your food with closed lips and do not make a noise by scraping the plate. 32. Do not lick the plate with your tongue or fingers, nor lick the outside of your mouth. Do not rest your elbows on the table when you carry your spoon to your mouth. 33. Take salt from the salt cellar, not with your fingers, but with the tip of your knife. 34. Do not throw bones or other remains under the table, nor push them on the tablecloth, but leave them on the edge of the plate. 35. Picking your teeth with a knife or fork is ill-bred and injurious to the gums. 36. Avoid if possible blowing your nose at the table. 37. Do not form the habit of being dainty or choice or imagining you cannot eat this or that. Many are forced to eat abroad what they could not eat at home. 38. It is bad form to look too carefully at the food put upon your plate, or worse to smell it. If you should find a hair or anything else in your food, put it away quietly that others may not be disgusted. 39. As often as something is put upon your plate acknowledge it by a nod of the head. 40. Do not gnaw bones with your teeth, neither make a noise trying to knock the marrow out of them. 41. It is not proper to replace in the dish what is already on your plate. 42. When you reach across the table for something be careful not to dip your sleeve in the dishes or upset your glass. 43. At the table do not speak until you are asked, but if you have learned something desirable at church or at school, or if you think of a passage of Scripture revelant to the subject you may tell it, but if others discuss something good, listen attentively. 44. When you drink you must have no food in your mouth, and must incline your head politely before you drink. 45. It is bad form (1) To drink such large draughts that one must snort or take a deep breath. (2) To look from one person to another while drinking. (3) To begin drinking before one's parents or distinguished persons have drunk. (4) To drink simultaneous-

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THE MENNONITE

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EDITORIAL

The Mormon menace is growing rapidly. Missionaries of that false religion are scattered throughout the country making converts everywhere. With vast wealth at its command, the Mormon church does not hesitate to use it whenever it sees fit either to extend its influence or enrich itself. With sugar, one of our chief household necessities, going sky-high in price the Mormon organization calmly sits by and collects the profits, for Mormon millions are invested in sugar; the same is said to be true of copper. It seems as though the American people could not be aroused to tear this curse from it even though for every pound of sugar they consume they must pay large tribute to Mormon power.

We have it upon the testimony of many that every Mormon takes an oath against our government. A writer recently describes the oath:

"Every Mormon has taken an oath against our government. In testimony of that oath he wears a peculiar undergarment with significant symbols on it to admonish him of the penalties which he will incur if he violates his oath. This union undersuit has on it the following symbols: Over the right breast is a square and over the left is a compass, signifying that if the Mormon breaks his oath his body will be quartered. Over the abdomen is a slit, signifying that the wearer will have his bowels cut out and dragged in the dust if he breaks his oath or reveals Mormon secrets. Over each knee is a crescent, signifying that his legs will be cut off at the knees for violation of the devilish Mormon oath. What a sweet, comforting religion it must be that makes such fiendish threats!

"The oath which the Mormon takes is recorded in Washington, D. C. It is in the Senate report No. 4253, Part 1, Fifty-ninth Congress. It is the report of the United States Senate Committee on privileges and was signed by four Democrats and four Republicans. The oath is as follows: 'You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation and that you will teach the same to your children and your children's children, unto the third and fourth generation.' There you have the Mormon oath of vengeance against the American nation. Such a citizen is traitorous and seditious—a menace to our country."

The same author goes on to say:

"During the recent war Uncle Sam dictated the garments to be worn by the men in his service. He dictated all except the underwear for young Mormons. A committee from the Mormon church waited upon President Wilson and Secretaries Baker and Daniels, and requested that the Mormon soldiers and sailors be permitted to wear the Mormon undergarments instead of the regulation underwear issued by the government. The request was granted, and Mormon soldiers and sailors wore the undergarments that symbolize their oath of vengeance against our nation. I say such a church is a political menace. Suppose the Roman Catholic soldiers and sailors had asked to wear undergarments with K. of C. on them; or the Methodist soldiers and sailors had asked to wear undergarments with the symbols of Methodism on them; or the Presbyterian soldiers and sailors had asked to wear undergarments bearing the insignia of Presbyterianism, what would have happened? These requests would have been denied. Some Lutheran soldiers entered the service wearing Lutheran badges for identification. As soon as their officer saw them he ordered them removed and said the government did not allow it. But a Mormon's request for the insignia of disloyalty against our nation was granted. Well, Roman Catholic, Methodist, Presbyterian, Lutheran and other American boys of the true blue type went into the war as loyal Americans. They could make the lines of the great martial hymn their motto, namely—

"We are not divided,
All one body we."

To many Mennonites, who responded to the call to the colors and declared themselves willing to perform the non-combatant service the law allowed as soon as the President would declare what such service was to consist of, and who were placed under guard and treated like criminals for making such a claim, it does seem strange that officials would lend themselves to such disloyalty on one hand and to punish loyalty on the other—but these Mennonites nowhere hold or attempt to hold the political power of the commonwealth in which they lived.

It was charged that Brigham Roberts, who was expelled from Congress some twenty years ago for being a polygamist, had an appointment as chaplain in the army. We are in no position to know the truth of this charge but we do know that polygamy is winked at and that its defenders, especially one of the daughters of Brigham Young, brazenly have used the public press in defending the beastal practise. It behooves Christians everywhere to be awake to the situation. If the government cannot or will not act the pulpit and the religious press dare not be silent and must apply themselves vigorously to warning against and exposing this evil.

A HUNDRED RULES OF CONDUCT FOR CHILDREN

(Continued from page 3)

ly with a distinguished person. (5) To drink while some one is addressing you. (6) To put the glass to the lips several times in succession. 46. Before and after drinking it is customary to wipe the mouth, not with the hands, but with a cloth or napkin. 47. At the table be willing to fetch things into the room or do other service that you can. 48. When you are satisfied, rise without clatter, pick up your chair, wish a "blessed repast," and step aside to wait for commands. But in this matter we must be guided by custom. 49. The bread that is left over do not put in your pockets. Let it be on the table. 50. Before proceeding else, after eating, give thanks to your Creator who has fed and satisfied you.

II. Rules of Conduct for a Child at School.

51. Dear child, when you enter school, bow respectfully and taking your place quietly, think of the presence of God. 52. During prayers, and at the mention of God's Word, remember that God speaks to you, and be reverent and attentive. 53. If you are called upon to pray aloud, speak slowly and thoughtfully, and in singing do not try to outscream the others or have the first word. 54. Always be obedient to your teacher and do not cause him to remind you of the same thing many times. 55. If you are punished for your naughtiness, do not express impatience in word or manner, but accept your punishment for your improvement. 56. At school avoid scandalous talking, by which you make your teacher's work more difficult, annoy other pupils and disturb the attention of yourself and others. 57. Attend to all that is told, sit up straight and look at the teacher. 58. If you are to recite a lesson, open your book without noise, read loudly, slowly and distinctly, that every word and syllable may be understood. 59. Attend more to yourself than to others unless you have been appointed monitor. 60. If you are not asked, keep quiet and do not prompt others. Let them speak and answer for themselves. 61. Toward your fellows act lovingly and peacefully: do not quarrel with them, hit them, dirty their clothes with your shoes or ink nor give them nick-names. Act toward them always as you would have them act toward you. 62. Avoid all improper, vulgar habits or actions at school, such as, (1) Stretching with laziness the hands or the whole body. (2) Eating fruit or other things in school. (3) Leaning one's hand or arm on a neighbor's shoulder, leaning the head on the hand or laying it on the desk. (4) Putting one's feet on the bench or letting them dangle or scrape, crossing the legs, or spreading them too far apart in sitting or standing. (5) Scratching the head. (6) Playing with the fingers or chewing them. (7) Turning the head in all directions. (8) Sitting and sleeping. (9) Turning the back upon the teacher. (10) Crawling under benches or desks. (11) Changing one's clothes in school. (12) Acting indecently in school. 63. Keep your books clean inside and out; do not scribble or draw in them: do not lose or tear them. 64. In writing do not soil your face and hands with ink, and do not spatter the ink on the desk or on your or other children's clothes. 65. When school is out do not make a clatter. In going down stairs do not jump two or three steps at at a time, lest you injure yourself. Go quietly home.

III. Conduct of a Child on the Street.

66. Dear child. Although when out of school you are beyond the observation of your teacher, remember that God is everywhere, and that you must, even on the street, fear Him and His holy angels. 67. Therefore do not run about wildly on the street and shout, but walk quietly and demurely. 68. Act modestly and do not do before other people what is customary to do privately. 69. It is improper to eat on the street. 70. Do not walk along, looking at the sky, do not run against people, do not tread where the mud is the thickest, or in puddles. 71. When you see a wagon coming, step aside and avoid danger. Never hang on the back of a wagon. 72. In winter do not go upon the ice, do not snow-ball others and do not go sledding with disorderly boys. 73. In summer do not bathe in the water or go too near it. Do not take pleasure in pranks or inde-

cent games. 74. Do not stop where people are quarreling or fighting or doing other wicked things. Do not associate with bad boys who will lead you astray. Do not run about at fairs, nor stand before montebanks, nor watch lewd dancing, for you can learn only wickedness. 75. Do not join hands with other children on the street and block the way. Neither put your arm on another's shoulder. 76. When you meet some one you know, step aside and bow politely, but do not wait until he is beside you or past you.

IV. Conduct in Meeting or Church.

77. Dear child. In meeting or church think of the sacred presence of God, and remember that you shall be judged according to the word you have heard that day. 78. Bring your Bible and hymn book with you and pray and sing attentively, for from the mouths of young children God will perfect praise. 79. Listen carefully to the sermon. Note the text and divisions. These you may also write on your slate. Open your Bible quietly to references given and mark the place with a narrow strip of paper, of which you should have several in your Bible. 80. Do not talk during the sermon and if the others talk to you do not answer. If you are sleepy, stand up a little while and try to keep it off. 81. When the name of Jesus is mentioned uncover or incline your head and show yourself reverent. 82. Do not gaze about you at church, but keep your eyes under good discipline and control. 83. All improper habits that you must avoid at school, as given in No. 62, you must avoid still more diligently at church. 84. If you enter or leave the church in couples you must not purposely elbow, push or stare at others, but walk out quietly and modestly.

V. General Rules of Conduct.

85. Dear child. Live in peace and unity with everyone, and let your politeness emanate from pure love of your neighbor. 86. Practise order in all things: lay your books and other belongings in their proper places and do not let them lie carelessly about. 87. When you are sent on errands by your parents, pay attention, that you may discharge your errand properly. When you have done the errand, come straight home and report the answer. 88. Be never idle and either help your parents or study your lessons. Beware of reading indecent or idle books, or wasting your time, for which you are accountable to God, with cards or dice. 89. When you are given money, hand it to some one to save for you, that you may not lose or squander it. Cheerfully give alms with your money. 90. When given anything take it with your right hand and thank the giver politely. 91. When you happen to go where some one has left money or other things lying on the table do not go too close and do not remain alone in the room. 92. Do not listen at the door. (Sirach 21:26). Do not run in quickly, but knock modestly and wait until you are asked in, then bow as you enter and do not slam the door. 93. Do not distort your face before people with frowning or sour looks. Do not be sulky when you are asked a question, but let others finish talking and do not interrupt them. Do not answer by shaking or nodding your head, but with distinct modest words. 94. Make a bow somewhat slowly with uplifted face. Do not thrust your feet too far behind. Turn your face toward people and not your back. 95. When a stranger or friend comes to the house, be polite, offer him a chair, bid him welcome, and wait upon him. 96. In sneezing, blowing your nose, spitting and yawning, exercise all possible decency. Do not form the habit of clearing your throat, etc. 97. Never appear among people looking indecent or dirty. Cut your nails at the proper time and keep your clothing, shoes and stockings neat and clean. 98. In laughing be moderate and civil. Do not laugh at everything, but especially not at the wickedness or misfortune of others. 99. When you have made a promise, try to keep it, and beware of all lying and untruth. 100. Whatever you see in other Christian people that is good and proper, let it serve you as a model. If there be any virtue and if there be any praise, think on these things. Phil. 4:8.

THE C. E. TOPIC
May 2.

How to Show Sympathy.
Matt. 25:34-40.

Sympathy is something that hardly needs definition. It is a common feeling, and one that everyone is sure to crave at times. Pity is not sympathy. You may pity a sinner or one who goes wrong but you would not want to sympathize with that one in his wrongs, because while pity is sorrow for another, sympathy is sorrow plus sharing with that one his pleasures or sorrows. Jesus came to earth, to show His sympathy for fallen man. He became a man, He became poor and He suffered, thus becoming the yoke-fellow of our distress, but His sympathy did not extend to sharing men's sins. To be like Jesus we must enter into the things that make men feel but with the limitation that we abstain from having a part in their sins.

Jesus by word and example urged upon His followers the showing of the kind of sympathy of which He speaks in the Scripture that forms our lesson in this study. The sick and afflicted, the hungry and the distressed, the imprisoned and the miserable are to be the special wards of His followers. He regards anything done for them as having been done for Him personally. The story is told of a certain Russian soldier who one bitter night was returning to his barracks when he noted a poor freezing creature lying by the road-side. Instantly he dismounted, took off his great warm coat and wrapped it about the miserable form, then found her a place of shelter and provided for good warm food. Some nights later he had a dream. He saw the Savior approaching wearing his great-coat. Reader, do you see the point? Whatsoever is done to Christ's little ones is done to Him.

In an eastern city there was a poor cobbler. Day after day as he pegged away a beggar would come and receive from his hand a coin smilingly bestowed. One day there was a great political change, the former prince who had been driven out after having been in the city secretly for some time rallied his friends about him and again won back the rule. Imagine the cobbler's surprise when he was ordered to report at the palace. Picture his greater surprise when be recognized the man on the throne to be the same to whom he had so often given the small coin to buy food. Needless to say he never pegged shoes again but became an honored officer under the rule of the prince to whom he had given the beggar's help. In every community there come daily tests of our sympathy. If we ignore the chance to show it we ignore the appeals of the Christ, the great Prince who promises to reward openly those who have been kind to His suffering and distressed little ones.

As I have been writing these lines there came to my desk the folowing telegram: "Near East situation desperate. Many women and children starved this week in Armenia. American Christians are their only source of aid. We may tire of giving, but we are not facing starvation. Churches responding nobly. Urge you to read this appeal to your people affording them opportunity to contribute." Who can be so deficient in sympathy as not to recognize such an appeal as a personal one from their Lord and Master?

Our sympathy should not be limited to those who have a special claim upon our consideration. Jesus, in telling the parable of the good Samaritan widened the field upon which sympathy should be active. The Jew might be kind to a fellow Jew. He might even help a fellow Jew whom he did not specially like but the lesson here taught was that one who could not be regarded as anything but that an alien enemy had a just claim upon the sympathy of the passer-by. In the countries with which we were lately at war there is more misery than words can describe or the imagination can conceive. Women, little children, starving men and women and prisoners of war are holding out their appealing hands to American Christians for whatever assistance they can bestow.

Christianity must take special note of the friendless ones. As Jesus was the Stranger craving the sympathy of fellowman so there are multitudes hungering for the slightest kind word or favor. Can we afford to miss the opportunity to help them? Prisoners are the most lonesome and pitiable creatures on earth. Have we visited our Lord by visiting them?

THE S. S. LESSON
May 2.

The Boy Samuel.
I Sam. 3:1-13; 19, 20.

Golden Text: My son give me thy heart; and let thine eyes delight in My ways. Prov. 23:26.

Samuel was born at a time when religion was at a low ebb in Israel. Eli, the high priest, was old and weak and his sons and probable successors were corrupt. But it always happens in the providence of God that at the darkest periods of history He has a man or men ready to come forward as His champions. When the Middle Ages with their superstition and ignorance were just at their worst God raised up Luther. When the world under the corruption of cruel Rome was at its darkest pitch, Christ, the Son of righteousness arose with healing on His wings.

The parents of Samuel were godly people who prayed and feared God. This accounts for godly Samuel. It is true that God does sometimes find a rare jewel in the filthy surroundings of sin and corruption, but the great majority of those who were the most useful in His service have come from humble Christian homes. The Christian home is the world's only protection against going altogether to the devil. How sad it is that in our times the institutions of the Christian home—the family altar—reg-

ular church-going — the daily study of the Word and the reading of Christian literature should be so sadly neglected.

The parents of Samuel consecrated him to the Lord literally before he was born. Children are the choicest gift of God. They should be desired as real messengers of happiness from heaven and true parents will consecrate them to the Lord's service forever. This means more than just a ceremony. It means a training that will make them useful and efficient in the service of God. Poor old Eli is to be pitied. His sons were such a bitter disappointment and he succeeded so poorly with them. The fault seems to have rested largely upon his shoulders and in the end he paid dearly for his shortcoming. But to the credit of Eli it must be said that the training of Samuel was under his care. How like so many more of us he was, —better able to do well by others than by his own.

At the time of the call of Samuel, Eli, who was high priest at Shiloah, the religious center of Israel, had been judge in Israel for twenty years. What a wonderful record he might have left of himself had it not been for his two evil sons. The rule works both ways. Parents by their neglect may mar the careers of their children and children by their sins may be the ruin of their parents. In many instances the latter takes place and benevolent self-sacrificing parents go to their graves in shame because sons and daughters have been untrue.

The life of Samuel is beautiful because he grew up in the house of God. Children should early be encouraged to love the place and make it the dearest spot in their affections. Too often he is hardly welcome because he is a child. It is with the child that God begins in the making of His great and good men. With the furnishings of the tabernacle all about him—the seven-branched candlestick, the altar, the holy of holies, and the courses of priests and Levites, to impress his young mind there could be no doubt that Samuel should become such a factor in Israel for God.

We suppose that the boy was about 12 years of age when the Lord called him. Rather young we would say, for the serious responsibility of carrying a prophet's message. God is not limited by age when he calls. He regards fitness above all things and Samual was fit for the work in hand, and not a pleasant work at that for he was to carry a serious warning to Eli. Every pastor knows that often, when children show a serious concern in matters of religion, their parents put in the objection that they are too young. Numberless are the parents who live to see the day when they must bitterly regret the stumbling block they placed in the way of their children.

PROGRAM OF BUSINESS SESSIONS OF THE EASTERN CONFERENCE

Monday, May 3rd, 9:00 O'clock, A. M.

1. Opening. Devotional.
2. Report of program committee.
3. Roll call.
4. Reading of minutes of last conference.
5. Applications for admission of congregation.
6. Reports of ordinations of elders, ministers or deacons.
7. Reports of conference officers: president; secretary; treasurer.
8. Election of conference officers: president, secretary; treasurer.
9. Parochial reports by deacons in writing. (No verbal reports will be heard.)
10. Appointment of special committees. Auditing; resolutions.
11. Application for appropriations.
12. Report of "Mennonite Home," Frederick, Pa.
    Recording secretary, Rev. N. B. Grubb.
    Financial secretary, J. B. Bechtel.
    Treasurer, John D. Moyer.
    Discussion of reports.
    Election of three members on the board.
13. Recommendations for evangelists and renewal of evangelists' licenses.
14. Report of building fund committee. Election of one member.
15. Report of trust fund and financial board.
16. Report on Thanksgiving fund, by Brotherhood.
17. Report on orphanage work.
18. Committee's report on meeting place for General Conference. Discussion and arrangements.
19. Report of publication committee. Election of one member.
20. Report of home mission and church extension committee. Election of two members.
21. Report of educational committee. Election of two members.
22. Report of Sabbath school committee.
    Election of one member.
23. Report of Conference historian.
24. Election of one member on program committee.
25. New business.
26. Report of appointive committees. Auditing.
    Resolutions.
27. Selection of meeting place for next conference.

Evening Session.

The business of conference will continue during the evening session until 8:30 o'clock.

At 8:30 conference will hear of some of the achievements of the Brotherhood, by the president of the Brotherhood, Mr. Maxwell H. Kratz, Esq., of Philadelphia.

Important: The General Conference will meet in our district this fall, all congregations of the Conference should be interested and volunteer their assistence.

All Conference delegates are requested to remain throughout the whole conference and take their full share of the work.

MARRIAGE

Snyder-Beam.—At the home of the officiating minister, on March 24th, Samuel Paul Snyder and Tresa Lillian Beam, Rev. Jacob Snyder officiating.

Eichenlaub-James.—At the home of the bride on April 5th, Edward Elmer Eichenlaub and Martha Kathryn James, Rev. Jacob Snyder officiating.

DEATH

Stiffler.—Earl Sylvester Stiffler was born March 30th, 1917, died February 25th, 1920. Funeral February 29th, Rev. S. D. Yoder officiating.

CONTRIBUTIONS

FOR EMERGENCY RELIEF COMMISSION

The Relief Commission acknowledges the following gifts received during the month of March.

For Germany.

Peter S. Voth, Goessel, Kan., J. Lichti, $7.00; J. E. Regier, Newton, Kan., J. G. Regier, $5.00; H. J. Wiebe, Newton, Kan., J. G. Regier, $10.00; Mrs. Dina Moeschberger and daughter, Wilkauska, El Reno, Okla., Mrs. J. G. Regier, $27.00; anonymous, Canton, Okla., $20.00; Newhopedale ch., Meno, Okla., B. B. Becker, $182.34; per H. R. Voth, Goltry, Okla., A. C. Nickels, $5; Mrs. P. Schmidt, $5; G. P. Schmidt, Goltry, Okla., $2; J. J. Schmidt, Goltry, Okla., $1; Martha Voth, Goltry, Okla., $2; Esther M. Voth, Goltry, Okla., $2; Jacob J. Schmidt, Goltry, Okla., $5; Jacob Schultz, Goltry, Okla., $2; R. Pekrul, Goltry, Okla., $10; S. D. Unruh, Goltry, Okla., $2.50; Jacob H. Janzen, Goltry, Okla, $5; John P. Schmidt, Goltry, $5; J. T. Wedel, Goltry, Okla., $2; H. R. Voth, Goltry, Okla., $10; Edna, Herman, and Eldon Voth, Goltry, Okla., $1.50; Ladies' Aid, Bergtal ch., Corn, Okla., Mrs. P. L. Heidebrecht, $45; P. G. Lohrenz and family, Butterfield, Minn., $20; per P. R. Schroeder, Bernc, Ind., Ben Habegger, $20; Sam Steiner, Berne, Ind., $7; anonymous, Berne, Ind., $3.06; anonymous, Berne, Ind., $50; David Bixler, Berne, Ind., $50; C. C. Neuenschwander, Berne, Ind., $2; Mr. and Mrs. S. P. Lehman, Fortuna, Mo., $20; Christian Steiner, Sr., Pandora, O., P. D. Amstutz, $20; a friend of children, Beatrice, Nebr., S. Ruth, $5; John J. Schrag, Moundridge, Kan., J. C. Goering, $500.00; from an old brother, ditto, $1.00; Menn. ch., Pandora, O., Jacob Haas, $20; U. S. Amstutz, Wisner, Nebr., $5; Menn. ch., Deer Creek, Okla., William Moyer, $145; John H. Schmidt, Hillsboro, Kan., $5; J. N. Fast, Mountain Lake, Minn., $15; Bergthal ch., Corn, Okla., J. H. Ediger, $35; Peter Siebert, Lushton, Nebr., $5; Mrs. H. D. Schmidt, Pawnee Rock, Kan., $10; Menn. ch., Geary, Okla., A. E. Loganbill, $82.53; Zion ch., Elbing, Kan., J. L. Regier, $630.30; family P., Bethel College, Newton, Kan., $10; from a brother, Goessel, Kan., D. H. Friesen, $25; J. A. Busenitz, Newton, Kan., $25; J. Moeschberger, El Reno, Okla., $10; Rufus Moeschberger, El Reno, Okla., $5; C. G. W., Wayland, Iowa, $10; Benj. Waltner, Freeman, S. D., $25; First Menn. ch., Monroe, Wash., J. M. Frantz, $91.82; Peter Stucky, Moundridge, Kan., J. C. Goering, $20; Ladies' Aid, First Menn. ch., Reedley, Calif., Mrs. E. P. Ruth, $50; A. P. Stucky, Pretty Prairie, Kan., $10.50; Menn. ch., Tologa, Okla., J. P. Reimer, $35.31; Peter Miller, Marion, S. D., $25; First Menn. ch., Newton, Kan., Paul Entz, $394.30; Rosenort Menn. ch., Sask., Can., David Toews, $1149.03; Bergthal Menn. ch., Sask., Can., Aaron Zacharias, $125; Wm. Rader, Moundridge, Kan., J. C. Goering, $10; A. J. Wiebe, Whitewater, Kan., $10; J. E. Wiebe, Newton, Kan., $90; J. E. Entz, Whitewater, Kan., J. G. Regier, $50; Mrs. J. J. Voran, Basil, Kan., $5; Marie D. Brown, Dallas, Ore., $100; H. M. Handrich, Mio, Mich., $200; from a brother, Goessel, Kan., B. H. Friesen, $2.50; Louisa Ringleman, Geary, Okla., $5; J. P. Stucky, Moundridge, Kan., L. bond, $100; Bernhart Lehman, Berne, Ind., P. R. Schroeder, $10; Gertrude and Margaret Dueck, Beatrice, Nebr., $5; anonymous, Goessel, Kans., B. H. Friesen, L. bond, $100; Jacob J. Voth, Goessel, Kan., $10; Benj. J. Waltner, Hurley, S. D., $25; Lena Neiman, Halstead, Kansas, $15.00; Ladies' Aid, Tologa, Okla., Mrs. F. D. Koehn, $11.30; Menn. ch., Deer Creek, Okla., Wm. Moyer, $30.

For Austria.

A brother, Goessel, Kan., B. H. Friesen, $25; Peter Stoesz and Peter Janzen, Mt. Lake, Minn., $75; Swiss Menn. ch., Whitewater, Kan., Peter Zuercher, $132.25; a brother, Goessel, Kan., B. H. Friesen, $2.50.

For Mennonites in Germany.

Benj. H. Buller, Fair View, Okla., $75; R. H. Ruth, Reedley, Calif., $25; H. C. Janzen, Plymouth, Nebr., $10; A. J. Wiebe, Paso Robles, California, $7.50; Ebenfield Menn. ch., Montezuma, Kan., P. D. Voth, $16.07; anonymous, Hillsboro, Kan., $10; Bethesda ch., Marion, S. D., Dirk P. Tieszen, $274.35.

For Mennonites in Russia.

Mission S. S., Moen Copi, Arizona, Caroline Burkhalter, $5.44; Benj. J. Waltner, Hurley, S. D., $25; J. J. Mendel, Freeman, S. D., $25; H. C. Janzen, Plymouth, Nebr., $10; A. J. Wiebe, Paso Robles, Calif., $7.50.

For Mennonites in Galicia.

H. C. Janzen, Plymouth, Nebr., $10.

For Sufferers in Europe.

Edna R. Goering, Moundridge, Kan., $25; J. P. Bartel, Lorina, Okla., $5; Swiss Menn. ch., Bluffton, Ohio, C. W. Roethlisberger, $18.28; Bethel ch., Dolton, S. D., John S. Ewert, $25.56; a friend in Christ, Moundridge, Kan., bond, $50; Mrs. Gerhard Fast, Mt. Lake, Minn., Abr. Janzen, $10; A. Claassen, Canton, Okla., $25; Mission S. S., Canton, Okla., A. Claassen, $8.15; Mission S. S., Canton, Okla., Henry T. Neufeld, $5.70.

For Near East. (Syria and Armenia.)

Mrs. Christian Krehbiel, Halstead, Kan., H. P. Krehbiel, $25; Mission S. S., Canton, Okla., A. Claassen, $10; Hoffnungsau ch., Inman, Kan., D. D. Unruh, $7; Hoffnungsfeld-Eden ch., Moundridge, Kan., $893.32; Mrs. J. Moeschberger, El Reno, Okla., $5; Eicher S. S., Noble, Ia., P. P. Wenger, $33.28.

For Where Needed.

Interest on balance, $22.61; interest on bond, $2.12.

For Miss Justina Hartmann, Germany.

Mrs. Katherine Dueck, Beatrice, Nebr., $5.

P. S. Much of the money for Germany and the sufferers in Europe has been given for children and most of it has been used for that purpose.

Gratefully acknowledged,

P. P. Hilty, Treas.

Fortuna, Mo.

NEWS OF THE WEEK

R. R. SITUATION VERY SERIOUS

New York, April 11.—The Chicago express, east bound, one of the fastest trains on the Erie railroad was abandoned by its crew early this evening at Port Jervis. N. Y., ninety miles from this city. There were 250 passengers, milk and mail abroad.

New York, April 11.—With the supreme test to date in the strike of railroad switchmen, yard workers and firemen here scheduled for tomorrow morning, the operators and strikers today marshaled their forces for battle. Sunday brought opportunity to both managers and strikers to draft plans for the struggle into which greater New York has been plunged now for three full days.

In Jersey city, seceding Brotherhood of Railroad Trainmen assembled in an all day and night mass meeting from which the press was barred, except for the brief interval in which Mayor Hague of Jersey City addressed them. In Jamaica, employes of the Long Island railroad, as yet little affected by the strike, met in an all day session to vote on whether to quit in sympathy with the unauthorized walkout of switchmen on other roads.

Railroad managers mobilized their armies in every part of the city, rearranging working shifts and calling into yard and train service many superintendents and "white collar men" from clerical positions. Train crews also were brought here from areas as yet unaffected by the strike.

Milk trains will be brought in tonight and early tomorrow at all costs, railroad managers declared today. Whatever foodstuffs can be moved here will be cared for although all systems, except the New York Central and the New York, New Haven and Hartford announced that scores of food trains were stalled along their routes. The New York Central announced that "war specials" of solid food trains were on their way from Chicago to New York.

Passenger service was generally operated below 50 per cent, of normal today. The New York Central and the New Haven managed to operate virtually at normal. Local trains on the Erie and Lackawanna railroads were shut down completely it was announced although through trains were operated and brought in nearly normal numbers of passengers on long delayed schedules. On the Pennsylvania, southern and western trains were reported to be running about 50 per cent. normal.

I. W. W. MAY HAVE HAND IN STRIKE

Philadelphia, April 13. — The Pennsylvania Railroad Company tonight agreed to a proposition made by the bureau of mediation and arbitration of the state department of labor and industry to have the railroads' general managers meet representatives of the strikers, provided that they can speak for all the men who are not working and that representatives of the brotherhoods shall also be permitted to be present.

Washington, April 13. — Evidence of the activity of Industrial Workers of the World toward inciting and maintaining the unauthorized railroad strike, continue to accumulate at the department of justice and officials admitted tonight that they saw signs of an attempt to expand the rail strike into "one phase of a world revolution".

Reports from field agents of the department were not as yet complete enough to permit determination of the government's course in dealing with the situation. Attorney General Palmer said no announcement as to the government's plans was to be expected before tomorrow at the earliest.

President Wilson today issued a call for his cabinet to meet tomorrow morning. It will be the first session of Mr. Wilson's official advisors since his western speaking trip in the course of which he was taken ill, and the strike situation was understood to have prompted the call for the meeting.

Mr. Palmer, when he goes to the cabinet meeting tomorrow, will have a large number of reports from his agents at strike centers which are known to deal specifically with the relation of the I. W. W., to the strike movement. He will be able to show the President and the cabinet that, through the agency of the I. W. W., relationship has been established between the strikers' newly formed organization — the railway workers' union — and the "one big union", as the Canadian I. W. W. is known. He will be able to disclose also through official reports that John Grunau, head of the Chicago Yardmen's Association, the members of which were the first in the country to quit their posts, has been supplanted by an active member of the I. W. W.

Propaganda of I. W. W. origin calling upon all railroad workers to join in asserting their power and tempting them with the statement that "the golden opportunity for which you have been looking has arrived" has been found by federal agents. Officials said they believed this unscen power had been pushing the strikers forward and now threatening to expand the walkout, "months and months of I. W. W. campaigning" to that end having been disclosed.

The American Federation of Labor was characterized in the documents as having "fifty-seven varieties of unionism and none of any good" one argument made against the four brotherhoods was that they "do not stand together and thereby brand themselves as 'scabs' by staying on the job when their fellows quit."

In discussing this action Mr. Palmer explained that conditions were not the same on all roads and added that "the influence behind the strike must be ascertained". He would not say what use would be made of the names but other officials said they would furnish valuable comparisons in department's records of known radicals and revolutionists.

It was understood that similar requests might be sent to other railroad officials later, although this action also awaited determination of the government policy.

LOWDEN CARRIES HIS OWN STATE

Chicago, April 13.—Governor Frank O. Lowden carried his home state today in the face of incomplete and unofficial returns in the Republican presidential preference primary with Major General Leonard Wood second and Hiram W. Johnson third, the latter's name being written in by the voters.

Returns from 4256 precincts out of 5,690 in Illinois, gave Lowden 203,639, Wood 136,428 and Johnson 37,028.

General Wood carried Chicago and Cook county, but Governor Lowden's vote in the state outside of Chicago gave him a lead which progressed steadily with the counting of returns.

Only the names of Wood and Lowden appeared on the ballot. Senator Johnson's strength was in Chicago where most of his votes appeared. Herbert Hoover's name appeared on some of the Republican ballots. There were no Democratic primary candidates for President but the names of more than a dozen Democrats were written in the ballots in scattering returns.

Governor Lowden and General Wood were the only candidates who made any speaking campaigns in Illinois.

Women cast a courtesy vote in many counties and in some places the election clerks failed to separate men and women ballots. The women's vote, however, was so comparatively light as not to effect the result and it was divided in much the same ratio as the male vote.

In Chicago where the presidential preference primary was combined with an election of ward committeemen, the kidnaping of election judges and workers, shooting, sluggings and other acts of violence marked the balloting.

Complaints of frauds, from intimidation of voters to marked ballots, kept the police and election commissioners' officers busy throughout the day. In one precinct 200 feet from the polling place, an unidentified election worker was shot after a quarrel. The wounded man was spirited away before the police arrived. Seven shots were fired during the clash. Mayor Hale Thompson, Republican national committeeman from Illinois, gained full control of the Republican county organization for the next four years through the election of ward committeemen having his backing.

WATCH FOR THE FAKE PROMOTERS

Washington, April 7.—Much attention has been directed here recently to the increasingly successful activity of promoters of "blue sky" stocks, who seem to be thriving and taking their toll of profit from the people of the United States, despite the efforts of the postoffice inspectors, the department of justice and local officials throughout the country.

It is said by treasury officials that never before in the history of the country has there been such a deluge of "blue sky" stocks. Oil, silver, copper, moving pictures and other stocks of the fly-by-night character have been put on the market in wholesale quantities, and sold to an unsuspecting public despite the fact that there is little prospect that any of these investors ever will see a cent of their money again.

So bold have the "blue sky" promoters become since the recent booms in oil, metals and moving picture stocks that they are putting millions of shares of fake stocks on the market at this time, and are actually showing the nerve to advertise these stocks directly.

The prospect of 50 or 75 per cent. profit never fails to attract an ignorant class of investors, and they freely send in from $100 each and up to the stock brokers. When the time comes for the stock to go up, they usually try to sell, but they find that there is no market for the stock and while it may be worth 75 cents, as the promoters said, they can find no one to buy it at that price.

There was a prominent case of that sort recently. An oil stock had been advertised at 10 cents a share and it was said that it would go to 15 cents a share April 1. The advertisements were sent out broadcast on the last days of March. Hundreds of victims "bit" at this advertisement and bought the stock, but it has been noticeable that the stock is still offered for sale at 10 cents a share.

Stocks in which there are to be sensational profits are not, of course, advertised, as any well informed person knows. The owners of such stocks prefer to take the profits for themselves, and even if they have no money, they can always borrow it, especially if they can show prospects of 50 per cent. profits.

But the suckers do not know this and they accept at face value the settlements of the promoters and send in their hard earned dollars to supply high-powered automobiles and other luxurics for the rapacious promoters who have the criminal instincts of thieves and nothing more, or they would not be in the business.

NO COMPULSORY TRAINING YET

Washington, April 8.—Facing certain defeat, Senate supporters of compulsory universal military training today retreated from pressing the adoption of their plan of four months' training of all youths as a part of the army reorganization bill. With this change of front advocates of training shifted their tactics in an effort to obtain acceptance of a system of voluntary training.

It is expected that a vote will be taken on the voluntary training substitute tomorrow. There will be no direct vote on the compulsory plan if the voluntary plan is adopted.

Supporters of the compulsory training feature expressed the opinion today that its defeat meant the virtual "wreck" of the entire measure. Senator Wadsworth, Republican, New York, in charge of the bill, said provisions for reducing the regular army to 210,000 men within the next five years would not be practicable with compulsory training rejected.

Senator Frelinghuysen, Republican, New Jersey, a supporter of the compulsory plan, offered the amendment for training volunteers. He did so "reluctantly," he said, but, with other advocates of compulsory training thought that the volunteer scheme was the best that might be had at present.

Debate today was confined entirely to the training schemes. Senator Thomas, Democrat, Colorado, said defeat of compulsory training was largely due to "political cowardice" of members desirous of refraining from supporting it on the eve of an election. Senator McKellar, Democrat, Tennessee, declared, however, that "overwhelming sentiment" of the Senate against the compulsory plan "compelled its practical withdrawal."

How much should I give to make this a better world?

A BUSINESS man filled out his income tax report. It showed an income so large that his tax was 53%. *And his total gifts to church and charity for the year were $148.*

Think of it—thousands spent for luxuries and pleasure for himself; and $148 to leave the world a little better than he found it!

Most of us do better than that; but not so very much better.

Our average daily gift for all church causes is
—less than we spend for daily papers
—less than a local telephone call
—less than a third of the day's car fare
—less than 3 cents a day

No wonder that 80% of the ministers of America are paid less than $20 a week. No wonder that the church hospitals turn away thousands of sick people a year. No wonder that China has only one doctor for every 400,000 people. No wonder that every church board and charity society is forever meeting deficits, forever passing the hat.

It isn't because we are selfish; it isn't because we don't want to help. It's just because no one has ever put up a great big program to us, and asked us to think of the work of the church in a systematic businesslike way.

The Interchurch World Movement represents the united program of thirty great denominations. They have surveyed their whole task; no business could have done it better.

They have budgeted their needs; no business could have a more scientific budget. They have united to prevent the possibility of waste and duplication. At least a million dollars will be saved by the fact that 30 individual campaigns are joined in one united effort.

And they come to the men and women who love America—to you—this week, asking you to use them as the channel through which a certain definite part of your income can be applied to make this a better world.

Only you can determine what part of your income that should be. The chart printed here is intended merely as a suggestion; it represents a scale of giving of 6%—or less.

Six per cent of your earning power; 15-16th of your life for your own family needs, and 1-16th for your fellow men—is that more than you ought to give?

It's a good time right now to answer that question. We're passing through the world just once; how much better is the world going to be because *you* passed through?

A CHART FOR GIVERS

Graduate according to amount of income and number in the family. How does your giving check up with the chart?

Number in Family	1.	2.	3.	4.	5.	6.
Income	Weekly Pledge to your Church					
$ 700	.10					
800	.20					
900	.30	.10				
1000	.40	.15				
1200	.60	.35	.10			
1500	.90	.70	.30	.10	.10	
1800	1.15	1.05	.65	.30	.30	.10
2100	1.60	1.40	1.00	.60	.60	.30
2500	2.10	1.85	1.40	1.05	1.05	.70
3000	2.65	2.40	2.00	1.60	1.50	1.25
3500	3.20	3.00	2.55	2.15	2.10	1.75
4000	3.80	3.55	3.10	2.70	2.65	2.30
4500	4.35	4.10	3.65	3.25	3.15	2.80
5000	4.95	4.65	4.20	3.80	3.70	3.30
6000	6.10	5.80	5.30	4.85	4.75	4.35
7000	7.25	6.90	6.40	5.95	5.80	5.35
8000	8.40	8.05	7.50	7.05	6.85	6.40
9000	9.55	9.15	8.60	8.15	7.95	7.45
10000	10.70	10.30	9.70	9.20	9.00	8.45

United Financial Campaign
April 25th to May 2nd

INTERCHURCH WORLD MOVEMENT
of North America

45 WEST 18th STREET, NEW YORK CITY

The publication of this advertisement is made possible through the cooperation of thirty denominations.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, APRIL 22, 1920. No. 17.

NOTICE

Three Pupils in China Need Supporters.

Rev. Brown writes in his last report that he needs special support for the following three boys:

1. **Shan Weu Ming,** at Kai Chow Boys' school, age 23, support needed, $25.00.

2. **Chia Ming Ching** at Wei Hui high school, age 23, support needed, $50.00.

3. **Ch'eng Kuo Tzun,** at Wei Hui high school, age 24, support needed, $50.00.

For children in the grades the expenses are now $25.00 for a boy and $20.00 for a girl. The money can be sent to me or to J. G. Regier, Newton, Kan.

Besides these special gifts we need also large general gifts. The results on the field are worth all they cost. Bro. Wiens reports of 128 baptisms at Mauhadei during the past year.

P. H. Richert, Sec.

IN MENNONITE CIRCLES

The Eastern District conference holds its 122nd session in Zion church, Souderton, Pa., May 2, 3 and 4.

Rev. Reed F. Landis, pastor of the local church, makes the following announcements:

Saturday, May 1, preparatory services at 3 o'clock, p. m., sermon by Rev. V. B. Boyer.

Sunday, May 2nd. Communion of the congregation and conference delegates at 10 o'clock a. m., Rev. D. J. Brand, preaching the sermon. The Bible school will meet at 9 o'clock a. m., instead of 9:30 as usual.

Sunday evening at 7:30 o'clock worship and conference sermon by the retiring president, Rev. Jacob Snyder, of Roaring Spring, Pa.

The California Mennonite Sunday school and Christian Endeavor convention was held in Los Angeles Mennonite mission on April 4 and 5, the first of its kind in California. Interest and enthusiasm marked every feature of the program. The convention especially desired that the following resolutions be given publicity:

"We praise the Lord our God for having made it possible for us to meet here for this first Mennonite Sunday school and Christian Endeavor convention, and praise Him for His blessings and the real Christian fellowship we have been able to enjoy, and hereby recommend the following resolutions:

Be it resolved

1. That we express our appreciation by thanking all those who so ably presented the different themes of the convention, which brought out such helpful discussions;

2. That we thank the Bible Institute students, the Upland Society, the Los Angeles Society and Mr. D. J. Dyck for the special music;

3. That we feel encouraged over the good attendance from the different societies and over the interest shown by the free participation in the discussions;

4. That realizing the great opportunities of our convention for the young people, we enlist the interest of those churches not represented;

5. That, recalling the bitter experiences of many of our young brethren during the late war, on account of the lack of knowledge of our denominational doctrines, we recommend to our publication committee of the General Conference, the publication of suitable literature for the instruction of the young people of our churches in the Mennonite doctrines;

6. That we ask the approval of the Pacific Coast Conference as an organization within its jurisdiction and, that we convene annually and when convenient in connection with the sessions of that conference;

7. That we express our heartfelt appreciation by a rising vote of thanks to the Los Angeles people for the use of the mission, for the kind hospitality shown us by opening their homes for our entertainment, and to the ladies for serving us with such splendid meals."

Brother H. E. Lybarger, secretary of the Manns Choice, Pa., church, reports that Rev. Jacob Snyder, of Roaring Spring, Pa., preached in that place on Friday, April 9, his text being Exod. 26: 12. On the Sunday following, communion was celebrated. 52 participated. The new church is growing and now numbers 32 members.

The brethren in Germany attempted to take some hungering children of Vienna into Mennonite families but were not successful. The food supplies in Germany being inadequate, the authorities forbid the bringing of children from Austria into the country. About twenty organizations are at work for children in Vienna and many of the little ones are taken into countries that were neutral during the war.

There are about 50,000 Mennonites in Holland and a drive is now being instituted for raising a sum of money, the purpose of which is to provide decent support for their ministers.

The series of lectures conducted in the Deer Creek, Okla., church, by Prof. J. E. Hartzler, of Bethel College, is reported to have met with generous appreciation.

The secretary of the Emergency Relief Commission announces that expressions of gratitude have been received from the brethren in Germany for the gifts in money and goods sent them from America. Brother Jacob Quiring writes to the commission suggesting that a representative of the commission visit Germany in order to obtain first-handed information concerning the needs of Mennonites in both North and South Germany. He reports that in Prussia there are refugee brethren who have scarcely anything but what they wear. It is possible that Brother H. H. Regier of Mt. Lake, Minn., will go abroad as a representative of the commission.

Trying as must be the condition of our brethren in Russia, the way to help them is closed to American Mennonites just now. The war department refuses to release goods that are intended for this purpose and passports for representatives of relief organizations cannot be obtained.

NOTES AND COMMENTS

Pharmacy is a very popular pursuit among the women of South America, according to a Y. W. C. A. leader in that country, because it is a protected profession and is considered womanly. South American girls have not gone into public life and into the business world and the trades as North American girls have and still consider, as a rule, only the so-called protected lines of work. They teach and sew and a few have become typists and stenographers, but most women who take up any profession train for nursing, medicine or pharmacy. Chemistry is also a popular study.

The committee on the war and religious outlook has just issued its second volume, "The Missionary Outlook in the Light of the War," which deals with such questions as the effect on the missionary enterprise of the new international situation, the relation between foreign missions and a league of nations, the relation between missions and the new democratic movement and the changes in missionary policies and programs based on our war experiences.

The report is a volume of more than 300 pages, representing the mature conclusions of scores of religious leaders both in this country and abroad and is a significant estimate of present religious conditions in the non-Christian world. The keynote of the report is expressed in the introduction by Dr. Robert E. Speer, in these words: "We need the missionary enterprise now, strong living, aggressive, because we require, more than we have ever required them in the past, every possible agency of international good will and interpretation."

In 1913 when California passed the Alien Land law aimed at the Japanese and the tension became so serious, at least here in the United States, that war was expected and American troops in the Philippines were suddenly mobil-

ized in Manila in momentary expectation of a Japanese attack, Count Okuma, at a meeting of editors, educators, members of the Diet and a few pastors said that the California question could not be solved by diplomacy, by retaliatory legislation, by threats of war or by war. It could only be solved by appeal to the Christians of the United States to apply to the problem the principles of their religion.

Count Okuma's appeal has not yet received serious attention by the churches of America. May not America's Christian leaders give more heed to Baron Shibusawa's appeal for the application of the golden rule in American-Japanese relations?

Mohammedanism has at last triumphed over Christianity. This fact is physically true at least, in the slaughter, robbery, and devastation the Turk has wrought upon our fellow Christians, the Armenians.

During the past five years, the Mohammedan sword has slain not less than 1,000,000 Armenian Christians—left half a million homeless orphans and thousands of girls and women to wander destitute in a wilderness, ragged and starving where there is no one to help.

Armenia is dying today by the sword, for the faith and in the name of the Christ whom we worship. Armenia could live in peace and prosperity under Turkish rule if she would renounce Christ and accept Mohammed. There is no doubt of the reality of Armenia's Christianity.

But what kind of Christianity do we profess and possess? Is it the kind that permits us to play the priest and the Levite when our brother has fallen among thieves, or it is the kind that will make us the Christlike Samaritan? American Christianity must face the crisis. Either we will hear the wild triumphant yell of Mohammedanism as the last Christian martyr expires or we must help these Christians by our deeds. If we, as Christian America, permit Armenia to starve to death, then we must write "finis" across our Christianity and bury our Bibles.

The point is not the giving of money but the giving of aid and succor to our Christian brethren in the struggle against Mohammedanism—in which the giving is but a means to the end. Mohammedanism against Christianity—which shall triumph? American Christians can help Armenia win the victory. We must help her or our Christianity is unreal. —Near East Relief Committee.

An appeal to the ministers of America to make May 9 "Salvation Army Sunday" has been sent out by Evangeline Booth, commander of the Army. Pastors everywhere have been asked to devote that day's services, or a portion of them at least, to the work of this vast organization, either through sermons preached about the Army and the fundamental, cardinal principles of its endeavors, or by friendly pulpit references to it and the Christian nature of its labors.

The day will be observed not alone in churches, but will also be made a time of service by the Army's workers and officers wherever they go. Special gatherings will be held for prayer and praise, that the members of this mothering army and those for whom they labor, may be still more inspired with sacrificial and humble devotion to their work.

THE INTER-CHURCH WORLD MOVEMENT

The Mennonite has from time to time, brought its readers information concerning this remarkable undertaking in which so many of the Protestants of America are participating. There have also appeared several articles favoring the active participation of our church in this movement. Below are two articles representing opposition to the movement. It is always a matter of good sense to look at two sides of a question before acting and it certainly can only be fair that those who do not agree with a proposition should have a fair hearing.—Editor.

The Interchurch World Movement now agitating the church throughout the country is one of those new movements attempting to unionize the Church of Christ, and there are many persons, even in the Mennonite church, who are advocating it although I see it will only cause divisions and confusion. A thoughtless person may be moved by moods, but the person who thinks soberly will not be moved so easily when it means the life of the home church, and the taking away of its liberty and its individual action. I can not express my sentiments better than in quoting an excerpt from a sermon recently preached by Rev. J. L. White, (Baptist). He said:

"The Interchurch World Movement is commercializing Christianity. Its supreme emphasis is upon money getting. It is 'playing up' money power far more than spiritual power. The financial policy of the Interchurch World Movement is to get money from all sources, and is gladly accepting the proffered help of Sanballat and Tobiah. It boasts of the fact that it cultivates what is called 'No Man's Land,' that is, they are organizing so as to secure contributions from scoffers, gamblers and infidels as well as Christians.

"The Baptist denomination rejects any and all forms of centralized church and esslesiastical organization and government. In our view there could scarcely be any greater disaster to Christianity than a formation of a great centralized organization with a single directing head for all denominations. We believe that such an organization would be a forerunner of new forms of strife, and discord, new and bitter antagonisms, and legal contests. We believe that no body of men has a right to dictate to any individual what church he may or may not unite with, where or when or what he shall preach. We hold that freedom of believing and of preaching is of greater value to the world than the alleged gains of merely outward union."

N. B. Grubb.

What position shall we as Mennonites take toward this movement?

The articles that have appeared in the Mennonite so far have been written with the view that we should endorse and support this movement. Undoubtedly these writers are sincere in their efforts to spread the gospel and were gripped with the facts of the millions of souls who are sinking into a Christless grave.

There can be no question in the mind of the child of God that the need of bringing the message of salvation to the unsaved and the unchurched is great, and the facts and figures which are presented by the Interchurch World Movement should act as an incentive to greater missionary and evangelistic activity.

It is therefore not a question of the need of greater activity but it is a matter of concern whether the method employed is one that is in harmony with the teachings of the Word of God.

Should we seek the financial support of those who would only give as an act of promoting self-righteousness? Money is a very important factor in the spreading of the message of salvation but after all the large sums that might be acquired by getting the cooperation of men of society is but an insignificant factor in comparison to the widow's mite.

Our motive should never be one that concerns itself with what man can do for God because we are called to show what God can do and has done for man.

Therefore in our efforts to promote the gospel of Christ we should not lose sight of the most important factors, namely: consecration and the illumination of the Holy Spirit. It is admitted that the need is so great and so pressing as to require the united effort and prayer of the church of God, but that can not be used as an excuse to ask the support of Belial or even the endorsement of the society people and politicians. For our duty, as Christians, is to give the message of individual salvation to every person who has not found Christ as his personal Savior, and not only teaching the moral principles of Christianity. We must remember that it is Christ who is the Savior of the world and not Christianity.

Another fact that cannot be left out of consideration is that although there are many sincere and orthodox thinking men, it also has the support and the endorsement of the destructive critics of our day who are playing a very conspicuous part in the promotion of this movement. In a time when we should take a more definite step in our effort to keep free from the contagion of false teaching we might well view with suspicion any move that would promote or necessitate our going hand in hand with its supporters.

I do not believe that any entire denomination has given it full support, while entire denominations have withheld their support and are convinced that this movement will harm rather than bless, and many Christians are for different reasons refraining from the fellowship which it offers.

World Outlook, the official paper of this movement has given a short wording of the policy of this movement when it says: "In other words World Outlook has launched the definite policy of making Christianity appeal to everybody, in this period of unrest, even to the most skeptical.... Its main object is to show the practicality and attractiveness of Christianity not creed." (Taken from Sunday School Times.) The significance of this statement can readily be seen when we observe that nowhere in their propaganda is mention made that man must first realize his sinful condition before he sees the need of a Savior.

The Sunday School Times which carried the advertisements of this movement in the beginning has now withdrawn its support and is questioning its usefulness.

Therefore, lest we become entangled in the meshes and devices of Satan, let us be diligent in prayer and in searching of the Scriptures that we may know the will of God and be separate from the contagion of all that is worldly. See II Cor. 6:14-18; I Cor. 1: 26-29.

Dan J. Unruh.

THE WORK AMONG HOPIS

Tuba City, Arizona,
Feb. 21, 1920.

"Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's but God's." II Chron. 20:15.

This verse has been a great help and blessing to me during the past months. As you have heard there was much opposition here this winter on the part of the hostile Hopis and such government employees who hate God's Word. The open manifestation of hatred was due greatly to the attitude of a government inspectress who came here last fall. She encouraged the Hopis to keep up their heathen dances and ceremonies and told them that they have a right to disturb the street meetings if they didn't want to hear the gospel preached. She aided the hostile leaders in an effort to get rid of the missionaries and of the superintendent at Tuba who is favorable to the gospel. She took the signature of those Hopis who wanted the missionaries to leave the reservation and then sent the names to Washington D. C. She claimed that the Indians should have religious liberty, but she did not seem to realize that by keeping the truth away from them, they would have no opportunity to decide for themselves for or against the gospel. The inspectress was sent by the government but surely misrepresented the government, not only here but, as we have heard, on some of the other Indian reservations. She took great delight in the heathen dances. She was transferred before the Hopis began to have their regular night dances in the underground kivas. So they staged a heathen dance in her honor on the last Sunday evening that she was here. And she felt highly honored!

She had fanned the fire of hatred and opposition into such a flame that it went even beyond her control when they laid hands on Brother Frey and also Brother Butler of the Presbyterian Navajo Mission at Tuba. We value the many prayers of God's children who have been interceding in our behalf. The Lord has given us grace to rejoice in tribulations and persecutions so that even the enemies have remarked that the peace that God giveth His children does pass understanding.

The psalmist says: "Fret not thyself of evil doers.....I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away and, lo, he was not: yea, I sought him, but he could not be found." Ps. 37:1, 35, 36. And in Ps. 73:14, 16, 17 he says: "All day long have I been plagued; when I thought to know this it was too painful for me, until I went into the sanctuary of God, then understood I their end."

So when we think of the end of these poor sin-blinded Hopis and white people we cannot but cry to God to be merciful to them and save them. The Christian government employees meet together for prayer twice a week. I sometimes attend their prayer-meetings on Monday evenings. We have prayer-meetings here on Wednesday evenings. "What a privilege to carry everything to God in prayer."

Ever since we were forced to give up our classwork here at the day school, I have tried to spend that much time daily to pray for the Hopis in the village by name. Oh, that they might soon be awakened to see their wretched condition and turn to Him who alone is able to help them. Pray with us for a revival.

The Hopi children who attend our Bible classes at Tuba have been very attentive this year. Some of them seem deeply concerned about their salvation. We are trying to make the way of salvation very plain to them. May the Lord water the seed that is being sown so that it may bring forth fruit to His glory now and through all eternity.

(Minnie Jenkins and I have charge of the classes when Bro. Frey can not be there. Both of us have helped with the housework at the mission in the fall and winter when the men who worked at the Tuba chapel, boarded here. We were usually fourteen at the table. And the Frey's have had considerable sickness in the family this winter. So we have been kept busy. Minnie is a good willing worker. Miss Abrahams received a government appointment at Tuba in November.

We hope to have more time and better opportunities to do visitation work in the village this spring. The Hopis are gradually getting more quiet and friendlier ever since the inspectress left this place.)

Yours in His service,
Caroline Burkhalter.
Tuba City, Ariz.

MINNIE JENKINS' REPORT

Tuba City, Arizona.
Feb. 23, 1920.

Members of the Mission Board:—

"The people which sat in darkness saw great light and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16.

I am very thankful that the light of the gospel has ever shone into my life. I am happy in the Lord and it is my desire to help spread the Word of God among the poor Hopi people who are yet in darkness.

I want to tell them in the classes and in their homes about Jesus who is their only hope. Whenever the Hopis have their heathen ceremonies I think of the song, "Nothing Satisfies but Jesus."

Pray often for the Hopis that they might soon turn to the Lord, remember especially to pray for my cousin Adrian who sometimes comes here in the evening and stays for hours to hear Bible stories and sing Gospel hymns with us. He says he wants to know the way of salvation. Pray that he might be willing to give up everything for Jesus and be willing to confess Him before the others even if they should persecute him and cast him out. Pray also for my brother Grant.

Your sister in Christ,
Minnie Jenkins.

CORRESPONDENCE

Mechanic Grove, Pa., April 9, 1920. Dear Editor: Easter has again come and gone. There are those things connected with the day which tend to draw us nearer to the Christ.

1st. The wonderful love which Christ had for mankind which caused Him to suffer, during the trial and crucifixion, and give His life a ransom for the sins of the world. Jno. 12:24; Matt. 20:28. The sad part of it is that although the price has been paid, a very large proportion of the people are not accepting Him as their Savior and many others are not giving Him first place in their life. Jno. 3:24; Matt. 6:33.

2nd. Believers are furnished a foundation for their faith and hope. We are not worshipping a dead Christ. "He is not here: but He is risen, as He said". This should strengthen our faith in Him and also our hope of meeting those who have died in the faith. II Cor. 4:14; I Peter 1:3, 21. The attitude of the apostles to Christ was changed very much by His death and resurrection; before they were weak and cowardly men; afterward, according to tradition, they all died martyrs to the cause but John, who also continued faithful to the end. What influence has it had on us?

Then also, to the Christian death, which will come to each of us, if the Lord tarry, is not looked upon with terror or dreaded as it is by those that have no hope. I Cor. 15:54, 55; Phil. 1: 21-23.

A few words about the work at Mechanic Grove. We have had an exceptionally long winter and apparently much inclement weather on Sundays.

We had our first regular service a week ago last Sunday since my return from the hospital. While there might be those things that would tend to discourage there are others which look promising.

Our attendance has not been large; it is as follows: From twenty to thirty-five at the evening service, twelve to twenty at Sunday school, and about the same number at prayer-meeting and Bible study.

There are several families that are interested in the work and attend regularly.

Lancaster county is densely populated which is also true of this part of it. And there are enough people living near the tabernacle, that do not attend services elsewhere, to make a large congregation. Can they be gotten interested in spiritual things and won to Him? Will you pray in their behalf?

Pray that the workers here as well as elswhere may prosper and that souls may be won to Him.

Yours in His service,
S. S. Amstutz.

Glendale, Calif., April 12, 1920. March 11th was an ideal spring day. In the early morning when the train left Phoenix, Ariz., the passengers had entered comfortably heated cars.

The route on the Southern Pacific railway, from Phoenix to Los Angeles, California, passes through many desert places which are without vegetation. It is a surprise to see at a few places a large variety of beautiful flowers, some of them even between the rails of the railroad.

As the sun rose higher the temperature changed. At Yuma which is considered the hottest place of the country, a "change of

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The railroad strike which threatened to tie up the nation, stop industry and force starvation upon the millions of city dwellers is but another evidence of the far reaching cruelty of war. We take it that the class hatred and the unreasonable greed of the masses and the classes is but the working out in another direction that which was deliberately sown into the hearts of the people. For four years we heard nothing but war. Hatred was cultivated as a virtue. In Germany they may have had their "hymn of fate" but the answer of the world to it was hate them for hating. The government taught the people that it was right to hate, in fact it demanded that they should do so, the press echoed with hatred. Even the pulpit muffled their message of peace and shouted war to the death. There was bloodshed and violence so great that we numbered the victims by the millions. Generations will have to pay the price of all this and be stunted in their development for ages to come. Can any one imagine that such a thing can be stopped over night? People fooled themselves into thinking that a peace treaty would settle everything. It could not. We didn't even succeed in making a peace treaty. We are paying the price of the world's folly and the fires that were deliberately set burning in order to win victories on the battlefield have spread to the classes and the masses. It is no far step from hating a political tyranny to death to hating the tyranny in industry to its destruction. The flames of passion have leaped from one to the other. A formal armistice cannot make men love whom they have been so scientifically taught to hate and the laws of the state and the contracts of the trade's unions and the cooperation will never succeed in making those who labor and those who employ labor love one another into a just and righteous consideration of the differences between them. Armies can starve their enemies into submission when they cannot succeed so quickly or so readily on the fields of battle. If neutrals will not help one or the other country at war, things can be made so uncomfortable for them that they will, whether they want to do so or not, lend their resources and assistance to the strongest side. The army of laborers has not been so blind that it could not learn its lessons from the books of the military powers. If it cannot win in the shop or at the table of arbitration it has it within its power to ruin industry. It is indifferent to the needs or the sympathy of the public. If it can gain public sympathy by fair means or foul so much the more powerful will its weapons be, but if the public neutral, disinterested, or out of sympathy with it, strikes the public in order to hit its opponents, therefore we get closed shops, scarcity of the necessities of life, crippled transportation and are delivered into the hands of the profiteers to be plucked by them to the last penny. All this is cold military science out of control of those who made hatred a gospel and violence a virtue. The golden rule has no place in war. Men have been taught to disregard it or to explain it in such a way as to let out those whom they do not like. The employer and the employee must forget that they have selfish interests alone to watch, they must bridge the gulf between them and realize that each one needs the other and that the golden rule when honestly accepted solves their difficulties to satisfaction. Let our country wean itself of the hatred it has learned and devote itself to a consideration of Christly things and Christly methods and our country will be safe and sane. If we continue in our bitter grouchy class spirit and keep up feeding our greed it will only be a question of time when the disorders and anarchy of Russia will repeat themselves in America.

Not alone we conquer,
Not alone we fall;
In each loss or triumph
Lose or triumph all.
Bound by God's far purpose
In one living whole,
Move we on together
Toward the shining goal.

OUR RUINED PICTURES

Chester E. Shuler.

Two painters were employed to fresco the walls of a magnificent cathedral. Both stood on a rude scaffolding, constructed for the purpose, many feet from the floor. One, so intent upon his work as to forget where he was, stepped back slowly, surveying critically the work of his brush, until he had neared the edge of the plank on which he stood.

At this moment the other artist, glancing away from his own work for an instant, perceived his companion's danger. There was no time to approach and warn him; to cry out would doubtless startle him, and any further movement on his part would be fatal. There was but one way to save his life, and, quick as thought, the second painter acted. Seizing a wet brush, he flung its contents against the wall, spattering the picture with unsightly blotches of coloring.

The first painter startled, took a long step toward the wall, then, realizing that his careful work had been ruined, turned upon his friend with fierce upbraiding. Then came a few words of explanation, and he knew that it had been necessary to spoil the painting in order to save the painter.

It's often that way with God's children. Man will set himself some task. He will plan, and scheme, and work—so hard. Then, as it nears completion, he will step backward on the "plank" of self-satisfaction and gaze upon his handiwork with selfish pride and muse: "How grand it is! See what I have accomplished!"—quite forgetful of the One who is the Creator of all things. Then, as he gazes feasting his vanity, and pampering his self-conceit, he beholds his work crumble and vanish before him. Stringent measures, often, are needed to turn man from his idols and bring him back to God.

It's not easy to see our pictures spoiled before our eye. Sometimes it's almost crushing, unbearable. We cannot understand why our cherished plans are thwarted, our fondest hopes ruthlessly crushed, or our delight suddenly changed to bitter sorrow. Our finite minds are unable to comprehend. Sometimes, too, we are inclined to be rather impatient. We do not always welcome divine correction.

But it is one of the loving Father's proceedings to send good after evil, as He made light after darkness. Disappointments often prove to be blessings in disguise. Althought we may not always recognize the blessing at the time of our affliction, we are sometimes graciously permitted later to realize that, truly, "all things work together for good to them that love God."

A Christian gentleman while experiencing great affliction, when asked how he bore it, said: "It lightens the stroke to draw near to Him who handles the rod." Drawing near to God and keeping close to Him—learning His will for us in all things, instead of pursuing, blindly, some worldly will-o'-the-wisp—will invariably lead to joy and happiness, both in this world and in that which is to come.

We may be fully satisfied with the picture we have created. But the loving, helping Critic, who examines each bit of our work, may not find it to His liking. Then, because stringent means may be necessary to keep us from stepping too far back on the "plank" of self-admiration and self-sufficiency, and to arouse us to doing still better work, our Critic may find it necessary and, for our good to blot out our work with the wet brush of disappointment, failure or affliction. Wise are we if, instead of upbraiding Him, we try to realize the loving purpose that impelled His act, and turn to Him with a heart filled with thankfulness.—Gospel Messenger.

CORRESPONDENCE

(Continued from page 3)

time" took place. The watch was set back one hour. The passengers could see from the train a large quantity of artificial ice, certainly a very valuable and practical production in a place like Yuma.

In the afternoon our train passed a deep depression. At Salton it is 264 feet below sea level. While we saw snow-capped mountain peaks the electrical fan did good service in our car to moderate the heat. It was a satisfaction that the train was on time and promptly reached Los Angeles at schedule time.

A month has passed since I am enjoying the fresh air of the renowned state of sunshine. Possibly after due observation and experience it will be in order to contribute something to the Mennonite.

In March, especially in the latter part, the rains came unusually often and heavy, so that in some places along the mountains water did damage. But the rain was welcomed as it is considered a great blessing at this time of the year.

On account of a boom the real estate men in Southern California speak of a good business, while others are complaining of "high cost of living." Many have to put forth strong efforts to make both ends meet. The present railroad strike is ominous, which, we trust, will soon subside.

The writer had the privilege to meet occasionally dear friends at the Mennonite mission at Los Angeles, where the Lord's supper was celebrated on March 28.

Recently Rev. J. B. Baer, A. A. Sommer and I met a number of Mennonite students at the Bible Institute in Los Angeles. At present, as reported, about sixty Mennonites attend this noted institution of learning. It stands as an important beacon at the present time of Free Thought, Christian Science, Unitarianism, and rationalism.

The modern Interchurch World Movement seems to make itself felt also in the West. Conservative and earnest Christians are watching it closely, observing the divine injunction: "Prove all things, hold fast that which is good."

I. A. Sommer.

611 W. Elk Ave.

CALVARY IN THE PROPHETS

Calvary is foreshadowed plainly, touchingly, by the old Hebrew prophets. These rare rugged preachers have set the standard of the world's preaching for all time by their fidelity, their ruggedness, and clearness of their message; and furthermore, by the way in which they lived their messages before they spoke them, and while they were speaking them. The foreshadowings here are of two sorts. First in the experience of these men. I suggest to you that you take time, and run through the old Hebrew prophets, and trace, bit by bit, their sacrificial suffering as prophets on behalf of their people, and, furthermore, mark that life came to their people through their personal sufferings.

A single reference I make here now. It is regarding Jeremiah. He is called "the weeping prophet." And yet if that word "weeping" suggests anything of weakness to you, it quite leads you astray, for I hold Jeremiah to be the giant of the whole group of Hebrew prophets. He is put to the whip and the rod; he is put in prison; he is killed in the king's intent; he suffers torment and indignity and reproach for years, because of his message. And out of it all, undeserved by him, out of it there comes a new, fine, spiritual life for his people.

But I want to refer to the second thing in this prophetic foreshadowing, namely, the messages of the prophets. Turn to only three passages. The first of these is the fifty-third chapter of Isaiah. In that our Lord's suffering is depicted marvelously, although the mode of His death is never touched upon in the least detail.

I have marveled much as I have realized that there must have been a historical setting to this chapter. Originally it depicts what Isaiah suffered in his own life because of being God's messenger. Although we know, and the whole church has recognized that the chapter finds its fullest fulfillment—its deepest significance—only as you come to the Hill of the Cross. But if there be anywhere in the Old Testament a foreshadowing of the Cross, in principle, it is in that fifty-third of Isaiah.

The story is told, that when Mr. Moody was beginning his career in England, he went to London to attend a meeting of ministers. They asked him about his creed,—quite a favorite question, then and always. They said, "Mr. Moody, if you will just give us a simple statement of your creed." And he bluntly said, "My creed is in print." "Oh!" and maybe as many as five hundred pencils were pulled out; "Where? In what book?" "The fifty-third of Isaiah," Mr. Moody said quietly.—"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." He said, "I have no other creed." And Great Britain knows full well how faithfully he lived and preached his blood-red creed of Calvary from Isaiah fifty-third.

Then if you will turn at your leisure to the ninth chapter of the prophecy of Daniel. This old man Daniel, on his knees in that chapter, gets a vision of the coming day when the Prince of his people is coming. And his heart almost stands still, he is startled to find this, that the Prince is to be "cut off, but not for Himself." And he writes down the word, under the impelling of the Holy Spirit, and wonders what it can mean. The glorious king "cut off!"

Then in Zechariah, chapter eleven, the picture element of the Old Testament mingles with direct teaching. The prophet Zechariah is serving as a shepherd, and he asks for, and is paid his wages, which they fix at the small sum of thirty pieces of silver, a common slave's price. And Jehovah, speaking of Zechariah as His own representative, ironically says, "the goodly price that I was prized at by them." How graphically that pictures a detail of what actually took place in our Lord's experience! In the thirteenth chapter of Zechariah, you recall, God Himself says, "Awake, O sword, against the man that is My fellow"—that is, on equal with Himself. "Smite the shepherd, and the sheep shall be scattered." These words find their keenest significance on our Master's lips.—S. D. Gordon.

THE CHRISTIAN'S HOPE

"Hope maketh not ashamed" (Rom. 5:5). When Alexander the Great was a young man, before vanity and love of conquest had ruined his life, he was exceedingly high-minded and generous. It was thus one day, just before he was starting out to conquer Asia Minor, that he gathered his leading councillors and generals about him and divided to them his personal patrimony. These friends were greatly touched by their commander's kindness, and they protested against his liberality, saying, "What then have you reserved for yourself?" The great leader immediately answered, "Hope!" And as all the world knows, his hope reached a wonderful fruition. The young king went forth at the head of his little army, overcame every obstacle, conquered mighty and innumerable foes, and never paused until he had made himself master of the known world.

And what hope in the physical realm was to Alexander it may be in the spiritual realm to us. The word in the Greek is from a verb meaning to anticipate, and it is this pleasurable looking up and on element which uplifts and invigorates the life, making it undefeatable and triumphant. This is particularly true from the standpoint of the Scriptures, for there hope is always connected with and centred in the person of Christ and His victorious return to earth. With our eyes and hearts fixed on Him and His coming glorious kingdom, we are led on necessarily from strength to strength and glory to glory. Alexander's hope was at last put to shame for he finally lost all through his moral decline and ignoble death. But our hope will never be put to shame, since the Captain of our salvation is undying in life, invincible in righteousness, and infinite in power. Let us endure then as seeing Him who is invisible.—Ex.

THE C. E. TOPIC

May 9.

Cultivating High Ideals.

Col. 3:1-4.

The idea of cultivating is suggestive. It means care and application to stimulate growth. It expects results and sets out to get the best results. When one undertakes to cultivate a garden an elaborate process, covering months and even years, is involved. The gardener must first select a suitable place. Not every or any old plot of ground will do for a garden. It must be so situated that it will have the advantage of sunshine, drainage or moisture as the case may be. It must contain the necessary fertility to make efforts worth while, then, there must be a preparation of the soil for the seed-bed and after the seed is sown, constant attention must be given so that weeds will not choke the plant and the plant assisted to obtain the greatest amount of nourishment from the soil.

In the Christian life our soil has been prepared for us. We have the Bible and all that it reveals to us of the salvation there is in Jesus Christ, we have the influences of the Holy Spirit leading and directing us in the proper direction. We have a sense of duty guided by conscience and we are surrounded by Christian friends and the means of grace offered to us through the church of Christ. In the garden, with all one's care, if we neglect the choice of the proper kind of seed, failure is almost a certainty but the skill of the scientist has found a way of taking the most unpromising plant and by constant cultivation, through many generations of plant life developing it into something really worth while. Man in his natural state is unpromising and incapable of producing the fruit that God expects of him even though he is possessed of a certain amount of culture. But God sees possibilities, even in the unpromising and unregenerate human nature. By the process of regeneration through Christ He makes of him something that raises him high above the base things of this world.

An ideal is something toward which to work. It is a goal which one struggles to reach. It is an attainment to which one aspires. Sometimes Jesus is referred to as the "Ideal Man." If we mean by that that He is the highest type of manhood and nothing more we fall short. Jesus is both man and God. When we think of Him

as the ideal Man we should bear in mind that He is such because He combines in His humanity something which no other human can possibly possess, namely divinity. In making Him our ideal we select one that is the highest possible. And in character, life and devotion we endeavor to become like Him. Every man, no matter how great are his talents or how great have been the things he has done, is imperfect and therefore unworthy of being anyone's ideal but Jesus is perfect, therefore, the only true ideal in life.

Ideals are manifold. We have our ideals as to physical condition, success in life, business attainments, social activities, etc., etc. These ideals may be worthy or they may be unworthy. Here again the example of Jesus enters. Should we seek physical delights supremely? Should we aim to make our lives financial or business or social successes? All these things may be important in the eyes of the world, but in the eyes of a Christian, another element enters. He asks himself how would Jesus approve this or that? or, What would Jesus do under the circumstances?

In order to make a practical application of the topic we will ask ourselves a few simple questions that relate to our everyday lives as Christians: What is the ideal Christian? A Christian is one who is Christlike, therefore the ideal Christian is the one who comes nearest to the standards set for us in the life, words and works of our divine Master. What is the ideal way of living? Certainly not as the world commonly lives, chasing pleasures, accumulating dollars and then spending them upon the foolish and unsatisfying desires of the carnal man. What is the ideal family? God made the family so that supreme happiness might be possible for His creatures. The ideal family has Jesus for its most welcome and ever-present Guest. Everything is done as in His presence. The fires on the family altar never go out. The Word of God is the chief source of instruction and inspiration.

What is the ideal church? The one that truly represents the body of the Lord. It delights in worship. It upholds the truth without fear or favor. It cheerfully takes upon itself the duties, responsibilities and sacrifices required to evangelize the world, glorify Christ the great and glorious Head. What is the ideal sermon? Surely not the one that tickles the ear, or amuses the thoughtless or excites the admiration of the critical. It is the one that upholds Jesus Christ, the Savior and Redeemer of men through whom alone there is eternal life. The ideal church member, what is he? He is the one who strives to be the ideal Christian. He attends divine service not as a duty but as a delight. To him the greatest of assurances is that his sins are forgiven and his name is written in the book of life. All that he has belongs to God and is only entrusted into his hands as a steward.

THE S. S. LESSON

May 9.

Eli and His Sons.

I Sam. 4:5-18.

Golden Text: The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6:23.

Eli had two sons. Like him they were of the priestly caste and it was their opportunity to become great and glorious servants of Jehovah and leaders of His people, but, like many other youths with splendid opportunities, they deliberately set out to make it impossible for God to use them and to blast their own career. History scarcely records instances of such profligate, godless and profane youths as were these men. It is a blessing to have good homes, splendid family connections and godly parents. Many of us are everlastingly grateful for such surroundings. They certainly do influence the steps of the youths towards the right way, but they cannot compel him to be godly when he deliberately determines to be godless.

Though Eli had no control over his sons he was entrusted with the task of bringing up Samuel. Samuel took the place of the sons in succeeding to the spiritual leadership of Israel. We must not think that God is at His wit's end when some promising men are a disappointment. Much as is the pain He feels at the unfaithfulness of some of whom He gives large opportunities He always has some one ready to take their places. When we keenly feel the sorrow that the backsliding of some produces we may nevertheless rejoice in the fact that in the crisis God never failed for the want of a man to do His bidding.

Samuel had years before been instructed to pronounce the doom of the house of Eli. It was a fearful message to bring but twenty years had passed and the sons of Eli had gone from bad to worse instead of repenting. This shows how merciful God is. Instead of immediately striking down the arrogant sinner in his tracks God often spares him, sometimes for years and years, that he may have the opportunity to repent and plead God's mercy if he cares to do so.

We wonder why such a good man as Eli should have such bad sons, but all men are the children of a good heavenly Father, and alas! the world is full of wicked men who, like the sons of Eli, defy Him and profane His holy name.

The Philistines were the native coast people of Palestine and had numerous gods. For generations they were the most dangerous enemies of Israel. Naturally, being polytheists themselves, they supposed that their enemies were like them and refer to Jehovah as though He were many gods.

Since the settlement of the land, the ark was kept in the tabernacle. This is the first recorded instance of its having been carried into camp since that time. Israel had fallen so low spiritually that the ark had really been made to take the place of Jehovah. The form of religion had survived but religion itself seems to have died. Israel thought that the outward form of Jehovah's presence as represented by the ark would be their salvation. How like many others in other ages they were! The form of religion is important in that God decrees and establishes it, but it can never take the place of true righteousness. Had Israel been righteous they would never have suffered defeat, for God would have been on their side. He had not forsaken them, even then, but they had forsaken Him. Baptism, communion, church membership, Sabbath keeping, Bible study, etc., as a means of grace are to be carefully maintained, but they do not and cannot take the place of righteousness. First and foremost there must be a heart that is right with God.

Contrast the joy of Israel at the bringing in of the ark to the fear of the Philistines. Both were mistaken. Israel rejoiced, but in a false hope. They knew the power of God, but they did not realize that they had placed themselves beyond the protection of that power. They trusted the outward symbol of power when they had weakened themselves through sin. The Philistines feared because they knew what God had done for Israel. They did not know what Israel had done to deserve the wrath of God. They were as mistaken in their judgment as the world today is in judging what is a real Christian. It takes note of his church membership, his church-going and his public professions and takes it for granted that, on account of these things, he is a Christian. No wonder that the world, when it notices the conduct of such so-called Christians is unsparing in its criticism.

Defeat was the certain lot of Israel. (1) Because Israel had not walked in the ways of Jehovah. (2) Because they trusted in the form rather than in the substance of religion. (3) Because their leaders were godless men. Disobeying God, making religion but a form and following false leaders, is always fatal. The ark did not save Israel, nothing but God could do that and they had forsaken Him.

Eli's troubles grew rapidly, (1) the announcement of the defeat of his people, (2) the death of his sons, (3) the loss of the ark, and (4) his own tragic death. The wages of sin is death. Here it was the death for the thousands, for the two sons, and for Eli himself.

MARRIAGE

Landis-Allem.—On March 24, 1920, by Pastor A. M. Fretz, at the home of Mr. and Mrs. Ezra Allem, near Pleasant Valley, Pa., their daughter, Beulah Frances Allem was united in marriage with Harry Fretz Landis.

Wasser-Wismer.—On April 3, 1920, by Pastor A. M. Fretz, at Perkasie, Pa., Francis Fretz Wasser of Bedminster, and Edna R. Wismer of Doblin.

DEATH

Krebill.—Selma Magdalena Krebill, nee Weber, was born near Donnellson, Iowa, on January 17, 1864, and passed into the great beyond on February 26, 1920, after an illness of 15 days with influenza, at the age of 56 years, 1 month and 9 days.

On September 30, 1877, she was baptized upon her confession of faith and received as a member of the Zion Mennonite church of which she remained a faithful member until her death.

On June 22, 1884, she united in marriage with Joseph Krebill and for over 35 years they shared joys and sorrows together. To this union were born 12 children, two dying in infancy. She leaves to mourn her deeply bereft husband, 4 sons, 6 daughters, two daughters-in-law, two brothers-in-law, 4 sisters, 1 brother and a host of sorrowing relatives and friends.

On February 27, she was buried in the Mennonite cemetery, but the funeral services could not be held at that time on account of the serious illness of some of the family.

On April 11, memorial services were held at the Zion Mennonite church, conducted by her pastor, Elmer Basinger, who spoke upon Job 14:14.

NEWS OF THE WEEK

MEXICO ASKS TO MOVE ARMY

Washington, D. C., April 17.—The request that the Mexican troops be permitted to cross American territory to attack secessionist Sonora through the north was before both state and war departments today and being considered in its various phases.

No official indication was given, however, as to what action this government would take on the request. The request, it developed today, did not come directly from the Mexican federal government, but from some of the Carranza army officers, who were anxious to get their forces into action as soon as possible. Precedents are being examined before any decision is reached.

In some quarters it was pointed out by those who have followed the Mexican situation closely that previous similar permissions would not be analogous to any such permission which might be granted at this time.

It was stated that this was not an attempt on the part of the Mexican government to chase bandit raiders, but to put down an internal rebellion, which cannot be considered in any sense as bandit in character.

It is known, however, that the state department has prepared for the war department a memorandum in which are set forth such international rules and regulations as might be held to apply to the present case.

Before making any move, however, the war department would again confer with the state department officials in regard to any order which might be issued as to the use of American territory by Mexican troops.

It is recognized that there is danger of fighting very close to the American border, if such permission is granted, and that possibly there might be some loss of American life or destruction of American property as a result.

It is suggested also that American interests in Sonora might be endangered, through the granting of this request.

As to the governors of the American states through which the Mexican troops would have to pass, it is felt that it would be difficult to get them to agree to any such action.

25 LEADERS ARE UNDER ARREST

Chicago, April 15. — Charged with violating the Lever food act, twenty-five leaders of the insurgent strike of railroad switchmen were under arrest in Chicago tonight. In all, thirty warrants were issued, and railroad and brotherhood officials declared that the last bulwark of the local strike had been broken. Government agents said 200 other warrants would be issued later. Included in the number arrested was John Grunau, president of the Chicago Yardman's Association, the parent outlaw union. The men were taken unexpectedly by the federal agents at meetings of strikers. The arrested men also included H. E. Reading, chairman of the United Enginemen's Association, were released on $10,000 bond each, for hearing April 24 by Commissioner Mason. The raid had been under preparation for a week, District Attorney Charles F. Kline said. The arrests followed telephonic communication with Attorney General Palmer at Washington. The section in the Lever act under which today's action was taken provides a penalty of not more than $5,000 fine, or imprisonment for not more than two years, or both. It is charged that the men conspired to interfere with shipments of food and other necessarics of life. The men, it was declared, generally showed resentment against the government action and declared they would continue the strike. After the arrests 300 switchmen voted to stay out.

Reports from other western strike centers showed improvement in the situation with more men going back to work. Leaders declared that since the peak of the walkout was passed several days ago, almost normal conditions had been affected.

An ultimatum issued to striking switchmen at Kansas City late today, demands that they return to work by Saturday, April 17, on penalty of forfeiture of their membership in the Brotherhood of Railroad Trainmen. The ultimatum was signed by brotherhood chairmen for the roads affected by the strike.

At St. Louis it was announced that 5,000 striking yardmen in the district will return to work as soon as assured the newly appointed railroad board will consider their demands for increased wages.

The Chicago, Milwaukee and St. Paul today issued an ultimatum to Milwaukee switchmen who are participating in the "outlaw" strike, giving them until Saturday to report for work or have their places filled.

JOHNSON LEADS IN NEBRASKA

Omaha, Nebr., April 20.—Forty-six precincts out of 1849, including twenty in Douglas county (Omaha) give: Johnson 2087, Wood, 1383; Pershing, 762, Shallenberger, Neville, McNey and Noble, Hitchcock candidates for delegates at large to the San Francisco convention are leading Stephens, Berg, Thomas and Bryan. These candidates are running in the order named with Stephens and Berge closely behind McNey and Noble. The returns from Douglas county as well as the state at large were coming exceptionally slow.

Omaha Neb., April 20.—Returns from the first twenty-five precincts, twelve in Douglas county (Omaha) and thirteen outside of Douglas county, out of 1849, show William J. Bryan running last among the eight candidates at large on the Democratic ballot. Those returns show the four Hitchcock delegates leading with two of the Bryan delegates only twenty votes behind.

Atlanta, Ga., April 20.—Returns compiled by the Atlanta constitution at 10 o'clock showed Palmer had carried 44 counties with 120 convention votes; Watson 44 counties with 102 votes and Smith 32 counties with 78 votes. In Altanta and Fulton counties with four precincts missing Palmer was 83 votes ahead of Watson with Smith third.

Atlanta, Ga., April 20.—Incomplete and unofficial returns from the Democratic presidential preference primary indicated tonight that Attorney General Palmer held a slight lead over Senator Hoke Smith and Thomas E. Watson, the other candidates in the three-cornered race. Returns received at Palmer headquarters from 112 of the 255 counties at 9 o'clock gave Palmer 112 convention votes; Watson 98 and Smith 70. The total number of votes in the state convention is 384.

Figures compiled at Senator Smith's headquarters gave Palmer a slight lead, but indicated that the Georgia Senator was holding a comfortable lead over Watson, former populist Presidential candidate. Early reports stated that Palmer carried the leading counties of the state.

With nine precincts out, Watson held a lead at Atlanta and Fulton county of 209 votes over Palmer with Senator Smith third.

BEER FOUND IN CANDY FACTORY

Fort Wayne, Apr. 16.—What is understood to be the first of a number of raids in this city by federal officers was made on the Aurentz candy factory, on Barr street; within a half a block of the police station last evening. The raid resulted in the arrest of Skelly P. Aurentz and H. G. Muhler, employees of the Aurentz factory and the confiscation of close to a hundred gallons of home made beer and wine.

When the two government officers in company with a plain clothes man from the police station presented themselves at the Aurentz factory, they were met by Muhler, who denied that there was any liquor on the premises. An investigation on the first floor, where a large number of employees were working at the time, failed to reveal any traces of the reported booze.

The three officers then continued their search in the cellar and were rewarded with the discovery of two stone crocks filled with mash, and working in a most energetic manner.

From the basement the search led to the second floor, and here the searchers found the greater portion of the home made brew. The first bottle encountered was what the government men termed "moonshine whisky." Muhler averred that the contents of the bottle was for the purpose of sweetening the candy manufactured in the building, but a taste of the contents convinced the officers of the real nature of the liquor.

Further investigation revealed a veritable brewery situated on the second floor. Sacks of ground corn were slung from the walls, while other sacks along the wall contained a dampened mixture of corn and prunes. A copper caldron with the residue of a corn mash still within it and several crocks of mash were discovered but the officers were unable to locate a coil of any sort for the condensation of the vapors.

Hundreds of bottles were discovered stored in the front part of the building, a rough estimate placing the quantity of the contents at forty-five gallons of beer and forty gallons of wine. But three quart bottles of the corn whisky were discovered.

It is understood that the two federal men have collected sufficient evidence to prove that the liquor was manufactured for sale purposes.

In a conversation with officials last evening A. C. Aurentz proprietor of the factory is said to have admitted that he knew of the manufacture of the booze in his factory, but denied having anything to do with the affair. Skelly Aurentz and Muhler were both placed under arrest and later released under $1,000 bond each.

SUGAR WILL REACH HIGHER PRICE IS PREDICTED

Indianapolis, April 20. — Stanley Wyckoff, fair price commissioner for Indiana, asked wholesale and retail grocers in Indiana Monday to cooperate with him in obtaining an equitable distribution of supplies of sugar they receive and in keeping the retail price as low as possible. Sugar was selling in local groceries at 25½ cents a pound. This price will hold until the last of the week, when higher priced sugars are expected to arrive.

Mr. Wyckoff asked wholesalers to limit their sales to retailers so that all their customers may obtain their share and also to refuse to sell sugar to retailers who are attempting to "repeat" their purchases at other wholesale houses. He asked the retailers to break up what sugar they can buy into small packages of one or two pounds, in order that as many of their customers as possible may have sugar.

INSURANCE POLICY FOUND IN OHIO RETURNED HERE

Berne, Indiana, April 20, 1920.—More proof is evident that the tornado which struck here a few weeks ago, must have taken a northeastern direction into Ohio. A. F. Daily of Wahash township received his fire insurance policy through the mail last Thursday, it having been sent here from Bavaria, Ohio, Daily had received a letter two weeks ago from Harry Fox of Henry county, Ohio, stating that he had found the policy in a field on his farm, and stating that he would return the same.

Bavaria is a small town northwest of Defiance, Ohio, and not very far from Toledo. This is the third instance where articles have been reported found in Northwestern Ohio, belonging to residents of this county.

THIS IS A CASE OF REAL PROFITEERING

Another "meanest man" has popped up and made his appearance. This time it is the man who is taking advantage of the poor tornado sufferers and trying to make money through the case of necessity. One of the storm victims, whose barn was completely destroyed and who has been forced to shelter some of his live stock in the open back of piles of hay bales, told us yesterday of the highway robbery which some laborers commit in charging for their services. This man told us that he could have been able to get carpenters to rebuild his barn for him, but that inexperienced carpenters from near Geneva had asked him a minimum of one dollar an hour for their services. Furthermore this farmer stated that these laborers were not even able to saw a board straight and knew nothing about the science of carpentry.

The farmer who was asked such an unreasonable price stated that he would wait weeks longer and do his own work before he would pay this price to an inexperienced helper.

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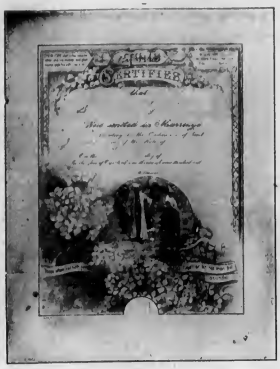

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THE DEDICATION OF THE NEW CHURCH AT KORBA

March 15th, 1920.

Dear Brethren:

I wish to let you and all our friends know that we were able to have the dedication of the church here on the twenty-ninth of February. God has been very good to us in enabling us to complete the church in such a short time. We praise His name! All the missionaries with their children were able to attend but Brother and Sister Steiner and Bradford. They had to leave for Calcutta on account of Mrs. Steiner's ill health. A number of the Indian brethren from the various stations were also present. The dedicatory sermon was preached by Brother Penner in the forenoon in which he pointed out that the church was to be a place of prayer, a place to hear God's Word, a place to give sight to the blind and a place to make lame walk. Brother Wiens took part in Scripture reading and prayer. The dedicatory ceremony was conducted by me. More than 300 people were present. The Sunday school in the afternoon was attended by 294. After the Sunday school another service was held at which Brother Burkhalter read the Scripture lesson and then short sermons were preached by Abraham of Champa, C. D. Nandy of Janjgir and S. D. Nandy of Korba. Music was furnished by missionaries' children and missionary quartettes both forenoon and afternoon. At the close of the morning service a standing vote of thanks was offered to the mission board and all our dear friends at home who have enabled us to erect the church here at Korba. It was a blessed day and all felt that it was good to have been here. It is our prayer that the church building here may prove to be to many an open door to heaven out of heathen darkness.

In connection with the dedication of the church the spring conference was held, a report of which will be forwarded to you by the secretary.

Yesterday was another day of blessing for Korba as we were able to baptize twelve converts and receive them into the church. We have thus been able to baptize 25 people since the 1st of January, 1920. Three more have been received into the church by right hand of fellowship. Next Sunday being the last that we shall spend here we hope to bless about 21 children and commemorate the Lord's supper.

We have just received word from Thos. Cook & Son that passage has been arranged for us on the S. S. Muttra sailing for Hong Kong about the 30th inst. We shall thus leave our station on Monday the 22nd and proceed on furlough. From Hong Kong we are booked for the S. S. Tenyu Maru which sails about May 24th with the option of an earlier vessel if accommodations are available. We hope to be able to get an earlier boat and thus get to San Francisco earlier but it is very hard to procure passage.

I may say that the school here is increasing in number, there being now more than 100 enrolled.

We are sad to leave our people but it rejoices our hearts to be able to leave the work in such a prosperous condition in its various departments and we trust and pray that it may increase still more in the future. "Brethren, pray for us."

With kindest greetings to all the brethren of the mission board, and hoping to see you all face to face ere long, we are as ever,

Yours in His glad service,

C. H. and Lulu Suckau.

TO THE SISTERS OF THE SEWING SOCIETIES

We realize the great demand that the poverty-stricken European countries are making on the societies of our churches, yet we would come with another appeal.

Sometime ago a number of churches were kind enough to send me money to pay for the printing of a booklet with which to get our sanatorium before the public. The results have been gratifying, but they have brought quite forcibly upon me the shortage of linens.

We have the house full now with applications from several more, but the linens are short. Some were worn out and had to be discarded. Therefore, I would appeal to the societies for assistance along this line. Several societies have done nobly in this regard in the past. In order not to work any hardship on any one society in this time of high prices, it would relieve the situation if each society would send us one change of linens. Pillow slips, ordinary size, sheets, size 90 in. long, 68 inches wide.

The work is yours and you know the joy of bringing comfort to the suffering, as well as the joy of giving to the Lord.

Assuring you of our appreciation of your efforts, I am,

In His service,

D. B. Hess, Supt.

NOTICE

The convention reports of the Third All-Mennonite Convention are out and can be obtained of the secretary, Rev. A. S. Betchel, 911 S. University St., Normal, Ill. The price is 25 cents per copy. 10p

IN MENNONITE CIRCLES

The First church, Mt. Lake, Minn., selected Isaac J. Dyck, elder of the congregation.

The address of Rev. Menno Galle has been changed from Ruff, Wash., to Schrag, Wash.

Rev. John Kroeker, who has been conducting Bible conferences among the Mennonites of South Germany, is planning to visit America this summer.

The workers' home in Altoona, Pa., is almost completed, much to the satisfaction of the workers. The dedication will shortly follow at which time Rev. W. S. Gottshall of Bluffton, Ohio, is expected to be present.

The yearly report of the First church, Upland, Calif., has made its appearance in the form of a well arranged circular in which are given the church organization, the time of meeting and the financial reports. It shows that the receipts of the church have been $6643.38; of the Sunday school $677.57; of the C. E. society, $133.92; of the Ladies' Missionary society, $1080.79 and of the Serving Others Circle, $269.-91.

Prof. J. C. Hartzler has received a call from the directors of Bethel College to succeed Rev. J. W. Kliewer, as president. A call was also extended to Rev. J. F. Moyer of Pandora, Ohio, and Rev. P. H. Richert of the Tabor Kan., church to become members of the college faculty next year.

Rev. J. W. Kliewer has accepted the call to the eldership of the Bethel College congregation with the understanding that leave of absence will be given him to visit the mission stations in China under the direction of the mission board of which he is a member. He expects to sail for China about August 10, and is not now in a position to say how soon he will return.

The report of the Third All-Mennonite convention, held in Bluffton, Ohio, Sept. 2 and 3, 1919, has just come from press. It contains the address given at that time and forms a valuable document portraying the attitude of mind of present-day Mennonites to one another and the general position of all branches of the church to the historic principles to which the Mennonite people are committed. While the convention was in no wise an official one, it, after all, shows the trend of thought throughout the church. The addresses deserve the consideration of Mennonites everywhere and therefore a copy of the report, which may be secured through our publishing house, should be in every Mennonite home.

The Student Volunteer Movement Bulletin has made its first quarterly appearance and brings to those interested in the movement a storehouse of inspiration

and information, as well as a frank statement of the larger needs for consecrated men and women in the work of evangelizing the world. Our readers would do well in examining the publication with the view of obtaining a larger outlook upon the opportunities and responsibilities for Christ that this generation presents.

WORDS OF ENCOURAGEMENT FROM OUR PRESIDENT

Dear Mission Sisters:

Miss Stauffer has asked me to send a message to you through the "Mennonite," and I am glad to do so.

Although filling no prominent position, we have the consciousness of trying to do the Lord's work in a quiet, unobtrusive way, just in the nook where we individually have been placed. If we do this work faithfully and joyfully, to the best of our knowledge and ability, that is all we can do and all our Master asks of us.

When He was on this earth, "He went about doing good." Let us walk in His footsteps "doing with our might what our hands find to do," to help bring the blessed light of the gospel into places where it has not shone, be that among Gentiles, Jews, Mohammedans, or even the heathen that live all about us.

Our missionaries have told us time and again that the garments we make, or the money we send, often opens the door to some darkened heart which perhaps would not have been moved by the Word alone. If that is the case, let us not grow weary in this work, and if perchance there are some sisters that have not joined this large mission family, do not wait any longer.

Our missionaries have also asked us to pray, and to pray earnestly, for a great awakening on the different fields. We are the "rearguard" of this noble army of workers who are our representatives, or rather, our substitutes at the front, and we can support them with our prayers no less than Aaron and Hur supported Moses on the mountain in the desert, when Israel was battling with its enemy, and would have lost the battle but for those three praying men, for Satan slinks away discomfited when a soul is pleading in the name of Jesus to whom all power in heaven and on earth has been given by the Father.

We do not realize what these new converts out of heathendom must endure. They are persecuted, mocked, and literally outlawed by their nearest kin. Satan does not willingly give up those who have been his unquestioned servants for many generations, therefore, we must plead earnestly that they may be able to stand fast in spite of all this persecution.

Do not grow discouraged or weary if, from time to time, calls come in the "Mennonite" for some new part or phase of this work. If one soul outweighs the whole world, let us not begrudge the support our money or efforts can give to help save these souls. These material blessings have been entrusted to us as stewards, and I know we all wish to be among those servants to whom the Master said: "Well done, thou good and faithful servant: thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Sincerely,

Mrs. S. S. Haury.

Claremont Calif.

REPORT OF SECRETARY OF MISSION SOCIETIES

The year 1919 has been one of particular blessings to American women in that they have been privileged to render assistance to many who were destitute, bereaved and famine-stricken.

To the glory of God may we say that many of our societies have done splendid work this year. They not only did an increased amount of work for our missions, but assisted greatly in relief work for suffering ones in Germany and Russia.

The committee has pursued a similar plan this year as in previous years, viz., to ask the missionaries for the needs of their station and then assigning work to the societies after they have informed us for which field they wish to work. On the whole, we have noticed that a greater interest was taken in the work than heretofore. Several new societies have been organized and many old ones have shown a greater willingness to sacrifice than ever before. On the other hand, there are a few societies that have disbanded because nearly all the families have moved away.

Thus far seventy-one boxes and parcels, that were sent to missionaries in 1919, have been reported to us. They contain approximately 7500 articles, mostly sewed garments and toys. However, not all boxes have been reported to us. We are sorry to say that some societies have never responded to our letters. There is such a joy in working cooperately and we are sorry to miss this joy in part.

Again, there are those societies which have taken special pains to meet the crying need of the past year. They have had extra meetings despite excessive heat or other adverse conditions, and those who found it impossible to attend the regular meetings have sewed in their own homes. One sister sent us 36 little girls' dresses, all of which she and another sister had made.

The Sunday-egg money deserves a word of comment. Perhaps some of you thought, when it was suggested that we save our Sunday-egg money, that it would hardly pay to begin such a thing. Let three instances suffice to convince you to the contrary: One society collected the sum of $181.66 during 1919; another collected $135.71; a sister who found it impossible to attend any society sent us $75.00, stating that it was her 1919 Sunday-egg money. It pays to do little things, does it not?

"The Lord loveth a cheerful giver." He wants us to give largely of our means. He is also glad to see us work for Him, but let us stop a moment. Are we so busy sewing and knitting and gathering eggs for Him that we have not a moment left for Him personally? Again and again we have been enjoined to pray for our missions. Several of the sisters wrote, "we appreciate your work very much, and we need it, but do pray." Have we heard that request so often that we pass it by unheeded? May I suggest that we have more earnest, definite prayer at our meetings? Let us test our God. Jesus says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven." Matt. 18: 19. Let us agree to pray for definite things and expect definite results. India needs more workers; it needs especially a medical missionary. Let us pray one over there. Let us pray for a doctor for China.

We ourselves cannot expect to grow spiritually as long as we are not praying workers. The more we realize the world-need, and the more largely we respond to the call for relief and prayer, the more will our spiritual horizon be broadened, and the more will our spiritual life expand and blossom into fruit, and to bear fruit is a Christian's God-given privilege. Let us glorify Him by bearing much fruit.

Mrs. F. J. Isaac,

Sec. of Executive Committee.

(Let us remember when we pray for a doctor for India or China, that there may be a practicing physician among us whose heart the Lord may touch to send him to the foreign field.—A. G. S.)

OUR WOMAN'S WORK

ANNUAL REPORT OF THE TREASURER OF MISSION SOCIETIES

The following is the financial report of the sewing societies for 1919. It was our full intention that this report should make its appearance sooner, but for various reasons we were unable to expedite its publication until now.

The money listed in this report was not all sent through our treasury. Quite a number of the sewing societies, however, sent us their financial reports and we have quoted the sums as they were reported but we have not itemized in detail since such a report would be too lengthy. The accounts of such societies which have not sent in their financial reports but have sent money through our treasury, are reported as listed on our books. All money that was sent through our treasury was forwarded as the donors designated; and where not designated, we used it to the best of our judgment. The "miscellaneous" in this report includes such items as materials which were used for making clothes for the various stations, freight on boxes, local expense, etc. Individual persons, Sunday school classes, etc., also gave us donations.

This report is not complete, however, as some societies neither sent us their reports nor gifts in money, so of course we cannot give a report of their work.

The report shows that the societies have worked diligently. If we could have reported the proceeds of every society, the totals would have been still larger. Many a sister has undoubtedly experienced that "it is more blessed to give than to receive." May God help us all to realize our duties more and more, and to gladly grasp every opportunity for the furtherance of the kingdom of God.

We heartily extend to all the societies the sincere wish that God's richest blessings may rest upon their efforts and that they find renewed joy in their work

for Him, our Lord and Master, Jesus Christ.

Mrs. J. G. Regier.

Newton, Kan.

(The annual report of the treasurer of our executive committee of mission societies will be found on the sixth page of this issue.)

CORRESPONDENCE

Pretty Prairie, Kansas. — The undersigned has been chosen correspondent from this church, for this paper. This is the first time that this has been done in this church. The brethren at the last yearly meeting agreed with the suggestion, that although there are but few of the younger people here who cannot read the German anymore, and therefore as far we are concerned, the "Bundesbote" would be sufficient for us, we should nevertheless acknowledge and support our church paper in the American language, "The Mennonite." We read in the "Bundesbote" about the churches that use the American language exclusively, or nearly so, why should not those churches also read about our German-speaking churches. We are one conference, one people. We want to remain one united body. The language must not stand between us. If it does, we permit too much. Some think, and others even urge this matter, that the German language will soon become a thing of the past with all of us, and therefore we might as well drop it right here, and all be one in language also. However this may be, even if we use the two languages among us for some time yet (perhaps indefinitely, as others believe, considering continual immigration) we should endeavor to be able to use both languages as nearly alike as possible—not neglecting the official language of this our present home country. We owe this to our country. But not only this, we should earnestly endeavor to be able to communicate with all our conference churches and people, and at conferences be able to use freely, at least understand, the American language. And it certainly does not look right towards our fellowman or God to be able to use the American language more or less freely in almost all walks of life and not be able to talk in that language on the Bible or religion to our fellow countrymen! Therefore we should read next to the Bible also our church periodical in the American language as well as the newspapers (even rather), and contribute to its pages.

That the writer is practising what he here preaches, can be partly seen from the fact, that he was nearly of age when he came to this country, and although the American language may never be to him as natural as the German or the Russian, he is at least endeavoring to be able to use the language of this country freely everywhere. The "Mennonite" has been coming to his home for many years.

The church at this place is about 35 years old. Most of the families came from Moundridge, Kans., and from So. Dakota, but originally from Switzerland—some names are French. They came by way of South Germany, Austria and Poland (Russia) to America, in 1874, at the time of the great immigration of Mennonites to America. The home language used is a South German dialect. In some families the Russian is still kept up. The older people nearly all understand the Russian. The American language is used freely everywhere, of course more by the younger people. In church and in all religious matters the German is understood best by old and young, with very few exceptions. For the reasons given above, it is being planned to have Bible studies in American with all who possibly can take part. Many even of the older people are anxiously waiting for this. From time to time when visiting preachers or other speakers come who cannot speak the German, or who prefer to speak in American, the American churches and neighbors are invited. The Mennonites also, quite frequently attend the American churches, lectures, etc. The reading and correspondence is to a large extent done in the American language, rather than in the German, mostly by the young people, but also by many of the middle-aged people. The local high school is attended largely by young Mennonites. Only in the home and in religious services the German predominates. Thus if it becomes necessary, for whatever reason it may be, to adopt the American language in the religious services, too, this church will be ready for the change. Meanwhile—it may be a long while— the traditional and by long usage in connection with home and church so much beloved German language will continue here. One is certainly richer with two or more languages than with one.

This church is somewhat isolated from other Mennonite churches, yet many visiting ministers find their way here. The traveling "collectors" usually find this place, too. The church welcomes these too, when they come in the interest of any of the good and worthy causes for which our conference stands.

The membership of this church has been for sometime about 350. A number of families have moved away, principally to Oklahoma and to Washington. The latter have organized a church at Monroe, Wash. Those that went to Okla., have nearly all returned to Kan., although not all have come here. Lately about 25 came into the church by letter; most of these are from the broken-up churches at Eakly and Weatherford, Okla., some from Moundridge, Kans., and from South Dakota. There are still a number of families quite regularly attend church, who also are expected to join in the near future. On Sunday after Easter, 39 young people were admitted by baptism.

From May 5th to 16th Bro. W. S. Gottshall is expected to hold a series of meetings here. May the Lord richly bless these meetings to His glory and to the saving and reviving of souls. After that, from May 17-19, a Bible conference has been arranged for. The main topic is to be "The Prophetic Word." Professors, ministers and laymen will speak. The church has extended a general invitation to all who wish to attend such a conference. "Let us rejoice together.."

Several choirs, the largest one of nearly one hundred voices, quartettes, etc., are practising up music for all the coming occasions.

J. B. Epp.

Mennonite Mission, Los Angeles, California, April 14, 1920. Dear Editor and Readers of the Mennonite: We are glad to report that many tourists have attended our services here at the mission quite regularly during the winter. By their visits we have had the pleasure of meeting many old friends, and also of greeting new ones. Many have taken active part in the Sunday school, choir work and some of the ministers have preached. When friends like these leave, their absence is felt more keenly, because of their support, and we regret to see them go.

The Mennonite Mission church has experienced many blessings within the last few weeks, for which we praise God and give Him all the glory. The need of a second deacon was felt, because the members of the church are scattered all over the city, and at great distances from each other. Mr. F. J. Isaac was elected to this position, and after considering the matter prayerfully, he accepted it. On the 21st of March, he was ordained to this position by Rev. P. W. Penner.

On the 28th of March, communion services were held and for this event, the small mission was filled with visitors and members of the church. Seventy-five took part in the service. Seventy-two of these were Mennonites.

On Easter and the following day the first Sunday school and Christian Endeavor convention of the Mennonites of southern California was held in the Mennonite Mission church at Los Angeles. At first it seemed as if it was too large an undertaking for the small church in connection with the work of the mission. Through the efforts and enthusiasm of those who could help, the convention turned out to be quite successful. Many guests came from Reedley, Upland, and some from Paso Robles. Five districts were represented, and the number of those who had registered was 175. This also included the home members. Many students of the Bible Institute were present, who by their willingness also helped to make the event a success.

The various subjects on the program were followed by lively discussions which were rich in content. On the whole every one felt that he had received a blessing during the two days of the convention. Meals were served in the mission house, and lodging was secured for all in the various homes.

A few days after the convention, Rev. Penner and family left for the East. They are traveling in the interest of the home mission work and expect to be away about six weeks.

Many visitors who have spent the winter in California, are leaving at this time also. Although we do not like to see them go, we wish them God's blessing on their way.

Greetings to all readers,

E. W., Correspondent.

WHAT TO READ

If people seem unkind, read the fifteenth chapter of John.

If your pocketbook is empty, read the thirty-seventh Psalm.

If you have the "blues", read the twenty-seventh Psalm.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you are all out of sorts, read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If you can't have your own way in everything, keep silent and read the third chapter of James.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

The sad information of the death of our missionary brother, Noah Burkhalter, in India, came with shocking suddenness — as lightning out of a clear sky to the church and the many personal friends of the dear brother and his family. It only seems like a few days since he and his young wife bade us farewell and we wished them Godspeed on their journey and in the work to which they were called. God's ways are not our ways and, much as we feel the blow which our work has sustained in the field, where laborers are so badly needed, we can only bow to His will knowing that He doeth all things well. Our sympathies especially go out to the young wife so sorely tried and so far away from the loved ones in the homeland. Yet, we recall that the brother offered his life for India, expecting nothing else but to end his days in that land where the gospel is so much needed. We recall, that every consecrated life given for Christ means an impression upon the minds of the natives which will turn their thoughts from the sacrifices missionaries make for them to the great sacrifice that our Lord made for all men.

A young Friend, writing from France, concerning the work of the Service Committee, describes how old war implements are used for purposes other than war, thus turning swords into ploughshares. Parts of rifles are used as tools and parts for fixing or repairing automobiles and motor cycles, bayonets for stove-pokers and boot-scrapers, shell-cartridges for lampstands, powder casks for stoves, smokeless powder for starting fire with damp wood, etc. How fortunate the world would have been if the material used in constructing these deadly things had never been used for anything but legitimate peaceful purposes and how unfortunate it is that so many peoples are driven to hunt the scrapped munitions of destruction in order that they may be put to make-shift uses. But, aside from mere brass and steel, war has left us other material in the shape of men of flesh and blood, who, too, must be put to purposes more useful than killing and destroying. We are now in the time of sober second thought. The war has not regenerated human nature, as some prophets of blood and iron said it would. Neither has it improved the character of those who participated in it to the extent that they do not need the spirit of the Christ and His regenerating power. The whole world has come out of a terrible spasm of hatred and blood-lust; from it must come the material that will again lead us back to normal things and lives devoted to construction rather than destruction. We need to realize that God can take material such as He finds now on earth and make saints—if men will have it so. Let us cultivate faith, loyalty and love. Only as we do so will the world cease to be the great scrap-heap the war left it.

ORIGIN AND YOUTH OF MENNO SIMON

Sometime between the 1st and 30th of January 1496, there was born to a certain boor, Simon and his wife, residents of Witmarsum, a son, Menno, whom we later know as Menno Simon. Sometime later Simon moved to Pingjum, where he was still living in 1524. To this family there belonged at least another son who came to an untimely end. This son, Peter, named by Menno, had identified himself with the Melchiorites, but joined the fanatical Jan van Geelen in the disorders which led to the storming and taking of the Oldcloister near Bolsward, March, 1535. After the Stadtholder, George Schenk had retaken the cloister, April 7, killing a number, some of the leaders were executed; others were taken to Leuwarden and put to death there. Since Menno's brother is not named among those executed in Leuwarden, he must have perished in the Oldcloister. Menno's other family connections are unknown.

Of Menno's personal appearance we have only a slight reference and then he was already nearly fifty. The persecuted Jan Neulen, of Vasschersweert, testified in 1550, that in 1545 Menno was "A thick, heavy-set man with a brown beard who could not go very well." It is probable that he was not yet a cripple at that time. Certainly he entered the priesthood in good physical form, for that was one of the requirements for ordination. We know that later on a journey to the neighborhood of the Baltic sea, he met with an accident which left him a cripple, after that he signs himself: "Menno Simon, the cripple, your brother in love." or "The Cripple your brother." The time and place of this accident are unknown, but belong sometime between 1547 and 1554. Of this time we have two reports, one from Menno and one from Martin Micron. In an old print of Menno's hymn "A Sorrowfully Sad Hymn" appears the introduction "In the time when he suffered a break so that he had to go with a crutch." Of the many portraits of Menno there is only one that might have been executed during his lifetime and therefore correctly resembles him. It is the Utrecht portrait, bearing the signature of Mor. Mogen, and perhaps painted by him. It gives Menno an intelligent appearance, a big nose, light brown eyes and a high forehead. The skull is peculiarly formed, the ears are deep set near the back of the head, which rises straight from the neck. His face is long with sunken cheeks. The blond mustache and blond beard are those of an old man, and his hair is grey. A tonsur is not noticeable. Also, he is thick set and heavy in body.

After Menno fled from Witmarsum in January 30, 1536, he married that same year. In 1537 he was ordained elder or bishop by Obbe Philips in Groningen. This was in accordance with an Anabaptistic requirement held in high repute. A bishop must be the husband of one wife. The name of this woman was Gertrude and she shared his miseries and persecutions with him and with their children had to flee with him from place to place. "In 1546, at a place where they boasted of the word, four houses were once confiscated because the owner had rented one of them for a short time to my sick wife and little ones." "That I do not know where to find a hut where my poor wife and children might live a year and a half in peace and rest." It appears from a letter, written to the wife of Leenaert Bowens, that she was still alive in 1557. Among their children was a son, Jan, and a daughter. It may be that Jan and Gertrude died before Sept. 1, 1557, since Menno in his letter to the brethren in Waterhorn only sends the greetings of his daughters. We are sure that one daughter survived him. She gave Pieter Jan Twisk information concerning her father. It is assumed that she lived at Hoorn. According to tradition one of the daughters was married to a brewer in Dokkum.

Gertrude appears to have been a daughter of Herman Hoyer and the sister of Symon and Goyke Hermanz. She also had a sister Griet, who married Rein Edes and had been baptized by the Muenster teacher Douwe Schonemaker, later, being troubled on account of it, she asked her brother-in-law, Menno, to rebaptize her which he refused to do. Since Leenaert Bowens also refused her this request, this must have happened after 1551. In Menno's letter to Griet, composed in his last years: "Rejoice that you are a true daughter of your beloved father, seems to indicate that Menno's father-in-law also belonged to the rebaptizers. Griet's residence indicates that Menno's wife also originated from Witmarsum. Sometime after he fled from his charge in Witmarsum, Menno must have returned, because on October 24, a decree of death was proclaimed against Gerritt Jansz "because he had lodged Menno Simons, former pastor at Witmarsum who now associated himself with the Anabaptists." If Herman Hoyer and Herman Jansz were the same person then it follows that this persecuted man was the father-in-law from whose house Menno had taken his beloved Gertrude to be married in the presence of the Brotherhood. What was she before her marriage? When we recall that in 1549 a certain Elizabeth or Lysbeth Dirks was condemned and that this woman from the cloister of Tienge was known as Menno's wife then this guess would establish the fact that he married a nun. Is there not here a possibility that as Luther had gotten his Katherine from a cloister so Menno also had gone to a cloister for a wife? Nothing is known of Menno's youth. We know that Menno's home country was the scene of many battles. Shortly after his birth, the Schieringer commander Sjoerd van Beyma was assailed at Watti Harinxmahuis by Groninger and Bolsward infantry, June 19 and Sept. 15. On both occasions the castle was relieved. In June

upon the first attack of the foe upon Leuwarden the dykes were sprung, which caused the enemy to flee. In September his friend, Epo van Aylva and Hessel Martena van Beetgum defeated his enemies and broke the dykes of Bolsward. But in the same year Epo's castle at Witmarsum was conquerored by the Groeningers'. Two years later the Pingjum castle suffered the same fate, when the Bolswarders attacked and burned this stronghold in which 23 of the defenders perished. Another year later, 1515, the Gelders burnt the Aylva castle at Witmarsum because the owner was Westergo's ally. The family of Aylva, beside being powerful, was of the nobility of Wonseradeel, and was thoroughly Romish. Epo married Beatrix Walta, they had a son, Watze, who was pastor at Witmarsum in 1520, and their daughter, Ebel, and their niece Auck were nuns in the new cloister. Pastor Watze was already dead in 1527, or must have moved elsewhere, for in this year the nobleman, Tjaard van Aylva severely denounced the heresy of two of the Witmarsum clergy. The choice of the pastor at Witmarsum was with the boors, that is with the head of the village, therefore with Aylva. Since he seems aroused against the heretics of that time, Menno must in 1531 have borne a good reputation with him for purity and soundness of doctrine. At least so I think in opposition to P. Feenstra, upon the ground of Menno's own words: "There I spoke much concerning the Word of the Lord, without spirituality or love, as all hypocrites do", showing that at this time he could not be regarded as a liberal pastor. To this time nothing but good went out concerning him from Pingjum where he was regarded as an evangelical preacher. "Everyone loved me and sought my company, the world loved me and had my affections."

Besides civil war, Menno in his youth saw terrible floods. Bl. Ten Cate names seven trom 1502 to 1516. That of 1509 cost the life of the Witmarsum noble, Sjoerd van Aylva, and in 1516 there was more misery than had been experienced for a century. He also experienced famine and plague, the first in 1522 and the latter in 1529, while in 1539 the pest was raging. These abnormal events must have influenced him to declare that the return of the Lord was at hand, this was in 1534.—Translated from "Menno Simons" by K. Vos.

THE C. E. TOPIC

May 16.

Religion Pays.

I Cor. 3:18-23.

What has made nations great? Certainly not the physical advantages they enjoyed. The old missionary hymn which speaks of people living "Where every prospect pleases and only man is vile" asserts a sentiment which has been repeated times without number in the history of the world. On the other hand, nations that have had to live in hard, barren circumstances have often given evidence of the fact that, no matter what outward conditions may be, they could attain a high spiritual and moral standard. The country of the Israelites was not the most prosperous, yet it nourished the religion that is the light and salt of the world. In the mountain fastnesses of Switzerland, and in Scotland we have seen wonderful evidences of piety and devotion. The danger of our own prosperous time in this nation of limitless wealth is to be found in the emphasis of the goodness of material things and the neglect of spiritual things. The story of too much prosperity generally ends with calamities and ruin.

Religion pays because it is the only safe investment. The thoughtful person will note that nothing but spiritual investments can be guaranteed as absolutely safe. No bank in the world is so strong that it can never fail or lose. Some are stronger than others, but this is only a relative thing. Property never is safely cared for. It changes hands often. Its value may rise sometimes but more frequently its value falls. Power, whatever it may be, is much sought for as an advantageous investment. The last few years have demonstrated how terribly uncertain power is. We have seen nations, once intoxicated with the pride of strength, humbled to the dust. Kings whose word once was absolute are now fugitive beggars, or worse,—dead and in nameless graves. Men often attempt to move heaven and earth in order to get the controlling influence over their fellows—their end is disaster. No power is satisfactory except power with God and power for God. The former comes by establishing right relations with God and the latter by devoted consecration to God. In the last analysis no other power is worthwhile.

Religion pays because it makes for a better world. Imagine a world without religion. How would you like to bring up children in such a world? An answer need not be given. Everyone knows that such a condition would be worse than all the power of imagination could picture. The world may try to make men good by saying to them: "You must be good" but this presumes that there must be a body of men strong enough and good enough to say so—and they cannot be that without religion. When you have something that appeals to men's sense of duty you have a power that is irresistible. Religion says to men: "You ought" and they respond because they have conscience—a thing to be appealed to which fear cannot reach.

Religion pays because it makes men better. The whole story of Christianity is a proof of this. Every converted man, woman and child, every Christian home, every act of devotion, piety, benevolence, sacrifice and so forth, emphasizes again and again that there is nothing on earth that pays better than religion. The very worst failures we may know are those that mark the individual to be a failure religiously. On the other hand, the best investment the individual may make is the investment of faith that saves and brings the assurance of the highest type of happiness, here and hereafter.

Religion pays because it endures. Paul emphasizes this in the 13th chapter of I Cor. where he shows that eloquence, martyrdom, wisdom, prophecy and faith, while in themselves noble and essential things to religion fail if they are without love—which is another way of saying without religion. One may lose money, friends, health, reputation. One's life may be lost but with all the losses the chief thing remains. We have Jesus and having Him we have all. Religion is stronger than the opposition of the world. It has endured though ages and ages of opposition have. It is mightier than sin. It conquers sin and releases those who have been held in the chains of sin and makes them new creatures, free in Christ Jesus.

Religion pays because of its regenerating power. All other things grow old and wear out. Man having found the blessings of religion knows that while earth passes away because of its corruption through religion old things have passed away and the eternal possibilities of a new heaven and a new earth present themselves.

Religion pays because it opens new and better fields of endeavor. Having tried everything else, man is sure to say with Solomon: "Vanity of vanities, all is vanity." But, having found the inspiration of religion through Christ, new joys and new opportunities for doing the best for one's fellows, for self, and for God are always in order. Observe how that one to whom the love of God has become a reality suddenly becomes active and energetic. He realizes that, not only is the field white for the harvest, but, that there are many and varied fields calling for every possible effort he can throw into them.

THE S. S. LESSON

May 16.

Victory Under Samuel.

I Sam. 7:2-12.

Golden Text: Direct your hearts unto the Lord and serve Him only. I Sam. 7:3.

The loss of the ark, while a severe rebuke to Israel, served to bring them to a realization that they were altogether dependent upon the Lord for their safety, prosperity and very existence. God's severe rebukes, which often take the shape of losses, have this same effect always. They lead people to see that they have sinned and need to repent and that they must serve Him with a whole heart. To us, many of our hardest misfortunes may be blessings through which we find our way back to right relations with God. These losses may include material things: they may even mean the loss of dear ones.

The ark was in possession of the Philistines for about seven months, but it meant nothing to them but troubles so great that they were glad to rid themselves of it. It represented the form but not the substance of godliness. The world sometimes captures religious things for its own purposes. It observes times and seasons and it affects forms of respect to religious things. This does not regenerate the world. It can never have God in the true sense until it goes through a process of regeneration by divine power. From this time on, until David removed it to Zion, the ark remained in Kiriath-Jearim.

From the time of the death of Eli on, Samuel had judged Israel. Until several years before, Samson had also judged Israel in the South. It frequently happened that there were several judges at the same time in different parts of the country.

Israel is said to have "lamented after Jehovah" for twenty years. They were crying over past glories. But, whose fault was it? Certainly not the Lord's. He had put them in the way of great power and glory, but they

had abandoned Him for the vile idols of their neighbors. An old proverb tells us that it is useless to cry over spilt milk. Mere regrets, if they do not spur us on to greater and better efforts, will only make us more miserable.

The process of Israel's regeneration was six-fold. (1) They put away Baalim and his dirty consort Ashtaroth. They had found out that they were useless anyway and that service to them would only lead them into more serious trouble. It was a proof of their sincerity. One cannot call upon the Lord with the expectation of having His help if "the unclean thing" is not "put away." Reader, if in your life there have been defeats and distresses and your prayers seem to be powerless, look carefully into your lives for the unclean thing which must speedily be put out of the way. (2) They served the Lord only. A divided service is no service at all. Jesus emphasizes the fact that no man can serve two masters. In our day "carrying water on two shoulders" is a common thing even with those who profess to be Christians. In doing so they only prove themselves to be taking the part of Judas among the true disciple. A people or an individual that serves the Lord only will not long remain in distress. He will be their mighty helper and friend. (3) They gathered together at the command of Samuel and he prayed for them. In this act there were several helpful elements. The gathering together was an evidence of unity, it showed an appreciation of the blessing of fellowship, it portrayed a confidence in their spiritual leader and their faith in prayer. The "gathering together of the saints" always needs emphasis and the same blessings are available now as then. Neglect of the public service of God indicated a rapid going away from God. (4) There was confession and contrition, "to have sinned." Confession alone procures forgiveness. "He is faithful and just to forgive us our sins if we confess." (5) Fasting. It was the outward act that indicated inward sorrow and humility. In doing without food there is no particular virtue but when the struggles of the soul are so overmastering that even the thought to eat does not occur to one there is blessing. (6) Samuel offered a sacrifice. Religion is one continued story of sacrifices. God demanded it of Israel and so the Christian sacrifices of another kind are just as much required. Altar sacrifices pointed forward to the great sacrifice to take place on the cross for the sin of the world. Our sacrifices are a slight reflection of that the greatest of all sacrifices.

The gathering of Israel made two impressions. The Philistines were afraid and rightly so. They realized that they were to fight against, not Israel, whom they despised, but Israel's God whom they feared. Israel was afraid, but their fear had the healthy influence of driving them to God for help when they could not help themselves. That is the only kind of fear that God approves.

With God on the side of Israel and Israel again on the side of God, defeat was impossible. If one man with God is a majority, what must it be with a whole nation with God?

Samuel erected Ebenezer, the rock that commemorated the help of God. How many Ebenezers are there in our lives?

PROGRAM FOR THE TWENTY-EIGHTH C. E. CONVENTION

To Be Held in the First Mennonite Church, Newton, Kansas, May 20, 1920.

1. Prelude — Miss Helen Bartsch, Mrs. A. D. Unruh.
2. Song Service by the Congregation—Gospel Hymns, 413, 229, 141.
3. Scripture and Prayer—Chairman Rev. J. B. Epp.
4. Opening Address — Rev. J. P. Boehr.
5. Music—Halstead Society.
6. Reading—Christian Society.
7. Topic: "The Mission of the C. E. (in the light of the founder's purpose and the world's need)"—Arlington Society.
8. Music—"Schweizer" Society.
9. Topic: "How May the C. E. Realize Its Purpose?"—Pawnee Rock Society.
10. Music—Gnadenberg Society.

AFTERNOON SESSION

11. Song Service by the Congregation—Gospel Hymns, 28, 51, 26.
12. Consecration Meeting. "Not for Ourselves, but Others." Phil. 2:4, 5. Leader, Gerhard F. Friesen, Hillsboro, Kansas.
    We wish that all C. E. societies be represented and take active part in this meeting.
13. Music—Bruderthal Society.
14. Topic: "What Other Societies Are Doing"—Buhler Society.
15. Music—Hoffnungsfeld Society.
16. Topic: "Junior Societies — Its Function"—Beatrice Society.
17. Three-minute talks by one advisor of each Junior Society.
18. Song—Newton Junior Society.
19. Business Meeting.
    Musical Program, 8 P. M., Bethel College und Newton Society.

The Program Committee.

Tonight as the sun is setting,
In the golden, tinted west,
Our long day of work is over—
We have spent it with zeal and zest.
These mortal bodies are weary,
And while the evening clouds come,
We feel with a sense of gladness,
We are one day nearer home.

ANNUAL REPORT OF TREASURER OF EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For 1919.

Sewing society, Reedley, Calif.: India, $290; missions to Indians, $25; gifts to missionaries, $25; sanitarium, Upland, $60; miscellaneous, $2.50. Total $402.50.

Sewing society, Upland, Calif.: India, $444.91; missions to Indians, $25; gifts to missionaries, $162.40; Europe war sufferers, $117.62; sanitarium, Upland, $39.59; miscellaneous, $254.03. Total, $1043.55.

Mission society, Vona, Colo.: India, $18.57; clothing for poor, $21.35. Total, $39.92.

Mission society, 1st Menn. church, Chicago, Ill.: India, $11.18; mission to Indians, $10: to missionaries, $3.40; miscellaneous, $9.70. Total, $34.28.

Sewing society, Summerfield, Ill.: India, $56.50; Chicago mission, $10.00; miscellaneous, $19.20. Total, $85.70.

Sewing society, Berne, Ind.: India, $24; mission to Indians, $102.66; Chicago mission, $25; miscellaneous, $756.81. Total, $908.74.

Sewing society, Donnellson, Ia.: India, $190; Chicago mission, $45; sanitarium, Upland, $20; miscellaneous, $37.88. Total, $292.88.

Sewing society, Pulaski, Ia.: For missionary purposes, $224.00. Total, $224.00.

Sewing society, Burrton, Kan.: Bible woman, India, $25.00. Total, $25.

Sewing society, Elbing, Kan.: missions to Indians, $65; Chicago mission, $25; postage for ex. com., $1. Total, $91.

Tabor Sewing society, Goessel, Kan.: Paid out during year, $57.35. Total, $57.35.

Sewing society, Nord & Süd Blumenfeld, Goessel, Kan.: Paid out during year, $124.23. Total, $124.23.

Senior sewing society, Halstead, Kan.: India, $275.41; Chicago mission, $15; missions to Indians, $10; Europe war sufferers, $367.25; miscellaneous, $16.32. Total, $683.98.

Junior sewing society, Halstead, Kan.: India, $55; China, $61.50; home and city missions, $85; missions to Indians, $5; general mission treasury, $100; miscellaneous, $12.06. Total, $318.56.

Sewing society, Hanston, Kan.: Chicago mission, $20; Montana mission, $5. Total, $25.

Sewing society, Bruderthal, Hillsboro, Kans.: India, $221.35; gifts to missionaries, $130; Chicago mission, $25; miscellaneous, $108.62. Total, $484.97.

Sewing society, Johannesthal, Hillsboro, Kan.: India, $20; Hutchinson mission, $22; miscellaneous, $121.88. Total, $163.88.

Sewing society, Hillsboro, Kan., (city): Postage for Ex. com., $1. Total, $1.00.

Sewing society, Partridge, Kan.: Europe war sufferers, $31.31. Total $31.31.

Sewing society, Moundridge, Kan.: India, $114.91; missions to Indians, $62.59; Europe war sufferers, $57.88; miscellaneous, $16.25. Total, $251.63.

Sewing society, West Zion, Moundridge, Kan.: Postage for Ex. Com., $1.00. Total, $1.00.

Sewing society, Bethel College, Newton, Kan.: General mission treas., $94; home missions, $19; Europe war sufferers, $19; miscellaneous, $15.45. Total, $147.45.

Sukhwara Mission society, Bethel College, Newton, Kan.: For India, $31.10.

Sewing society, 1st Menn. church, (city and country), Newton, Kan.: Missions to Indians, $60; Chicago mission, $10; miscellaneous, $100.73. Total, $170.73.

Sewing society, Bergthal, Pawnee Rock, Kan.: India, $356.20; Europe war sufferers, $29.67. Total, $385.87.

Sewing society, Ransom, Kan.: India, $14; where most needed, $20. Total, $34.

Sewing society, Tampa, Kan.: India, $5.40; Los Angeles mission, $15.72; miscellaneous, $58.43. Total, $79.55.

Sewing society, Whitewater, Kan.: Missions to Indians, $17.

Sewing society, Gnadenberg, Whitewater, Kan.: Missionary purposes, $64.45.

Sewing society, Gretna, Manitoba: For missionary purposes, $35.

Sewing society Mountain Lake, Minn.: India, $25; postage, Ex. Com., $1.50. Total $26.50.

Sewing society, Versailles, Mo.: India, $114.94; missions to Indians, $82.09; miscellaneous, $49.03. Total, $246.06.

Sewing society, Beatrice, Nebr.: Postage for Ex. Com., $2.45.

Sewing society, Henderson, Nebr.: Mission to Indians, $206.77; miscellaneous, $20.00. Total, $226.77.

Sewing society, Wisner, Nebr.: Missionary purposes, $34.93.

Sewing society, Alsen N. D.: India, $50.00

Sewing society, Munich, N. D. : India, $33.55.

Sewing society, 1st Menn. church, Bluffton, O.: India, $30; missions to Indians, $30; war sufferers, Europe, $10; Chicago mission, $15.30, miscellaneous, $41.46. Total, $126.76.

Sewing society, Ebenezer and St. Johns, Bluffton, O.: India, $50; Chicago mission, $133.05; missions to Indians, $50; miscellaneous, $131.78. Total, $364.83.

Sewing society, Salem, Dalton, O.: For missionary purposes, $218.

Sewing society, Grace Menn. church, Pandora, O.: For missionary purposes, $327.98.

Sewing society, Trenton, O.: General mission treasury, $43; miscellaneous, $28.50. Total, $71.50.

Sewing society, Carnegie, Okla.: India, $25; where needed most, $14.60. Total, $39.60.

Sewing society, Mennoville, El Reno, Okla.: India, $30; city missions, $20; postage, for Ex. Com., $.75. Total, $50.75.

Mission society, Geary, Okla.: India, $15.19; China, $10; city missions, $10; missions to Indians, $15; sanitarium, Upland, $5; miscellaneous, $.86. Total, $56.05.

Sewing society, Zoar, Goltry, Okla.: India, $20.

Sewing society, Friedenstal, Gotebo, Okla.: For India, $183.60; postage, Ex. Com., $.65. Total, $184.25.

Sewing society, Ebenezer, Mt. View, Okla.: India, $60.

Sewing society, Meno, Okla.: India, $66; postage, Ex. Com., $1.75. Total, $67.75.

Sewing society, Saron, Orienta, Okla.: Los Angeles mission, $22.77.

Sewing society, Ringwood, Okla.: India, $16.37; miscellaneous, $42.34. Total, $58.71.

Sewing society, Watova, Okla.: where needed most, $19.35.

Sewing society, Herbert, Sask.: India, $70.

Sewing society, Laird, Sask.: General mission treasury, $100; home & city missions, $150; Europe war suf-

ferers, $50; India, $25. Total, $325.

Sewing society, Langham, Sask.: India, $502.70.

Sewing society, Nordstern, Drake, Sask.: Missions to Indians, $25.

Sewing society, Eigenheim, Rosthern, Sask.: India, $55; general mission treasury, $56.50. Total, $111.50.

Sewing society, Avon, S. D.: China, $40; where needed most, $24.22. Total, $64.22.

Sewing society, Hereford, Bally, Pa.: India, $50; China, $40; Altoona mission, $41; miscellaneous, $48.58. Total, $179.58.

Ladies' Aid, Bethany, Quakertown, Pa.: India, $30; miscellaneous, $38.53. Total, $68.53.

Summary: For India, $3,605.88; for missions to Indians, $796.11; for China, $151.50; for city missions, $663.82; for war sufferers, $704.08; for sanitarium, (Upland), $124.59; for general treasury, $353.50; for missionaries, (gifts), $320.80; for miscellaneous, $3,190.15. Total, $9,910.43. From individuals, Sunday school classes, etc., $460. Total, $10,370.43.

Mrs. J. G. Regier, Treas.

NEWS OF THE WEEK

PRIMARY RESULTS RUNNING CLOSE

Newark, N. J., April 28.—Senator Hiram W. Johnson, of California, was leading Major General Leonard Wood by less than 1,000 votes in returns from three-fourths of the state in the Republican preferential presidential primary contest in New Jersey at 2:30 o'clock (eastern standard time) this morning. The vote in 1,559 out of 2,005 precincts gave Johnson 38,713, Wood 37,728.

Columbus, O., April 27.—Four hundred and thirty-five out of a total of 5882 precincts in Ohio give Wood 8568; Harding 7785; with a scattering vote for Johnson and Hoover. In the contest for delegates at large, Herrick and Galvin, Harding men, and Boyd and Turner, Wood candidates are leading Daugherty and Willis, Harding candidates by almost two to one in 313 precincts. There are only six candidates for delegates at large.

Columbus, O., April 27.—Returns from more than three-fifths of the state in today's presidential primary election in Ohio, showed Harding leading Wood by approximately 9,000 votes. The vote from 4,399 out of a total of 5,882 precincts in the state gave:

Harding, 95,940; Wood, 86,964. Returns from 3,459 precincts in various parts of the state gave Hoover 8,268 and Johnson 12,924. The names of Hoover and Johnson were not printed on the ballots and had to be written in.

Governor Cox, the only presidential candidate on the Democratic ballot drew practically all of the Democratic votes although the name of McAdoo was written in occasionally. All candidates for delegate to the Democratic convention were pledged to Cox.

Boston, April 28.—Returns received early today from all but 41 of the 1,198 precincts in the state in Tuesday's primary showed the election of the four delegates at large as a group headed the Republican ticket. They are Senator Lodge, Speaker Gillett, former Senator Crane and Edward A. Thurston. The four regular Democratic candidates for delegate at large were elected, the fifth candidate, former Congressman O'Connell, running far behind. Those elected are Senator Walsh, Richard H. Long, District Attorney Pelletier and Daniel F. Doherty.

Of the 35 Republican delegates including those at large, 29 are unpledged, but several of these have announced their intention to vote for Wood. Two are pledged to Wood and four were described on the ballot as favorable to Wood. The two unqualified Wood candidates elected were from the Sixth district, the home of Congressman Lufkin, manager of the Wood campaign in this state.

Little Rock, Ark., April 27. — Republicans of the First congressional district in session today at Wayne, elected C. T. Bloodgood of Corning as district delegate to the national convention in Chicago and instructed him to vote for Governor Frank O. Lowden of Illinois for the presidential nomination. Bloodgood is the only delegate so far in the state to be instructed as to presidential preference.

Bellingham, Wash., April 27. — The Republican state convention today elected four delegates at large to the national convention, named seven presidential electors and adopted a platform. The state's delegation was instructed in a resolution unanimously passed by the convention to loyally use every means in their power to secure the presidential nomination of Senator Miles Poindexter of Washington.

Senator Poindexter was given an ovation when he spoke on national questions. He emphatically opposed the league of nations covenant as presented to the Senate by President Wilson. He declared cardinal issues in the coming presidential campaign were maintenance of the independence of the United States, freedom of labor and industry and Americanization of the American government.

WOULD ORGANIZE NEW POLITICAL PARTY IN JULY

Chicago, Ill., April 27. — A national convention of the committee of forty-eight to form a new political party will be held in Chicago July 10 to 13, it was announced by M. C. Harrison, divisional director of the organization. The new party "representing the needs and hopes of average American men and women, will conduct an aggressive campaign against both the reactionary old parties and in support of a constructive program of economic, social and political progress," an announcement said.

The committee, which adopted a platform and a statement of aims at a convention at St. Loius last December, has a membership of 50,000, Harrison said. Two thousand are expected here for the convention.

The organization's platform includes: Public ownership of transportation, including stockyards, large abattoirs, grain elevators, terminal warehouses, pipelines and tanks; public ownership of other public utilities and of the principal natural resources, such as coal, oil, natural gas, mineral deposits, large water powers, and large commercial timber tracts; no land, including natural resources, and no patents to be held out of use for speculation or to aid monopoly, and taxes to force idle land into use; equal economic, political and legal rights for all, irrespective of sex or color; immediate and absolute restoration of free speech, free press, peaceable assembly and all civil rights guaranteed by the Constitution; abolition of injunctions in labor cases; right of labor to share in the management of industry and labor's right to organize and bargain collectively through representatives of their own choosing.

AVIATOR WHO FELL FIVE MILES TO FLY AGAIN

Mineola, N. Y., April 27. — Major R. W. Schroeder, holder of the world's altitude record, suffered no ill effects from his thrilling flight at Dayton, O., during which he dropped a distance of five miles, according to a report made today by Major H. L. Bauer, head of the medical research department of the United States army at Mitchell field.

Major Schroeder's heart and organic system are in perfect condition and he can continue flying without danger of being disqualified, according to the medical officer. Major Schroeder stated today that he expects to try for an altitude record from Mitchell field before he departs from Dayton, Ohio. Sergeant Clarence Coonbs will accompany him on the flight.

When he reaches Dayton, Major Schroeder said he would make another flight in an attempt to "bust the ceiling".

LID ON WHISKY PRESCRIPTIONS

Washington, April 22.—Overliberality of physicians in prescribing and druggists in filling prescriptions for what is known in different places as "hootchkick," "schnapps," "fire water," and just plain whisky, has caused John F. Kraemer, prohibition commissioner, to clamp down the lid on both physicians and druggists. Hereafter, according to word received from Kraemer's office today, physicians may be limited to the writing of only 100 whisky prescriptions in three months, or an average of a little more than one a day, and druggists are to be likewise limited in the amount of whisky that they may sell in a given period.

These regulations are to be applied strictly except to the physician who can show the prohibition agent that he has cause to write more than 100 prescriptions in three months, and where the druggist can show that he has legitimate sales for more than the amount he is permitted to sell.

The reason for this action is that investigation by Kraemer's agents has shown that both physicians and druggists have been overdoing the business of using whisky as a cure-all. It has been shown that any kind of cough, any catch in the throat, any soreness in the chest, or even sprained ankle, and in some cases cut fingers, have provided sufficient excuse for the issuance of whisky prescriptions.

Further than this, some physicians have only had to get a glimpse of dark circles under a patient's eye to cause them to give him the slip that entitled him to a pint of "shock" which would last ten days. Wet feet have been found to be an excellent excuse for pints, and rainy days have been productive of prescriptions by the wholesale, giving prohibition agents the idea that whenever it rains, about half the population of the United States must deliberately go out and get wet and then make for the nearest physician's offices.

Word reaching Washington indicates that in some cities it has been necessary to prescribe whisky for ailments of dogs, cats and horses. Thus, men have been known to present to drug stores prescriptions that not only called for a pint for "John Smith," but also for "Rover Smith," "Pussy Smith" and "Tom" and "Jerry Smith", the latter being the team of horses owned by the Smith family.

Some of these prescriptions are ingeniously worded and prescribe that a teaspoon of whisky must be given "Rover" and "Pussy" in a saucer of water, and a wineglassful in a pail of water for "Tom" and "Jerry." The druggist, of course, being able to dispose of his whisky at from 100 to 1,000 per cent. profit, does not inquire particularly into the identity of "Pussy," "Rover," "Tom," and "Jerry," and fills the prescriptions, giving the man who presents them five full pints of whisky, enough, with proper precautions, to last any man for ten days, providing he does not call in his sick friends to help administer to his sick animals.

There is no warrant of law for the action of the prohibition commissioner. He is simply establishing the regulation, that is all. Those who do not comply with it may find that in the future their licenses to issue prescriptions in the cases of physicians, and their licenses to sell, in the case of druggists, may be revoked. That would be a serious matter for a physician who likes to retain a degree of popularity among his clients, and a calamity for the druggist who does not mind occasional profiteering.

BELIEVE BONUS BILL WILL PASS HOUSE MAY 3

Washington, D. C., April 24. — Although personally opposed to a cash bonus for former service men, Representative Mondell of Wyoming, Republican floor leader of the house, announced today that he would support the measure when it reached the floor. Representative Mondell said he was certain the house would pass the bill on May 3.

"I have felt that a cash bonus was not advisable and as a representative of my district I have made no secret about my personal opposition to it," Representative Mondell said. "As Republican leader, however, it is my duty to follow the wishes of the majority of the members of the party. I try to be a leader and not a boss."

As the bill now stands, lieutenants and captains, in addition to enlisted men, are entitled to the bonus. Field clerks are also included. No cash bonuses would be paid until about April, 1921. No money would be paid out until collected. It is proposed to pay the bonus in four installments. The bill provides for the levying of the special taxes for two years if necessary.

There will be a 1 per cent. tax on retail sales, an additional tax on incomes above either $5,000 or possibly $10,000, a tax on stock and grain exchange transactions, and an additional tax on tobacco.

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VOL. XXXV. BERNE, INDIANA, MAY 6, 1920. No. 19.

IN MENNONITE CIRCLES

The address of Rev. J. B. Baer is now 1036 Florida St., Los Angeles.

The brethren at Inola, Okla., dedicated their new church, last Sunday, May 2.

The annual meeting of the Bethel Deaconess Home and Hospital Association, American Falls, Idaho, will be held May 18.

The editor expresses the sympathy of the readers of The Mennonite to the family of Mother Krehbiel, widow of the late Christian Krehbiel, who passed to her eternal rest last week.

The Eastern District Conference held its session, beginning with last Sunday, in Zion church, Souderton, Pa. Rev. Jacob Snyder, the Conference president, preached the conference sermon.

The sixteenth yearly meeting of the directors of Bethel Deconess and Hospital Association will be held in the First church, Newton, Kansas, on May 11. All the directors and friends of the deaconess cause are urged to attend.

On May 1, Rev. J. W. Kliewer, representing the mission board, visited the mission at Cantonment, Okla., where Brother and Sister Albert Claassen and Sister Williams have charge. 40 Arapaho and Cheyenne Indians were baptized.

The Old Colony Mennonites of Western Canada are considering the establishment of a settlement in the state of Alabama, where they are assured that the local school laws will be more in their favor than they are in their present Canadian home.

Word has just been received that Rev. Benj. Unruh, who was reported among the 35 Mennonites hanged in Halbstadt (Ukraine), is still among the living and, with two other representatives from the colonies along the Molotschna, arrived in Germany where a conference was held in Würtemberg with the German brethren on April 13. Ways and means were discussed for helping the Russian brethren in their deep distress. The three representatives expect to sail via Holland for this country in order to lay their appeal before our churches.

The conference at the Sonnenberg church, Switzerland, held on March 25 was visited by three brethren representing the Russian Mennonites. They reported many villages destroyed, numerous murders, and other outrages to which Russian Mennonites have been subjected.

MENNONITE MISSION CHURCH
Cor. 4th Ave. and Cleveland St., Hutchinson, Kansas.
Dedicated March 28, 1920.

THE MENNONITES AND THE PILGRIM FATHERS

A Dutch Comparison by E. M. ten Cate.

From August 29 to Sept. 2, 1920, there will be celebrated in the cities of Leiden, Amsterdam, Rotterdam-Delfshaven, Holland, the embarking on the ship Speedwell, in 1620, from the port Delfshaven. They were God-fearing people driven out of England on account of their faith and had found a refuge in Holland. While here, troubled on account of their unbearable king James I, they determined to seek a new fatherland on the other side of the ocean. They made the trip to Southhampton on board the Speedwell and there they transferred passage to the celebrated Mayflower, setting sail for the New World, November 16. After a stormy voyage Cape Cod Massachusetts was reached Dec. 19, 1920. There they landed to the number of 101 persons and established New Plymouth.

This simple event has become one of the most significant in the world's history, for by these Pilgrim fathers was laid the foundation of New England which later blossomed into the United States of America. "Their name," says Dr. W. E. Griffis, "is honored in all the world wherever the English tongue rings sweet to the ear and their glory to the ends of the earth." They were the pioneers of the great federated republic of the West where they established the civil and religious liberties that are the glory of old Holland and new America.

Netherlands is overshadowed, not because the Nethe lands were wanting in hospitality to this handful of persons, but, because they left the Netherlands. They took with them to the new strange country the spirit and the influence from which the United States developed. The Pilgrim Fathers, who founded Plymouth, had lived twelve years in the Netherlands. The Independents, who colonized Massachusetts, were, during their lives, subjected to Dutch influences. Some of them also had lived here. Thomas Hooker, who had been in Holland was the spiritual father of Connecticut. Roger Williams, the founder of Rhode Island, was so wedded to the Dutch as to be able to teach the language. William Penn, proprietor of Pennsylvania, may not incorrectly be called half-a-Dutchman. New York and New Jersey were founded by the West India Company. The The United States of Holland, established at Utrecht, 1579, were the forerunners of the United States of the world for whose realization we look.

It is therefore not at all surprising that religious toleration, freedom of the press, democracy of the church and local self-government — the best treasures of Holland of the 16th century rather than of England—found a hospitable reception and universal acceptance on the other side of the sea.

What does this mean to Mennonites? The Independents, known by the name of Pilgrim Fathers, who sailed from Delfshaven in 1620, are of their blood and of their spirit. The name they bore explains that. They were independent of the state. On account of this the Anabaptists of Zurich, belonging originally to the followers of Zwingli, broke away from that reformer. When Zwingli proposed to turn religious matters over to the state council they opposed it. Should the discarded authority of the Romish church be seized by the civil authorities? No! The church must retain its own sovereignty. It alone, and not outside parties, must deliberate over its own concerns. This was the beginning of the Independents. The civil authorities and the theologians of the 16th century—Romans, Luth-

erans and Calvinists, alike, taught that Christianity is a God-given institution that has authority to compel righteousness. Mennonites declared for a Christianity of freedom. Spiritual matters must be entirely separated from worldly dominion. Moreover, they demanded freedom of conscience and freedom in religious conviction. These proofs of independence were characteristic of the Pilgrim Fathers who left Delfshaven for the New World in 1620.

Is this similarity accidental? Must it be supposed that there were two brooks starting from the same spring, independent of one another? No. One came from the other. The stream of Mennonite movement (Anabaptist) flowed on in the Independents in 1620.

The Independent movement in England goes back to Robert Brown, who formed the first organization separated from the state church in Norwich in 1580. Brown himself said he and his associates were called Anabaptists. At this time there was a Dutch colony at Norwich which some time later was denounced as Anabaptist. Apparently it was by this colony that Robert Brown was greatly influenced in the opinions which he proclaimed with clearness and zeal with word and pen. In the fall of 1571, he and his little congregation migrated to Middleburg in Zeeland, but in 1583, after numerous disputes and hardships, he again returned to England. It is not in order to continue a discussion of Robert Brown and his return to the Church of England, influenced, no doubt, by declining vigor. Now and then, however, in clearer movements and with genial force, he brought forward his ideals concerning the separation of church and state. It is sufficient to observe, that, as a result of his work, the Independents made their appearance as a mighty factor in Protestantism, which, coming from the Anabaptists, stood for the self-governing Christian church and the free expression of every spiritual conviction.

To these Independents belonged the Pilgrim fathers. Yet, how are they to be reckoned Calvinists? Is Calvinism not a theocratic service, which in its organization, the church, determines to possess the fullest truth and which endeavors to compel the unbeliever to accept? The Pilgrim Fathers were of a different understanding, sometimes even bending beyond the perpendicular. According to them, believers were welcome and free in the assembly. It was, independent and disconnected from any civil authority, an autonomy. Each congregation was in itself the fullest representative of the Christian church. Where two or three were gathered together, there was Christ. There was no civil ecclesiastical authority recognized. The authority of the church stood above them all. So the Pilgrim Fathers not only repudiated the state church, but synods and councils as well. Where did they get such opinions? What branch of Protestants did they nearly resemble? Do not look for resemblance in colonism where the state church permitted no variations because each variation was a blow at the unity and order of the state and hence, in its opinion, a sin against God. Calvinists were intolerant, the Pilgrim Fathers made possible toleration and a respect for the beliefs of others. Freedom was their glory. And the great heart of Robinson, leader of the Pilgrims, first to Amsterdam, then Leiden, grew bigger as the years went by. Any one familiar with Mennonites of the present day will note their likeness to the Pilgrim Fathers in their attitude toward the congregational life of the church.

No wonder! Both originated in the mighty wave of Anabaptists. In the Pilgrim fathers it finds its mighty world triumph since the civil and religious liberties established by them is the foundation upon which is erected the glorious United States of America.—Zondagsbode.

CORRESPONDENCE

Salem Church, Dalton, O., Apr. 25.—At the annual business meeting of the church, the writer was commissioned to act in the capacity of a correspondent for the "Mennonite."

Probably his experience as reporter to local papers may be of some use to him, provided he will be able to discern between reporting to a church and a local or secular paper.

At the opening of spring, the farmer has many things to attend to, but as far as actual field work, he, this season, is forced into inactivity on account of the backward season and overabundance of rain. Early—last of March and first of this month—a lot of plowing was done and quite a number even sowed their oats and, on account of the cold wet weather which followed, most of the ground must be reseeded.

Wheat went into winter quarters in excellent condition and when early in January a deep snow fell conditions seemed even better, but alas! a few days of mild weather partly melted the snow, this in a cold snap froze into a mass of ice and a heavy crust, more snow followed, partly thawed and formed another crust, when about the middle of March the ice finally melted, instead of a rain we had high drying winds, this and the hot rays of the sun played havoc with the wheata nd many especially level fields are a sorry sight and a number of them will be seeded to other crops. Farm labor is very scarce as elsewhere.

On the twenty-first inst., Rev. W. W. Miller of Goshen, Ind., arrived here and has been holding revival meetings each evening at our church.

On Sunday, on which day the series of meetings terminated, three meetings were held. Weather and road conditions were very unfavorable at the onset, yet there was a good attendance from the start and, as the conditions became more favorable, the attendance grew with each evening until there was a full house.

It would be difficult to state which one of these meetings was the best as they all were so spiritual and edifying.

Well knowing the special need of this church at the present time, he dwelt largely on such virtues as love, patience, forgiveness, forbearance, etc., and laid special stress on the fact, that, if we are true Christians, strife among members of a church is not possible, but that this is the tool the adversary likes to use. Rev. Miller's appeals were given in such an earnest, pleading way, peculiar to him, that it seems they could not well be without good and lasting effects.

Interest was good from beginning, and steadily grew to the end and all regretted they had to terminate so early on account of his presence being needed in his home church.

Mrs. John H. Tschantz, who took sick about seven months ago, is still on the sick list and could not attend any of the meetings.

Rev. Menno Niswander now of Smithville, O., preaches regularly at our church since last autumn.

TALK

By C. C. Brown.

It hath been said that talk is cheap, but I am led to believe it is often very expensive.

Talk is one of the greatest hindrances to a deep spiritual life. Just talk, not good, deep, solid, sensible talk, but idle gossip, feeding the soul on scandals and magnified faults, taking up a reproach, they say this and they say that and the idle tongue takes it up and peddles it around, maybe afterwards finds it to be a falsehood. O that we might learn to be quiet and attend to our own business! pray more than we talk and bless and help instead of hinder.

Many a young convert has been discouraged and gave up the battle against sin because some long tongue rattled off at a time when he was going through a test and got away from the Lord to some abominable talk and down they went under the cloud, and later gave up to Giant Despair. The Bible says: "be slow to speak," that is, think before you speak. Words are like swords, they cut. If we would learn when to speak and when to keep still, what a blessed thing it would be. It generally takes more grace to keep still when we should than to speak.

The tongue is a small, but it is a great looter. James says, "It is a world of iniquity, set on fire of HELL" and God only knows the damage, wreckage, ruin, and soul slaughter that is going on through this tongue of iniquity and God alone can tame this poison member, and take the hell and sin out of it.

Believe not everything you hear, even though it be told by good and well meaning people. They often are mistaken and hear things wrong and even if it all looks to be true, and no doubt in your mind, yet hold still, until it is proven to you, beyond all doubt, then pray for the soul so entangled or trapped, deceived or overtaken in a fault, and go to help such a one in the spirit of meekness, humility and fear, lest you be a victim to the same temptation. If we would weigh our words thoughtfully, prayerfully and speak as the blessed Holy Ghost directs, we would save ourselves and others much pain and sorrow. We would do well to have a special time to pray for our tongue and mouth, our heart and life. We do meet with perplexing problems on these lines, it is true. There are people, we can not feel clear in our souls to recommend them to others; they have asked about them, we do not want to go on record as speaking against them. We cannot speak favoring them. Here is a call for much prayer, a need of a direct leading of the Spirit of God, heavenly wisdom is the demand, the heart cry is O Lord, what must I do, what must I do!

and if the mind and thought of God in the matter is earnestly sought He will take care of results, if we mind Him. Nothing pleases the devil better than to get the children of God to talking about, and picking at each other, rather than praying for and helping each other.—Sel.

THE MASTER'S AFFECTION

"If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." Luke 14:26.

Again and again Jesus made willingness to leave one's family the test of discipleship, until often in Christendom the monastery has seemed to many nobler than a normal life, and the founding of a family has been regarded as a concession to physical necessity. Such an interpretation of the Master, however, is plainly untrue. Note that in the text just quoted a man is to hate his family in exactly the same sense in which he is to hate "his own life." That is, the Master is here demanding devotion to His cause in terms as absolute and searching as He can find. He is thinking of those things which it costs most to surrender, the supremely dear and precious possessions of humanity. He is saying that not even the most beautiful relationships may stand between a man and his loyalty to the kingdom when the two conflict. And when he thus thinks of what it was hardest for him to surrender, what it is hardest for any right-minded man to give up, he selects as the most precious things in human experience the ties of the family and one's own life. This text is an exaltation of the home, not a depreciation of it. Jesus is here purposely putting self-sacrifice in its most difficult form by asking men to be willing to surrender what is most valuable on earth, short of the kingdom, a happy family life. Jesus felt what Mazzini felt when he wrote: "He, who through fatality or circumstances cannot live the serene life of family, has a void in his heart, that nothing fills; and I who write these pages, well I know it!"

When in the light of this interpretation we look at the Master's life of public ministry, many of His words and actions gain a fresh and significant meaning. When he said, "The foxes have holes, and the birds of the heaven have nests, but the Son of Man hath not where to lay His head," He was lonesome for a home. When at Bethany he welcomed the family of Lazarus and his sisters as a haven of retreat, He was indulging a love of home life from which He had been shut out for years. When He bitterly assailed the divorce customs of His people and pleaded for the ideal of an indissoluble bond between man and wife, He was speaking from His heart's love for a true home. Mark 10:5-9. When He vehemently rebuked the Pharisees for their tradition, according to which a man, if he said Corban, need make no provision for his parents (Mark 7:10-12); when he included "Honor thy father and thy mother" among the commandments needful to eternal life (Matt. 19:19); when with grief He saw that one effect of His revolutionary gospel would be to break up families (Luke 12:53); when He expressed His overflowing gratitude to those who for His sake had left "house, or brethren, or sisters, or mother, or father, or children, or lands" (Mark 10:29, 30), He was revealing His profound love of a home. Above all, when His home folk came to call Him away from His mission and He could not avoid a clash, it must have been one of the deepest sacrifices of His life. Mark 3:21, 31-35.

From then on, he defined utter devotion in terms of being willing to give up one's family. What abiding tenderness He felt toward old ties is revealed when upon the cross, amid His agony, He made provision for His mother in the home of John. John 19:26, 27.

Indeed, the Master's most characteristic teaching is couched in family terms, His methods are the methods of the home, and His ideal for all humanity is a family ideal. His dominant thought of God is neither as a King, nor as a Judge, but as a Father.....And when we seek in a single phrase to summarize Jesus' ideal for humanity, there is none better than to call it the "familyizing" of the world,—one Father, all men brothers, and every relationship tuned to the spiritual meaning of that family bond.—Harry Emerson Fosdick, in The Manhood of the Master.

LEVELING THE MOUNTAIN OF WAR

By Charles E. Jefferson.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Matt. 17:20.

War is a mountain—one of the most massive and immovable of all the barriers which have ever stood in the way of progress. Through the last fifty years that mountain has been clearly seen by all men possessed of eyes. It stood year after year huge and horrible and threatening on the horizon, and it was impossible for thoughtful men to get their eyes off of it. It was seen to be a devil. Men knew the havoc it would certainly work. For thousands of years mankind had had practical experience with the disposition and habits of war and no one was left in ignorance of what war, when once unchained, would do. But notwithstanding we saw ourselves coming constantly nearer to war, none of the world's rulers or diplomats believed that war could be abolished. It was a mountain, and who can get rid of a mountain? A mountain is deep rooted, massive, lofty and immovable. The best thing to do is to give it a permanent place on your map. "War is a biological necessity," men said. That is a way of saying in scientific jardon that war is a mountain. Others said that war is "a political necessity." That is a way of speaking of mountains in the lingo of diplomats. Some went so far as to assert that war is a divine necessity—a method devised by the Almighty for the cultivation of those traits of character in which He is well pleased. This is a pious way of saying that war is a mountain. Since war, then, is a part of our human landscape, just as Mount Hermon is a part of the landscape of Syria, the only sensible thing to do is to prepare for war. That was the logical conclusion. War was something that could not be gotten rid of, and so preparedness was the only policy which promised security. The wisdom of the policy was apparent to all diplomats and princes. And so all the nations zealously prepared. They made no effort to sweep the mountain away. They got ready to die heroically when the mountain should be reached. All the nations prepared—Great Britain, France, Germany, Austria, Italy, Russia, Japan, and the United States. Every government made as extensive and costly preparations as its people would sanction. All agreed to the maxin that if you wish to preserve the peace you must prepare for war. Of course, it was a stupid policy. It is amazing that any rational creature could ever have believed it would succeed. That is the line of least resistance —building up huge armies and navies—and so the nations moved in that direction. They were not strong enough to move a mountain, and so they squandered their time on molehills. They held two Hague conferences, but the conferences did not venture to say to the mountain: "Remove hence to yonder place." They were dominated by distinguished generals and admirals, in whose philosophy it was written that war is a mountain which cannot be moved, and so, most of the time of the two Hague conferences was spent in considering measures for curbing the ferocities of war, in laying down new rules under which contending armies were to fight. All sorts of anthills were industriously leveled with great eclat and amid the jubilations of those who were too blind to see that the one thing of supreme importance for the consideration of the Hague conferences was the annihilation of war. War is an infernal enemy of mankind. Its temper cannot be altered, its habits cannot be changed. To the end it will remain what it has been from the beginning—a cruel, bloody, damning piece of barbarism. War must be removed from the planet. It has no rightful place here. This earth belongs to God. God is a God of love, and therefore He hates war. To Him war is a grim, grizzly, ferocious demon. It is the business of the church of Christ to cast out demons, and therefore the church, if loyal to Christ, can never accept the doctrine that war is a necessity, or that it is ordained of God. Everywhere and always it must say that war must go. The last great war would never have been fought had the leaders of the nations had faith as a grain of mustard seed. They would have said to this mountain, "Remove!" and the mountain would have removed. Alas! what a price we have to pay for our unbelief! The war was counted unavoidable, and so we all prepared for it, and the result was we received exactly according to our preparations. The preparations were on a vast and expensive scale, and so the war was of unprecedented dimensions. It burnt up over two hundred billion dollars, and dug nearly ten million graves, and loaded all the participating nations with burdens which will be heavy at the end of the third generation. If the war has taught us nothing else, surely it should teach us this, that war is a mountain which must be removed. Let no man say it cannot be removed. The man who says that is not a true friend of Christ. "If you have faith nothing shall be impossible to you." That is the way He spoke, and speaks, and he that hath ears to hear let him hear! Even now the temptation is once more to

(Continued on page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

As time goes on we are beginning to realize that the methods and ways of doing the Lord's work in our churches and congregations need modifications to suit the times. In former years the matter of selecting a pastor was a comparatively simple one. It did involve careful consideration and earnest prayer then as now, but the only task devolving upon the congregation consisted in selecting one of its own number, who possessed the necessary ability and qualifications. The one so chosen continued his daily vocations and served the congregation to the best of his ability. That time seems to be rapidly passing away. In our General Conference churches very few of them now limit themselves to their own number when choosing a minister, but look about for the one best suited to their needs who is available to their call.

This change did not come about over night. For a long while there was a keen need felt for schools, where ministers might be trained and equipped to give their whole time to the work. This need for schools was a step in the line of progress, but now that we have our institutions properly equipped to give Mennonite young men the best training for the Mennonite ministry, progress cannot cease. First, when we have the trained youths our churches must make openings for them. It would be folly or at least a sign of a distressing lack of confidence, if after having secured the equipment and urged our youths to make use of it, our congregations called their ministers in the old way or went outside of the denomination in search for men to fill their pulpits. The church has been urged so long to pray that the Lord might raise up young men to devote their lives to the ministry. Now, when it has those who responded to this call, it dare not, if it is at all sincere, abandon them, or let them graduate out of the church into other denominations where their service might be more welcome. Having set a scolastic standard, that calls years of application to scholastic pursuits, requiring all the time the student could give, the church should be in a position to say positively that it is ready to use the services of every one who has complied with the conditions and requirements of the Mennonite schools to which he has gone for preparation for the ministry.

Another step in the line of progress which we should not fail to take would be the creation of a standard of some kind as a condition for ordination to the ministry. We have Mennonite schools. Should we insist upon a part at least of the training of our Mennonite leaders in Mennonite schools in an atmosphere and under instructors that are distinctly Mennonite. We have our confessions of faith, some very ancient and others very comprehensive. We have great satisfaction in possessing them. Should we insist upon candidates for the ministry, subscribing to them? If not, what use are they to us after all? Our pulpits, our church papers and our schoolmen are not silent about the position of the church in regard to schools of thought, criticisms and cults that run counter to orthodox Christianity. If we insist that there is a fundamental position for which we stand, should not the one who is to preach the Word and mold the thought of our people be willing to prove his fitness and soundness in teaching before some authorized board of examiners.

Once more, the ministry is not a profitable calling and never can be if it is a true ministry, but the laborer is worthy of his hire and provision should be made so that, in the event of his being incapacitated, by age, affliction or misfortune, he would not need to become an object of charity. Every minister should be relieved of the worry which the possibility of him or his family becoming an object of public charity is apt to bring him where the loss of an income stares him in the face. A pension for worn-out ministers is as much in order in our church as in any other.

When we pray to the Lord for laborers and then do not pledge our support we are putting too much up to the Lord and taking too little upon ourselves.

THE TEACHER'S PREPARATION

There is much being said these days about preparedness, — the nation preparing for war, the soldier preparing for military service, the housewife studying economy to save the family from future want. All this is very necessary, and every one should do his part in this great crisis.

But in giving so much thought to these things we are liable not to make the proper preparation for Christian duty and future destiny, which is greater in importance than any other work. It has been said that the Sunday school teacher holds a place of importance and responsibility next to the minister of the gospel. The minister, who by diligent study and prayer during the week, comes before the congregation full of his subject will succeed. We believe this is also true of the Sunday school teacher. He should commence his preparation for teaching the next Sunday's lesson at the beginning of the week, and devote a part of each day in the study of the lesson.

There are some qualifications that are very essential to the success of a Sunday school teacher. We can not name all but will call attention to the following:

The first we will mention is a Christian experience obtained by spiritual regeneration or conversion to Christ. This is essential because it is important that the teacher should teach by example as well as by precept. It is not enough that he be acquainted with the Bible, but his heart should be filled with the love of God shed abroad by the Holy Spirit, in order that he may effectually impart spiritual truth to others.

The second qualification we will name as essential to the teacher's success is an extensive knowledge of the Bible from Genesis to Revelation. The leading events of Old and New Testament history, the doctrines taught in the New Testament and its moral and spiritual truths should be well understood by the teacher. This great treasury is full of interesting history, vivid illustrations and beautiful stories.

As to methods of teaching, these vary according to the different ages and circumstances of the scholars. In the primary class Bible stories can be used with great success. How the little folks love stories! If it should become difficult to hold their minds to the teaching of the lesson, just ask them if they would like to hear a story related and immediately you will have their attention. With upturned faces they will eagerly listen to what the teacher has to tell them. The difficulty of securing attention will by this means be overcome. The Bible is full of the most thrilling and interesting stories; and one of these should be related by the primary teacher each Sunday. Older scholars will also be much interested in these stories if properly told.

The great problem that confronts the modern Sunday school teacher is what constitutes the necessary preparation to interest and instruct the large boys—the ones whom some people call the "bad boys." They are so full of life and mischief as to be seeming uncontrollable. Nearly all come from different environments. Some from Christian homes, but they are little influenced by their surroundings, but very much by the spirit of the age which in a large degree is lawless. These boys can not be coerced by discipline in a Sunday-school. If such could be done it would not be best for their spiritual profit or make them love the ways of righteousness. To properly deal with them will require the exercise of all the wisdom, tact and patience of the teacher. The teacher after having made the best possible preparation and put forth his best efforts in teaching this class of boys, may think that they gave but little attention; but possibly they heard it all, and some of the gospel seed will fall on "good ground." They often become our best citizens and church workers because of the effect of the lessons learned in the Sunday school. Save the boy and you have saved a life of useful service. Save an old man who is a grown-up sinner, and you have saved a soul; but his past record is a wasted life. So we should not give up the "bad boys" as hopeless, no matter what the discouragements may seem to be.

Sometimes the teacher of the girls in their "teens" will encounter the same difficulties as the teacher of the disorderly boys. A number of years ago in a very large Sunday school there was a class of girls in which there was one who was a great disturber of her class, and a great trial to her teacher. In the teaching of this class the superintendent employed the best talent in the school, but one after another would become discouraged and give it up.

Some said, "Send this bad girl home as we can not have the school ruined for the sake of one girl." The superintendent finally visited a teacher in the secular school, who was noted for her good government, and requested her to take charge of this class. She told him she would think about the matter and let him know her decision in a few days. This teacher was my near neighbor and she came to me, seeking my advice concerning her duty in relation to this undertaking. She said to me, "My hands are full, I feel I haveresponsibility enough, and my superiors in point of ability have failed in teaching this class. What can I do? I have prayed over it and it is on my heart so heavily." She decided to take the class, and soon visited the disorderly girl and invited her to spend a Saturday with her in her home. She related to her the incidents of the week that had occurred in her school room; and as a result of this visit they became great chums. The teacher told the girl that they were going to make their class the banner class of the Sunday school and that she desired her cooperation. As a result of this tact and sociability on the part of the teacher, she won the good will and control of this girl and she became an attentive and excellent Sunday school scholar, and continued as such.

The Sunday school teacher should study the example and spirit of the "Great Teacher," who taught as no man ever taught; and become filled with His Spirit. His methods and simple illustrations should be used. With such a preparation the teacher can come before his class and speak with authority and secure the attention of his class.

The results that should be sought by every Sunday school through its teachers, we will, in the language of another, place under four heads. In order of importance they stand as follows:

"First. To convert the pupils. It (the school) owes this to Jesus Christ, the Head of the church.

"Second. To rightly instruct those already Christians from God's Word. It owes this to the pupils who seek it.

"Third. To develop Christian workers. It owes this to the church.

"Fourth. To train the future teachers of the school. It owes this to itself."

To no other individual does the following promise more appropriately apply than to the Sunday school teacher, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Mrs. L. Mendenhall, in The Free Methodist.

LEVELING THE MOUNTAIN OF WAR

(Continued from page 3)

fix our mind upon the anthills—the questions of indemnities and punishment of culprits, and the fixing of boundaries—and allow our attention to wander away from the one big problem to which every follower of Christ should bend his mind—How can we abolish war? How can we cast out this devil? How can we remove this mountain? One thing is certain—namely, that war is never going to be abolished until men in large numbers believe it can be. If we do not possess the necessary faith then war will continue indefinitely to maul and plague and curse the nations of the earth.—Sel.

RUSSIAN MENNONITES

Orie O. Miller in a report to the Gospel Herald tells of meeting some Russian Mennonites in Switzerland and the first hand information he brings may help us to a better appreciation of the condition among the Mennonites in Russia:

"One of the interesting events of the trip home was a chance meeting with three Russian Mennonite brethren which we had at Basel, Switzerland. This occurred at the home of the Mennonite bishop at Basel, Samuel Nussbaumer. Around the dinner table that day were two Mennonite preachers from Switzerland, the three Russians, Bro. Graber, and myself. The three Russian brethren are representatives from the conference in their country to visit the Mennonite communities in other countries, with a view of finding a new home for Mennonites now in Russia. While our people in that country have passed through various persecutions during the past few hundred years, on the whole we have known them as very prosperous and contented. Their largest colonies lie, however, in the section that has been repeatedly fought over in the past eighteen months by Bolshevists and Nationalists, and again they have been the prey of brigands that exist in every country that suffers from an almost continual warfare. The story they tell of the present condition of our own people there is a sad and pitiful one. Not only have large numbers of their people been killed, but the rest have been repeatedly and systematically robbed. While they still have sufficient food, at least for some time to come, they are short of farming implements, have no live stock, and are short of clothing materials. Their condition has probably been worse than many of the surrounding people's because of their former prosperity, and because of their German tendencies. Russia at her best, after being cut off from the outside world, must be in a sad state. It seems only reasonable to expect that our own relief commission in the contemplated mission to Russia will keep the needs of our own brethren in mind as well as those of the other unfortunates."

WORLD-WIDE SUNDAY SCHOOL NEWS

Korea and the World's Sunday School Convention in Japan.

The attitude of the Korean Christians with reference to the holding of the Eighth Convention of the World's Sunday School Association in Tokyo next October is clearly indicated in the adoption of certain resolutions at the Korean annual conference of the Methodist church. On recommendation of the Sunday school committee of the conference, the following was adopted unanimously:

"Whereas, the Eighth Convention of the World's Sunday School Association is to be held in Tokyo, in October 1920, and,

"Whereas, we believe that the church in Korea should be represented in any such meeting of the church universal,

"We recommend, that each district, and as far as possible, each Quarterly Conference, endeavor to send representatives to the said convention."

Dr. John F. Goucher, president of Goucher College of Baltimore, represented the World's Sunday School Association, at a meeting of the Patrons Association in Tokyo, which is arranging for the Sunday school convention. Many were present at the bankers club in Tokyo where a reception was held. The mayor, Viscount Tajiri, and the chamber of commerce joined in extending the formal invitations. Such men as Baron Sakatini, Baron Shibusawa and Horace E. Coleman who is the Sunday school educational secretary of Japan, were present. The address of Dr. Goucher has been widely printed in the papers of Japan.

Applications for credentials as delegates to this convention in the Far East are received daily at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York. It is now evident that every reservation that has been made on the Pacific ocean steamers will be taken by those who are eager to attend this convention.

Correspondence Bible Study in Korea.

No less than 1,200 have taken the correspondence Bible course in Korea during the past season. This work has centered in Pyengyang and has been under the able direction of Rev. W. L. Swallen, D. D. The students are residents of all parts of Korea. The missionaries itinerate through the remote districts and the Christians become eager for an intensive study of the Word. The correspondence course helps to meet their desires. The Men's Bible Institute of Pyengyang gave 99 bright young men six weeks of intensive Bible study during the winter.

The Ancient Samaritan Pentateuch Draped in Mourning.

The Samaritan Pentateuch is one of the most ancient manuscripts in existence and is treasured above everything by the remnant of the Samaritan colony at Shechem in Palestine. When the Samaritans learned of the death of their beloved and very helpful friend, Edward K. Warren of Three Oaks, Mich., past president of the World's Sunday School Association, they draped their synagogue at Shechem in black and wore mourning for a month. Most impressive of all was the fact that the very ancient Samaritan Pentateuch was also draped in black for the same length of time. Mr. Warren had visited the Samaritans at the time when the World's Sunday School convention was held in Jerusalem in 1904. Since then he had been their constant friend and had helped the "remnant" on many occasions. A Samaritan Committee had been appointed by the Executive Committee of the World's Sunday School Association and Mr. Warren was the chairman of that committee.

THE C. E. TOPIC

May 23.

Will a Man Rob God?

Mal. 3:7-12.

(Missionary Meeting.)

The Chinese, whose written language is one that represents ideas instead of sounds, have a character which represents an honest man. It is a conventional picture of a man standing along side of a character that represents a word. In other words, it is a man standing by his word. Honesty certainly does involve keep-

ing one's promises and, when applied to our Christian profession, it has a wide scope. The Christian promises to obey God, to consecrate himself and his all to His service, to regard himself the true brother of his fellow man, to be continually in prayer and to support every institution of God and the church. Not to comply with these promises to the fullest particular is depriving God of what is His own and therefore dishonest. It is robbing God.

To go a step farther. All that the Christian has is not his own, but God's, entrusted to him as a steward. His possessions came to him by no special merit, but by the grace and goodness of God and are to be administered as a trust, of which there is to be a strict accounting. Those who have great possessions have the power of devoting them to God's service so that a great amount of good will accrue. It is not only their business to make their possessions bring something for God, but they must make them bring the greatest possible results. If a man has a million dollars he cannot buy off his responsibility by giving a few thousand to charity. It is his duty to make that million do all for God that it is possible for him to make it do. To do less is to rob God. If a man has less than a million, let it be ever so little, his attitude toward Him must be the same. It is not his. It is God's and God intends that it bring the greatest blessing possible for that limited sum. To do less is to rob God. Talents or pounds, sheckels or mites are alike the property of our heavenly Father and can only be used with the idea of so devoting them that, when the time of reckoning comes, it may be shown that they were put to a good and worthy cause and brought the highest possible results.

The people of Israel resented the suggestion that they had robbed God. The answer came back immediately; they had robbed Him in tithes and offerings. Some had given nothing, others had given inferior things. Both were robbers. God had a right to demand His own and they had withholden it from Him. Do we realize what was expected of the Jew at that time? He had to tithe, then there were special offerings of various kinds, then again there were the claims of charity and the support of the priests. It has been estimated that the one who faithfully gave as the law required him, gave, not one tenth, but a third of his income. Yet, people, in this year of grace, sometimes feel that they are worthy of a special distinction if they give the Lord one tenth of their income. In prosperous times of old the givers became exceedingly lax in their contributions. It is so today. In proportion to the amount of money passing through the hands of the people very little of it finds its way into the Lord's treasury. Times of distress followed times of prosperity then, as they will now do. If there are to be expected special dispensations of God's blessings it remains within the order of things that we bring gifts which represent God's right and our liberality into the store houses of the Lord. Only after that will the windows of heaven shower forth blessings so great that we will not be able to receive them all.

God is being robbed in time as well as dollars. He sets claim to one day out of seven. It is to be for our best interests that we have such a day. How is it spent? The answer is to be seen in every city and town where it is weekly becoming more and more of a secular holiday with amusements and sports that do not have the remotest connection with spiritual things and are often positively sinful at any time. Again, the answer is to be found on the highways where, on the Lord's day, the crowds go about seeking pleasures, and recreations that are unbecoming to those who claim to be true Christians. Once more, the answer is to be sadly noted in the sanctuary where the empty places are a crying judgment upon those who neglect God and spiritual things. Did they of old rob God by withholding from Him the things that were His? Let us turn our eyes about us to see that God is still being robbed.

Do we rob God of His right to our intercession and meditation? Let us ask ourselves. Is our prayer-chamber too frequently vacant? Have we a prayer-chamber at all? Any parent has the right to the confidences and presence of his children. To withhold them is dishonorable. What are we withholding from God? No matter what it is, it is stolen from Him.

THE S. S. LESSON

May 23.

Israel's First King.

I Sam. 9:15-21; 9:25-10:1.

Golden Text: Only fear the Lord and serve Him in truth with all your heart. I Sam. 12:24.

Israel had been ruled by God directly as its King. The leaders and judges were mere servants of the Lord chosen from among the people to lead them into doing His bidding. The greatest of all rules is that where God is King. It means that human error, human injustice and human limitations are eliminated and everything is ruled rightly and perfectly. It has always been God's wish that men should recognize Him as their only King. In the New Testament we are taught to regard God's Son, Jesus, as our King. He is perfect and good in all things and perfectly just. He rules, not by force, but by the sceptre of love. His aims are not like those of earthly kings, prompted by personal ambitions and vanities, but are for the very best interests of His subjects both for here and hereafter. In the final triumph all the faithful shall eternally serve the Lord of lords and King of kings.

It was the fault of Israel to imitate its neighbors. Sometimes they went after the gods of their neighbors, but from this wanting to do as others did evil always came of it. This fault is not characteristic of Israel alone. Men and women frequently do things for no other reason than that others are doing them. Often, they are apt pupils in the schools of sin, learning by imitation to do wickedness. From such actions good can never be expected. When one once recognizes that one's first duty is to God and no one else and acts accordingly one comes to order his life rightly.

Israel wanted a king. They said that they wanted one because other nations had kings. This no doubt was one reason for their demand but there were other reasons why they wanted one. They had not the proper confidence in King Jehovah. They wanted one over them whom they could see and shared their human failings and they refused to be directed by God's prophets. A political situation also entered. The judges directed them in their internal affairs while they wanted a distinctly military leader.

Samuel's situation was a trying one. He had served them well during his lifetime and now, because he was old they were ready to cast him off. Does it occur to many Christian churches that they are guilty of the same kind of ingratitude when they tire of the pastor who served them long and faithfully and suggest that he sever relations to make room for a younger man? It was not only Samuel who was rejected but the Lord was rejected when they asked for a king. Samuel's attitude deserves our admiration. While keenly feeling the blow that was struck at him by the people in repudiating him, he was nevertheless still willing to be an instrument in the hands of God for guiding the people on to a wise choice. The proof of a consistent and true worker in the church is found in the one who, while things are not going according to his wishes, is nevertheless willing and active in the work that involves policies other than his own. The attitude of some, who, if they cannot be in the lead, won't work at all, is bad. The church is made up of all kinds of people and has various problems to solve and, after all, if these problems are to be successfully solved, the will of the majority must be a potent factor.

Saul set out to find his father's asses. He returned home a man nominated by God to be king. A wonderful change in the career of a man that has all the fascination of a romance and all the wonder of the truth, which is stranger than fiction. It is impossible to say what transformations may take place in a lifetime, but when one is willing to be used where God sees fit to place one, God will find the right place and give him the proper equipment. Saul was an impressive physical figure, tall and strong. The people needed one who could take the commanding place and had the physical power to back it up.

As we read the narrative, we must conclude that Saul was divinely guided into the presence of Samuel, but Samuel was also divinely guided in the selection he made. No proper upbuilding in the kingdom of God can take place unless the guiding power of the Holy Spirit is in it. Israel was at a crisis. It could not help itself. Samuel could not help, but the Lord could, and, though their act was displeasing to Him, He influenced things so that the best choice could be made for the time. It often happens in the lives of men that they fail miserably because they have done wrongly, but God finds a way for everruling evil that good may come of it.

Saul was anointed with oil—a ceremony significant of consecration to a special task and duty, as Aaron was anointed to the priesthood. We have an unction from God that sets us aside to do His work and serve Him in the particular field in which He has placed us.

MARRIAGE

Simcox-Kennel. — At the Trenton, O., church on April 1, 1920, Harley Simcox and Edna Kennel, A. J. Neuenschwander officiating.

NEWS OF THE WEEK

WOOD LEAD IS LESS THAN 5000

Indianapolis, May 4.—Major-General Leonard Wood had a lead of almost 5000 votes in the contest for the Indiana Republican presidential preference vote when 1,713 out of 3387 precincts in the state in today's state-wide primary had been tabulated tonight. These returns were gathered from 82 of the 92 counties in the state. Senator Hiram Johnson of California was running second, with Governor Lowden of Illinois third, and Senator Warren G. Harding, of Ohio, fourth.

The vote for the 1,713 precints was: Wood, 41,111; Johnson, 36,126; Lowden, 19,321; Harding, 10,823, showing Wood's plurality to be 4,985.

Unless one of the candidates obtains a majority of the votes cast, which on the face of the early returns seems highly improbable, Indiana's delegation to the Republican national convention in Chicago will go without instructions, unless instructed by the state convention. The delegates to the national convention will be chosen at the state convention, delegates to which were elected today.

There were no candidates for the Democratic presidential preference and as the state board of commissioners ruled that the writing in of names on the ticket validated the entire ballot, no scattering vote was possible.

JOHNSON LEADING IN "FAVORITE SONS' BATTLE"

San Francisco, May 4. — Ralph P. Merrit, campaign manager of the Hoover Republican Club of California, tonight conceded the election of the Senator Johnson group of Republican delegates to the national convention.

"Like good sportsmen, we concede the victory and congratulate the winner," he said.

Delegates pledged to support Senator Hiram W. Johnson for the presidential nomination at the Republican national nomination maintained their early lead over the group pledged to the candidacy of Herbert Hoover as later returns from today's presidential preference primary in California were tabulated.

San Francisco, May 4. — The group of delegates pledged to support Senator Johnson for the presidency at the Republican national convention at Chicago led the Herbert C. Hoover group on the same ballot on returns tonight from 762 complete precincts out of 5,729 in the state.

The vote showed: Johnson group, 50,993; Hoover group, 34,917.

TIMBER WORKERS PLAN TO STRIKE

Marquette, Mich,, May 2. — Demanding an eight-hour day with the prevailing wage scale, about 9,000 upper peninsula members of the International Timber Workers' Union were planning tonight to go on strike Monday morning in response to an order issued from headquarters of District No. 2 at Rhine Islander, Wis., which embraces upper Michigan, Wisconsin and Minnesota.

Delta county, which includes Escanaba, Gladstone, Wells and Rapid River will be hardest hit in the upper peninsula, according to union heads, who declared that the walkout there of 5,000 men would tie up twenty-six plants.

Union leaders said 900 would strike an Manistique, closing eleven plants and that wood working concerns in Menominee and Marinette would be tied up with the walkout of 1,000 men. At Munising, where timber workers were expected to join the movement, three plants would suspend, union men claimed. Mill owners said four plants in Houghton, Baraga and Ontonagon counties ceased operations today. Chippewa county was expected to be only slightly affected by the strike of timber workers, few of whom were said to be union members.

Delta county operators have organized the Delta District Manufacturers' Association for the purpose of conducting a campaign of education to meet the expected strike crisis. Mill owners at Manistique and in the copper area issued statements announcing that plants would be operated on the same hours and the same conditions as in the past, but should the time come when this cannot be done we shall close down and remain closed until such time as we can operate upon our present schedule and hours and conditions."

"There will be no disorder or violence in the strike of timber workers called for May 3," union officers said. "The men will merely quit work and remain out until demands are met."

Should one mill grant the demands of the strikers, union leaders said, employees of that plant would not remain out in sympathy with the other workers.

AT LEAST FIVE DEAD IN WESTERN TORNADO

Muskogee, Okla., May 2. — Five persons are known to have been killed and at least eight seriously injured in a tornado which swept the country side north of Chelsea late tonight.

Passengers on a passing railroad train said they saw several buildings near Choteau picked up by the storm and demolished.

All the Missouri, Kansas & Texas railway wires were leveled by the storm.

Other reports told of a tornado at Lusta, Okla., several miles east of Chelsea and about twelve miles northwest of Choteau. All telephone and telegraph wires to nearby towns are down.

RAILROADS IN NEED OF 800,000 BOX CARS

Topeka, Kan., May 4.—It will take at least three years to get the railroads of the country back to their anti-war state of efficiency—financially and physically—W. B. Storey, president of the Santa Fe system, declared in an address at a banquet of railroad and business men here. Carl R. Gray, president of the Union Pacific railroad, corroborated President Storey's statement.

President Storey stated that the railroads of the country need 800,000 box cars in the next three years. The facilities of manufacturers, if run at full capacity, would furnish only 200,000 box cars a year, he said. The roads can not order all the cars they need at present because they do not know where the money to pay for them is to come from. He stated that it will require $180,000,000 during the next three years to rehabilitate the Santa Fe system, and that the first problem to be overcome by the roads is the establishment of credits.

"Before the war the Santa Fe's natural growth of business required an expenditure of $20,000,000 a year to afford adequate service and accommodation," said President Storey. "It will take three times that amount for the next three years to put us in shape to handle the business—rates will have to go up to put the road on a money making basis."

Both rail chiefs urged patience and forbearance.

NOW WATCH GASOLINE GO UP A FEW NOTCHES

New York, April 28.—Pledges totaling $2,000,000 including an outright gift of $1,000,000, from John D. Rockefeller Jr., to the $100,000,000 fund being raised by the New World Movement of Northern Baptists, were announced here today. Dr. John Y. Aitchison, director of the Baptist board of promotion, said Mr. Rockefeller had sent the notice of his pledges by telegraph.

It was announced also that the Baptist ministers and missionaires' benefit board plans to form a permanent endowment fund sufficient to pension every Baptist minister who has been in service thirty-five years.

MAY DAY PLOTS ARE DISCOVERED

Washington, April 29. — Plots against the lives of more than a score of federal and state officials have been discovered by the department of justice as a part of radical May day demonstrations, Attorney General Palmer announced tonight.

The assassinations and assaults, Mr. Palmer said, were included in the May day program organized by the communist labor party and other radical elements and were in addition to strikes and other disturbances intended by the radicals as an effort in behalf of peace with soviet Russia.

State officials marked as "victims" have been notified by the department, the attorney general added, of the information in the hands of the federal government and their cooperation requested repressing radical demonstrations.

The department has information, according to the attorney general, that the instigators of the May day demonstrations here have been working "in direct connection and unison" with the leaders of disturbances set for Europe. As in Europe all employes are being made to incite strikes in all basic American industries, Mr. Palmer said, although he did not believe they would be successful.

Mr. Palmer said that while he could not disclose the nature of the communist labor party's plans in connection with further strikes, leaders of that organization had concentrated on several important disturbances and that the demonstrations planned threatened to cause trouble in the way of walkouts. All of the propaganda, advocating May day disturbances, referred to "inhuman treatment" of the soviet government of Russia by the United States and the allies, Mr. Palmer continued. In foreign sections of industrial centers appeals for "peace with Russia" have been employed as the main method in stirring dissatisfaction with this government, Mr. Palmer said. Strikes and disorder, he added, simply are meant to emphasize to American officials the threats of the radicals that relations must be resumed with Russia.

Tons of inflammatory literature have been circulated in the last month by express and freight and secretly distributed by local leaders, according to the information obtained by department agents.

NATION WILL BE ASKED TO GIVE AID TO CAUSE

During May 10th to 20th the Salvation Army is going to ask the nation for a vote of approval — a vote of endorsement of the peacetime program it plans to carry out throughout the years to come. The appeal will be known as the "Home Service Fund Appeal", and the money raised will be used to carry on the work of sheltering betrayed girls, giving temporary relief to men, women and children, sending mothers with friend and relatives, helping the poverty-stricken, the sick, the distressed, the discouraged, the misfit. Heartened by the nationwide congratulations of its war record, the Salvation Army plans to launch its peacetime work with greater eagerness.

WARNING OF PROBABLE SHORTAGE OF GASOLINE

Washington, May 2.—Warning of the probability of an actual shortage of gasoline before the end of next summer, as a result of the disproportionate increase in gasoline production and the number of automobiles in use, was given in a statement issued today by the bureau of mines. While an increase in stocks at the end of February of more than 100,000,000 gallons, or 20 per cent. as compared with a year ago, shows that the situation is not yet acute, it is probable, the statement said, that before the summer season is over it will become tight, if indeed, it does not become short.

With the number of automobiles and trucks now in use, estimated to be 25 per cent. greater than last year, gasoline production, it was said, increased only 11 per cent. in February.

AT LEAST SOME GOOD FROM THIS REVOLUTION

Nogales, Ariz., April 29.—Three hundred carloads of Mexican sugar, refined in Sonora, will be released for sale in the United States as the result of the revolution in Sonora, it was announced here today. The sugar had been sent into the United States.

FORT WAYNE SOCIALIST DEPORTED TO RUSSIA

Fort Wayne, April 29. — Starting on a long journey which will take him out of a country which he was pleased to criticise and malign, John Schedel, 920 Home avenue, left Fort Yayne this morning for Chicago, where he will surrender himself to immigration officials. At Chicago he is to be included in a trainload of convicted radicals bound for deportation. At the expense of the government he will be furnished transportation to Europe.

The Mennonites

A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.,
Professor of History in Bluffton College.

This book has been written and compiled at the request of the Educational Board of the General Conference of Mennonites of North America.

The Author has succeeded in telling the entire story briefly and impartially in a readable and interesting style.

This publication will serve as a practical text book for schools and colleges, as well as a useful compendium of Mennonite history for the general reader.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, MAY 13, 1920. No. 20.

IN MENNONITE CIRCLES

Rev. Victor Boyer, of Allentown, Pa., and Rev. N. B. Grubb, of Philadelphia, Pa., exchanged pulpits last Sunday.

We congratulate the Gospel Banner, the organ of the Mennonite Brethren in Christ, upon the appearance of its "Special Home Issue" of last week. The beautiful cover and numerous attractive articles make the issue one of special value and interest.

The officers of the First church, Philadelphia, have appointed a committee whose duty it shall be to keep the members of the church and the community informed regarding political activities relative to the Prohibition act.

The constitution of the newly founded Mennonite Deaconess Home and Hospital of Bluffton, Ohio, states the object of the organization to be: To administer to all patients admitted the necessary bodily and spiritual care without regard to sect or creed; to admit and train as deaconesses Christian young women: to send deaconesses to private homes to care for the sick, provided there is a sufficient number available for this purpose, but to retain supervision of such commissioned deaconesses.

An annual meeting is to transact the business of the society, nine directors will have supervision of the work.

The annual record and directory of the First church, Bluffton, Ohio, has made its appearance in the form of a neat pamphlet containing information relative to membership and activities of the congregation.

A brother in Kansas, to whom the editor is indebted for many constructive suggestions writes: "It would surely interest many (and is an important matter) if some good Mennonite historian would show once, how many (or how few) of us so-called Mennonites are really of German descent. What do our family names show? Where did most of us originally come from?"

In reply we would say that such a study would be greatly appreciated. The latest Mennonite history by Dr. Smith of Bluffton, Ohio, anticipated, in a measure, the questions which the brother raises and gives considerable attention to the family names of Mennonites in various quarters of the world.

The workers' home in Altoona, will be dedicated during the week beginning June 6th, and continue throughout the week. Rev. W. S. Gottshall, Bluffton, Ohio, president of the home mission board of the General Conference, will be present. An appeal to all who have supplies, or willing to donate to the workers' home for furnishings, or for paying the remainder of contract price, to send same promptly to A. A. Snyder, 1923-13th Avenue, Altoona, Pa.

We have five mission fields among the North American Indians, and in India and China, with

17 main stations,
15 out stations,
15 day schools with 800 pupils,
20 Sunday schools with over 1000 members,
54 missionaries,
94 native helpers,
20,000 patients annually being treated,
7 missionary candidates,
938 baptized native Christians,
217 of them were baptized in 1918,
250 lepers are in the asylum, about 200 have been baptized,
250 helpers and pupils are being supported by special gifts,
500 acres are owned on the different mission fields,
320 acres are donated for a permanent endowment fund,
$138,000.00 is the value of our mission property.

Home Mission Fields.

Chicago, Ill., 2 workers.
Los Angeles, Cal., 3 workers.
Altoona, Pa., 2 workers.
Hutchinson, Kan., 1 worker.
Jewish Mission, Chicago, 1 worker.

—Statistics, 1919.

On Sunday, April 25th, there was organized a congregation to be known as the Barrville Mennonite church. Preparatory service was held on Saturday evening, Sunday morning reception of new members, and Sunday afternoon communion and feet washing, and Sunday evening the ordination service. Seven new members were received, and one child consecrated. Rev. Jacob Snyder, pastor of Roaring Spring Mennonite church, was present and officiated. On Sunday morning, the message was brought by Rev. Benjamin Graybill of Richfield. Elder, Rev. Jacob Snyder; pastor, Rev. L. L. Miller, who was ordained on Sunday evening to the gospel ministry; trustees, G. C. Moore, Newell Wilson and W. Norris; deacon, Foster Orr, formerly of the Roaring Spring church, now of Bellville, Mifflin Co.; secretary, Mrs. Newell Wilson.

The First church, Reedley, Cal., recently forwarded 42 food drafts worth $580.00 to Rev. Neff of Wierhof, Germany, for the use of the needy there. Another proof of the progressive spirit of this church was the recent installation of an acousticon for the benefit of the deaf members of the congregation.

Rev. A. M. Fretz, will observe the Lord's Supper with the Springfield church on May 16th and with the Bowmansville church on May 23. There are several young people, candidates for baptism at the latter place.

DEDICATION OF THE FIRST MENNONITE CHURCH HUTCHINSON KAN.

April 24, 1920.

Dear Friends of Missions:

The 28th of March was the day set for the dedication of our Mission church here. And now as it is past we can say that it was a day which will never be forgotten neither by us who had long looked forward to this day, nor by those who found it possible to meet with us on that day for said purpose. In spite of the weather being against us the little church was well crowded for each meeting.

During the morning meeting the church was dedicated. Bro. H. P. Krehbiel delivered the dedication sermon and Rev. J. E. Amstutz followed with the dedication proper. Mrs. Mustain, one of the best singers in Hutchinson as well as a little children's choir served with music. In the basement of our little church, tables had been arranged and hot coffee was served for those who had brought their dinner with them. The main speakers of the afternoon were Rev. P. H. Richert, Goessel, Kansas, and Prof. J. H. Langenwalter of Bethel College, followed by two short addresses given by Rev. P. H. Unruh from Alexanderwohl and Rev. H. J. Dick, from Whitewater, Kan. Rev. Harvey Baker Smith and Rev. Frank Neff, local pastors, spoke a few very encouraging words and I think well showed the spirit with which our new Mennonite church is welcomed here. Not to make the program monotonous, we had announced a church rally for the evening. The topic to lead in thought was "The Ministry of the Church." A number of those present gave a few short, but very appropriate thoughts on the subject as stated, while different singers from Newton, Alexanderwohl, and Hoffnungsau served with music. The spirit of the evening I think showed that all felt grateful to God for the blessings of that day, but friends, nobody felt more thankful than we who had long been praying and longing for this little church of our own. Our day's program to the honor of our Lord and Master, had made a deep impression on those who had been to a service of the Mennonites for the first time in their life.

Our meetings since, have been well attended so that the hundred seats we have now are not accommodating all, especially during the Sunday school hour. We felt compelled to ask the board for more seats, although we knew that they had to figure so as to make the mon-

(Continued on page 5.)

THOSE FIVE ORPHANS

Several years ago the Leisy Orphan Aid Society offered to supply annually several hundred dollars to the home mission board, on condition that this money be used for taking care of orphan children. The offer was accepted. For some time efforts to secure orphan children were unsuccessful, however, about a year ago, Brother Jacob Snyder found a family of five children who had lost both parents, and were destitute, living in the hill country of Pennsylvania, and he was able to obtain the care of these children for our board. Arrangements had been made with Bethel Hospital at Newton, Kansas, to care temporarily for any orphan children that might come into the custody of the board. So these five children were brought here in the month of May, a year ago, and placed in the care of Bethel Hospital. Four of these children were of school age, but not one of them had ever attended school a single day. They had spent the winter in the mountains, and were so poor that that they had no shoes and walked about in the snow barefooted. They were small for their age and had evidently been underfed.

The five children with attendant nurse on the day of the arrival at Bethel Hospital.

They were kept in the hospital for some time to allow them to recuperate. The oldest of the children had a defect about the neck which was overcome by a successful operation by Dr. Hertzler, without charge. Many applications were made for adoption of these children and all have been adopted into good Christian homes.

The families into which they were adopted are all happy to have these children, and the children are very appreciative of the blessings that has come to them in the transition from their former surroundings to these new homes. One of the new parents writes, "Often did we hear from them (without the asking for it), 'We are so glad to have a good home.' "How contented and happy all are, the children and the parents, will be seen from the accompanying pictures. "And whoso shall receive one such little child in my name receiveth Me." Matt. 18:5.

H. P. Krehbiel, Secretary.

Rev. and Mrs. Sol. Mouttet, their two children, and (standing) their adopted daughter.

Mr. and Mrs. Jacob J. Quiring and daughter, and adopted daughter (right).

CHRISTIAN ENDEAVOR CONVENTION

The Christian Endeavor convention of the Eastern District Conference will be held on Memorial day, May 31, at the Saucon Mennonite church. Since the 30th happens to be Sunday this year Memorial day will fall on Monday.

Rev. Elmer E. S. Johnson, Palm, Pa., will speak on a historical subject. He needs no introduction to most of our people and is one of the best men that it is possible to obtain to speak on the subject of early Mennonite history, having spent a number of years in Germany editing the history of the Schwenkfelders. Early Mennonite and Schwenkfelder history is very closely related and Rev. Johnson will undoubtedly have some surprises in store for us.

The address of the afternoon will also prove to be of unusual interest. Mr. Wm. H. Ridgway, Coatesville, Pa., is by no means a stranger, having won his way into the hearts of many by his breezy articles on the Sunday school lessons, published weekly in the Sunday School Times. As a Christian business man and Christian worker, Mr. Ridgway is a success and his message will be a good one from a man who loves young people to young people. His heart is with us as a Christian denomination, let me quote from his letter: "I have such a great admiration for the Mennonites that I would just enjoy speaking to them."

The various numbers of the

Mrs. Maria Schroeder and her adopted son.

Dr. and Mrs. W. E. Regier with their two adopted daughters.

program will be of interest and real value to those engaged in active Christian Endeavor work in their home societies.

The Prayer Fellowship is a new form of service for our people but a very important one. It will give all societies, or individuals rather, an opportunity to branch out into united prayer with a common object in view, the entire movement being under the direction of the Christian Endeavor union. Beside this movement there are other matters that need our careful and prayerful consideration at our coming convention.

A special effort should be made to have a representative turn out from each society thus making a success of our convention and something to be remembered by all who attend.

The banner will be awarded to the society having the largest representation at the convention. Deep Run was the lucky society last year.

The program contains a discussion of the following subjects: The Present Crisis in Missionary Activities.—Harvey Bauman.
Some Phases of European Mennonite History. — Rev. E. S. Johnson, Ph. D.
Possibilities of Junior Work. — Rev. R. F. Landes.
Address.—Wm. H. Ridgway.
Consecration.—Jacob Fretz.

WORTHY OF IMITATION

In the printed minutes of a District meeting of one of our sister denominations, which I casually picked up the other day, I saw as one generally does in such a case, much that is worthy of imitation, at least in spirit if not in form. I was particularly impressed by the action taken by this body showing their acceptance of the challenge presented to the churches by the Interchurch World Movement, and how they propose to turn to good account the inspiration received from the movement.

Being a denomination closely akin to us in their distinctive teaching and practise, in their watchfulness against conformity to the world, these brethren, I take it, are not unaware of the objections urged against the movement by many, but they use the good sense of not eschewing the nectar of the rose because there may be thorns on the bush. The spirit of the program they adopted for their own forward movement is commendable and we might well "go and do likewise." The following are the leading items of this program:

Two series of evangelistic meetings to be held during the year wherever conditions permit.

Sermons on personal work to be given and classes in personal evangelism to be held.

Decision day in the Sunday school to be observed in connection with the series of meetings.

Special prayer services to be held for the deepening of the spiritual life of the church and for the salvation of souls.

Along the Line of Religious Education.

Local or sectional Bible Institutes to be held.

Week-day Bible classes for children.

Vacation church schools.

More intensive work in the Sunday school.

Mission study classes for Juniors and adults.

A life work conference in connection with the annual Sunday school and ministerial meeting.

Young men and women to be urged to prepare themselves for mission and ministerial work, the churches assisting them where necessary.

In the Matter of Finances.

Studies in stewardship to be conducted with the young people especially, and sermons on the subject to be preached.

All members to be urged to give systematically and proportionately of their income.

Each congregation to increase willingly their contribution for district work so that at least one new field may be opened and all the others properly financed.

Submitted, with cordial approval, for our consideration.

A. S. Shelly.

THE NEEDS OF OUR BRETHREN IN EUROPE

Perhaps never have there been so many opportunities to help the needy and to do real genuine Samaritan service as there are in these days. Our brethren and sisters in Europe have virtually fallen into the hands of robbers. They are wounded, they bleed, they are lying by the roadside, helpless and in distress, unable to help themselves. Who among us passes them by on the other side, thus enacting the thankless role of the Levite or the priest, and who descends from the animal, binds up their wounds, pours on them oil, helps them get on their feet, and takes them along to the inn? Now, if ever, we must determine, whether we wish to belong to those to whom the Lord will say on that day, I have been hungry, thirsty, naked, sick, a stranger or in prison and you have done nothing for My succor, for "inasmuch as ye did it not unto one of these least, ye did it not unto Me", or to those who will be told, ye gave Me to eat, gave Me drink, clothed Me, visited Me in My affliction for "inasmuch as ye did it unto one of these My brethren, even the least, ye did it unto Me."

The following, which are extracts from a letter by Rev. Christian Neff, Weierhof near Marnheim, Palatinate, Germany, shows how grateful our suffering brethren in bleeding Europe are for gifts that come from the brethren here in America, and how necessary such gifts are. The letter was addressed to the undersigned and through him to the congregations of the First Mennonite church, Bluffton, Ohio, and the Ebenezer-St. John's churches near Bluffton and Pandora, Ohio. It should fill us with gratitude to God that we have something to give the needy and should at the same time spur us on to do and give as much as lies in our power, to help those of our people who cannot help themselves.

Brother Neff writes: "Yesterday we received the charity boxes, seventeen in number. That caused joy and gladness, such as has not yet been experienced here. Everybody was seized with a feeling of joyous excitement, as we unpacked the things. Our wonder and astonishment just would not cease as we beheld the good things that we had missed so long, and with which the love of the brethren and sisters across the ocean had now supplied us. How did you come to think of the many good and useful things! An indescribable feeling of gratitude filled and moved all hearts. We have set up and arranged everything in our rooms, so that the friends and members of our church far and near may have a chance to see what you have sent us. Joy is visible on the faces of all, and again and again I hear the remark: 'I would never have thought that.' It goes without saying, the American brethren have set up a monument of brotherly love that will live in our hearts and in the history of our congregations. A hearty 'May God bless and reward you' do we call out to you.

"I am getting up a list of all the gifts and of their recipients. We are jointly and prayerfully going to distribute the gifts where they are most needed, just as nearly as we know how. Above all, we shall remember the suffering brethren and their families in the cities, also the Russian Mennonite fugitives living among us. We have addresses from everywhere. Everything arrived in good order... however, the twelve cases of condensed milk that were also reported among the gifts are yet lacking. We have been informed by the Red Cross in Berlin that they have left Hamburg. I shall write to get them traced. Just now I have received word from Bro. Mannhardt, Danzig, how badly this milk is needed, because of the terrible mortality among the children....."

J. R. Thierstein.

May 3.

THE HIGHWAY OF THE CROSS

The offence of Christianity centers in the cross. To preach that cross, not merely as a model of selfish love and sacrifice which we can follow though at a distance, but as a great unique, objective fact, a settled axiom of the spiritual world which must remake us before we can speak of "recapitulating" it, is to preach the great "offence." To lift up the cross once more as the supreme revelation of sin, of righteousness, and of judgment; as the redeeming act of God giving Himself in love that risks all; as the power that has broken down and is breaking down all barriers of race, class and sex, that has destroyed and is destroying the present world-order, is to confront men with something that cuts deep into their most cherished interests and aims. The man who sets out to tread the way of the cross honestly, but not knowing whither he goes, and who does not sooner or later come face to face with the offence—that great challenging element in the cross which makes demands flesh and blood cannot entertain with equanimity—will not remain on the road very long. He will trail off down some flowery by-path, and in the end will have nothing left of his initial aspiration except, perchance a faded sentimental piety that likes to have a nicely-carved cross on its priedieu. Some day the pilgrim of the cross must be brought to the point where he really sees that to which his generous ignorance has committed him. It rests with the church to see to it that he does not miss that crucial bend of the road; that the flowers of pulpit rhetoric, popular religious poetry and facile sentiment do not hide the true cross from him. It is because she has done so little to make men truly and wholly Christians, so much keep them church members that her message lacks power, and her life fails to convince. — E. Herman in Christianity and the New Age.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

A New Mennonite History.

The latest contribution to the literature of our church is a splendidly arranged volume of 340 pages bearing the title: **The Mennonites. A Brief History of their Origin and Later Development in Both Europe and America** by C. Henry Smith, Ph. D. of Bluffton College. The former contributions of Prof. Smith to the historical literature of our church have given him a reputation for thoroughness and accuracy that entitles anything he writes to the immediate and respectful attention of Mennonites and those interested in Mennonite affairs everywhere. As in his former larger volume, The Mennonites of America, the author has shown his ability to get the points of view of the various branches of the church and present them fully and impartially without over-stating them to the extent of making it seem as though the differences existing were barriers in the way of future unity of effort and closer fellowship.

The work brings the story of the Mennonite movement up to date, both here and in Europe and presents a well digested view of the events of the past few years which so severely tested the church as nothing else has done since the days when the persecutions of Mennonites were in order everywhere. While we have possessed a fairly comprehensive literature of the church in Reformation times and have had numerous works dealing with its origin and development in America, written in the English language, this volume brings so much that has to do with the church in Europe, especially in Russia, Switzerland and Germany, that we believe it will meet with a general acceptance as an authoritive statement and a source of information regarding the whole Mennonite brotherhood. It will be specially valuable as a text book in our schools and colleges. A copy of it should be in the possession of every Mennonite minister and in every Mennonite home. The church owes to Mr. Smith a grateful appreciation of his carefully prepared and very important contribution to its literature. The work is published by the Mennonite Book Concern is clearly printed, neatly bound and contains many interesting illustrations. It sells for $2.25.

EASTERN DISTRICT CONFERENCE REPORT

Delegates from the various churches comprising this district assembled with the Zion Mennonite congregation, Souderton, Pa., on Sunday morning, May 2nd in the observance of the Lord's Supper. The services were conducted by the pastor, Reed F. Landis, assisted by N. B. Grubb and D. J. Brand, the latter preaching from Rom. 12:1. The afternoon was devoted to a meeting of the Mennonite Brotherhood, relative to the Thanksgiving Fund drive instituted by conference a year ago and pushed by the Brotherhood. Rev. Jacob Snyder, president of conference preached the annual sermon in the evening, basing his message on Ex. 12:13 and Heb. 9:22.

Monday.

The business session was opened with singing "Hold the Fort, for I Am Coming." Rev. N. B. Grubb read I Thess. 5:1-13. Rev. L. L. Miller led in prayer. The program committee reported and presented the program with a bill of $4.59 for the printing of same; the bill was ordered to be paid.

Roll call showed 25 congregations with 108 apportioned votes represented. One of these congregations was the newly organized one, a week before conference, at Barrville, Mifflin county, it was admitted with two votes represented by its newly ordained pastor, L. L. Miller.

In the reading of the minutes, an error in the personnel of the Educational committee was discovered—the name of Reed F. Landis should appear in the roster instead of that of Victor B. Boyer. The correction was made —minutes adopted.

The following ordinations were reported: Ministers: A. A. Snyder at Manns Choice, L. L. Miller at Barrville. Deacons: John Fenstermacher at Saucon, Maxwell Kratz, Esq., Second church, Philadelphia.; Foster Orr, as acting deacon at Barrville.

The election of officers for the ensuing year resulted in N. B. Grubb as president, and A. M. Fretz as secretary. A resolution was passed allowing the secretary twenty-five dollars for his expenses and service. The parochial reports as read by the deacons, showed general progress, activity and harmony in the congregations. The financial report of the orphanage work showed an income of $200.70 for the year, the total fund now is $1247.38, a committee consisting of Jacob Snyder, Miss Elizabeth Foth, Mrs. U. S. Stauffer, Victor Boyer and Reed Landis was named to look into the needs of orphan work and present the matter to General Conference.

Evangelists' licenses were renewed as follows: S. P. Miller, Duncansville, Rudy Lehman, Bowmansville, Aaron Myers, Milford Square, new license granted to Harvey Bowman and Austin Keiser.

Of the $60,000 Thanksgiving fund $12035.93 has been paid into the treasury, of this amount $4400 has been paid into the treasury of the Emergency Relief Commission of General Conference for relief work in Europe. The report on the home for the aged shows the favorable place this institution holds in the church in caring for the homeless.

The report of Church Extension and Home Mission Committee showed that there are fields open for both city and rural work. The committee is looking for a suitable person to employ as field worker. The Educational Committee examined A. A. Snyder, J. J. Hagenbuch, and L. L. Miller, as candidates for the gospel ministry and reported favorably. The various other standing committees reported on the year's work, and vacancies on same were filled by elections. They will all appear in a more full report later, in pamphlet form.

By motion it was directed that the treasurer of the Trust Fund and Financial Board be bonded; twenty dollars were, by motion, allowed to said board for expenses. The following were elected to fill the vacancies on Board of Managers of the Home: J. M. Landis, N. B. Grubb and Harvey S. Kummery for three years, and Joseph Wile for 2 years.

Monday evening session was mainly devoted to two addresses. Miss Elizabeth Foth of the mission in Altoona, spoke very touchingly of the work so near her heart, the new workers' home connected with the mission is nearly ready for occupancy, a new church is about to be built next. Maxwell H. Kratz, Esq., in his usual effective manner, spoke of the achievements of the Brotherhood. He alluded especially to the harmony, intimate fellowship and sincere efforts to serve the church that have been brought about by this laymen's organization, especially along the line of raising the Thanksgiving Fund, planned at last conference; after this is accomplished, they will be interested in other forward movements. L. L. Miller of Lewistown also spoke.

The matter of making provisions for the holding of the sessions of General Conference in this district August 29-Sept. 5, was an extra item of business at this conference. The committee in charge of this work reported favorably for holding the conference in Perkasie Park, and was authorized to enter into contract with the park authorities for its use. The details for the gathering was left in the hands of the committee. The park is a camp meeting and Bible conference park at Perkasie, mainly used by the United Evangelical church, about midway between the cities of Philadelphia and Allentown and Bethlehem, easy of access; the steamroad station close to the entrance of the park, while the electric road runs through same.

Rev. Foulke, pastor of Saucon church, asked the indulgence of conference for a few minutes, while he made an explanation concerning rumors afloat, pertaining to his violation of Mennonite practises in baptism. Upon his confession of the wrong and sincere repentance, conference cheerfully gave an expression of forgiveness for the error, and the extension of the hand of brotherly love.

The resolution committee presented the following which were adopted:

1. Resolved, that conference express its appreciation to the Brotherhood for the splendid work done in carrying out the conference resolution relative to the drive for $60,000; and to the congregations for their liberal response to the appeal.

2. Resolved that we acknowledge with thanksgiving the growing and broadening of Christian sympathy to those in need, especially as it has been expressed by this conference in taking definte action regarding orphan work.

3. Resolved that this confer-

ence view with gratification the increasing seriousness and the importance of setting certain moral and intellectual and spiritual standards for those who desire to do ministerial work in our midst.

4. Resolved that we recognize with regret the enforced absence of our brother, H. G. Allebach, from our deliberations and we unite in prayer to our kind heavenly Father, in whose hands our destinies repose that He may restore him speedily to us and to his churches.

5. Resolved that this conference view with gratification the hopeful outlook which presents itself in the field of home mission work for our conference.

6. Resolved, that conference express its appreciation to the Souderton congregation for the royal entertainment given the delegates and visitors, and above all to our heavenly Father for the spirit of brotherhood prevailing throughout the sessions.

The next year's meeting of the conference will be at Bally, Berks county, in May.

A. M. Fretz, Secretary

DEDICATION OF THE FIRST MENNONITE CHURCH, HUTCHINSON, KAN.

(Continued from page 1.)

ey coming in and that going out balance. The Lord, however, thought of what we needed and found a willing heart, who one day told me over phone that we would receive some seats in the near future. Another party has donated a furnace complete. These donations as well as a $100.00 donation mentioned some time ago are contributions from Mennonites, living in Hutchinson. Let us all freely contribute to the Lord's cause—so freely that we really feel we have contributed. A few weeks before the dedication we received two into the church whom the Lord had made willing to unite with His people.

On the 18th of April, the young people from Burrton came to our new church and rendered a very appropriate program which was a great inspiration to our young people here.

On the 23rd of April, we had the privilege of having Brother and Sister P. W. Penner with us. Although this call came unexpected we tried to arrange for a meeting and again our seats would not accommodate the people. On our request, Brother Penner as well as Mrs. spoke on foreign missions of which people that come to our meetings hear very little. Not even the little children thought of getting sleepy, so interesting it was to hear how those poor Hindus seek salvation in all possible ways. The hours that they spent with us seemed but too short.

With greetings to all,

Mr. and Mrs. H. T. Unruh.

CORRESPONDENCE

Allentown, Pa.—Our congregation has just passed an Easter season that is very encouraging in many respects. Five new members were admitted by baptism and six by letter, thus giving us some genuine pleasure, first, because we are always happy when a decision for Christ is made; second, because we like to see a healthy growth in the church.

In line with our yearly custom a special effort was made on Easter Sunday toward reducing the building fund. After the day's offerings were reported it was found that the church had raised $170 and the Sunday school $350, with various other items coming in later a total of approximately $675 will have been raised. There was very little urging of the matter and the result was a surprise to all. A remark frequently heard later was: "Why where does it all come from?" The generosity of a people always gladdens the heart of the pastor and is a very good barometer of the spiritual condition of a congregation. So naturally we people of Allentown feel happy and fortunate for God has blessed our work.

Of course there are discouraging features here as well as elsewhere, but why mar the good news by bad news, so I will not tell the editor about that.

At a recent congregational meeting it was voted to stay out of the Interchurch World Movement. It was felt that there was too much of a mixture of bad in the good, sowing of tares with the wheat, not by the adversary as in the parable, but by the church itself in the very beginning of the sowing. If God blesses the movement it of course becomes our duty to reverse our decision.

Brother Joseph J. Hagenbuch, a member of our church, has been recommended to the conference for ordination. Brother Hagenbuch has made himself very useful, in fact he is a host in himself, and has done some very substantial service in our Sunday school. He has far more of the genuine Christian spirit than many Christians and his work shows that God is using him for the good of the kingdom. We hope he may be accepted by the conference with its blessing. If accepted he intends to continue to serve as supply minister wherever needed.

Correspondent.

Ebenezer Church, Bluffton, O., May 3rd.—Dear Readers of the Mennonite:

With the return of spring, the coming of the birds and flowers, new life and vigor is again put into a person. With the passing of Easter, the beautiful lesson of the resurrection has again been brought to our minds. That all things have a resurrection, the same as Christ who died and conquered death for our sake, that we might live and have life more abundantly.

There are still a number of our members in our congregation who are numbered among the sick. But we hope by the return of the warm spring days they will soon be able to enjoy the liberty of healthy people.

Our pastor, Rev. W. S. Gottschalk, is editing a paper known as the "Home Visitor," to be primarily distributed among the members of the churches. It is a good idea to have a paper like this where there are always members that cannot attend regularly and for the others as well, to keep them in close touch with the church. We are always glad to read it as the different reports are given of our own church, and many other helpful suggestions.

On April 18th, baptismal and communion services were held at the St. John's church in which both churches participated. Twenty-four of our young people were baptized and three admitted by letter.

The plan for the new Ebenezer church was adopted at a meeting on March 28th. The architecture is colonial and though plain, looks very pretty.

We had a number of visitors in our church, who gave very inspiring talks. Mr. Penner, superintendent of the Deaconess Hospital at Newton, Kansas, gave a very good talk to awaken new interest and a desire to help in this good work. What used to be the Bluffton Sanitarium, was recently taken over into the Mennonite church, and is now known as the Mennonite Deaconess Hospital.

Thos. Chalmers of New York, a worker among the Jewish people was with us last Sunday, May 2nd. He preached an interesting sermon to a large and appreciative audience.

Our pastor left on Monday morning to fill his appointments for evangelistic meetings in Pretty Prairie, Kansas, May 5-16, followed by several addresses at the prophetic conference which is to convene immediately after the meetings at the same place, May 17-19. From May 19 to 27 meetings are to be held in the Alexanderwohl church. We earnestly hope and pray that these meetings may be a success, and may much interest be derived from them, and may many decide to follow our Lord and Master, Jesus Christ.

Rhoda K. Amstutz, Corres.

THE C. E. TOPIC

May 30.

Being a Good Comrade.

Prov. 27:9, 10, 17-19.

(A union meeting with the Juniors and Intermediates.)

A comrade is an equal. There is much said about democracy in these days and it implies a certain kind of political equality, but we know that in many things equality is not involved, such as in intellectual attainments, etc. The democracy of Christianity has a wider application. Before God all men are equal in that they all need the cleansing blood of Jesus to free them of their sins. In the spiritual life all are equal in that Jesus is the Lord of all who accept Him and His love and spirit are freely bestowed upon all who will have it. So, too, in the prayer-chamber, every child of God has the right to approach Him in intercession. Nothing but sin can come between God and the one who would pray to Him.

Companionship is involved in the idea of a comrade. You may travel across the continent in a train full of people. Most of them will mean nothing to you, but with one or a few you will strike up an intimacy. You, with these, will enjoy the pleasant things of the journey and be annoyed by the things you do not like. For them you will reserve your conversation and with them you may possibly exchange confidences. They will be more than just your companions on the way because they will have become your comrade. In the great Christian brotherhood the possibilities of comradeship loom large. There is so much in common and there are so many interests in which every Christian may have a part. One is sad when a stranger away from dear ones and in a crowd, but when one is with Christians, the situation becomes different and happier. The great comfort to every Christian lies in the fact that, be he alone or in a crowd, he may find sweet fellowship in the comradeship of Jesus.

Life is full of joys and sorrows.

We have come to regard that one a comrade who, in a peculiar sense, has shared our joys and sorrows with us. Old soldiers regard those who have campaigned with them as comrades worthy of their association now that their troubles are over. As the Christian life is one of continual war with the powers of evil directed by the evil one himself, our fellow Christians with us in the struggle for right become our comrades who know what the struggle means and who, with us, have seen the victories and sacrifices that the struggle called for.

There is a close connection between the words comrade and friend. Indeed, in one sense, we may take the idea of comrade to mean friend plus something more than goes with mere friendship. What would the world be without friends? No one can say except that it would be a very gloomy and miserable place in which to live and all the joy of life would be missing. To be a friend in the best sense of the word one must be a comrade, while comradeship without the element of friendship entering into it would be impossible. There are friends and friends, and there are comrades and comrades, but the Christian must, if he would live to best advantage, choose well his friends and comrades and he himself must be the friend and comrade who will best reflect the type of comradeship and friendship that there is in Christ Jesus. This is only possible as Jesus is our best friend and comrade and we get all the love and inspiration He is ready to bestow upon those who in faith earnestly seek it.

A comrade is a companion and friend who belongs to the present. There are those who have been friends and are not now unfriendly but they contribute little to our present comfort and then, we have friends who are far away from us. They are not in a position to realize our immediate needs. The best comradeship to the soldier is at the battle front with him and the sailor's best comrade goes with him through the bitterest storms. In our daily battles and in the fierce storms of our lives the great Comrade is Jesus who understands best of all every trial and trouble we have to face. Accident frequently throws our comrades in with us. Not so with Jesus. He comes "to seek and to save." He is "with you always." We all want to be like Jesus, but to be like Him we must seek out those who are in the midst of troubles and be true friends and helpers to them.

The Bible gives us many splendid examples of comrades. There were David and Jonathan, men who, while their earthly interests conflicted, could nevertheless be fast friends. Then, there were the friendships of Jesus. The comrades of the three years of His ministry, who were so influenced by Him that ever after, with one exception, they were His apostles, bearing abroad His message and giving their lives as a proof of their faith in that message. Again, there were the comradeship of Paul, John, Barnabas, Silas, Luke, Timothy, Titus and many others who by their devotion to the cause of their common Master became the fathers of the church entrusted with mighty responsibility. The true work of Christ always calls for devoted comradeship. Unless there are such, the work cannot progress.

We must also bear in mind that there are comradeships to be avoided. "If sinners entice thee consent thou not."

THE S. S. LESSON

May 30.

Jonathan and His Armor-Bearer.

I Sam. 14:1-13.

Golden Text: Be strong and of good courage. Josh. 1:6.

Jonathan, a young man when his father became king of Israel, is one of the most lovely characters in the Old Testament. He inherited his father's personal bravery without any of his father's selfish meanness and possessed a personality that could inspire men to surpass themselves under his direction, moreover, he was a man of faith in God and that, more than anything, accounts for the unusual actions and conduct. The events of last lesson occurred about 17 years before and the warfare with the Philistines continued. The scene of this lesson lay somewhere between Michmash, seven miles north of Jerusalem, and Gibeah. A great chasm lay between Israel and the enemy. Saul had cautiously held the people from crossing over since the risk seemed too great.

Jonathan and his armor-bearer seemed to have enjoyed a relation of familiar comradeship—a thing unusual between a lord and a mere common soldier. The circumstance is an index to the character of Jonathan. Even in those days it was possible occasionally to find a man who recognized inferiors worthy of some confidence. Here Jonathan makes the young man a partner with him in the enterprise rather than a soldier, subjected to his absolute command.

We must remember that Jonathan at this time was a mature man with many responsibilities upon him. He set his own judgment against that of his father, but the example does not warrant youths ignoring the wise and conservative advice of their elders.

Saul was in a safe place with a body guard of 600 men and a priest in the "uttermost part of Gibeah." One wonders why he was not taking the lead and facing dangers for his people. When the leaders are inactive, or merely satisfied with holding their own, the cause of the church makes little progress. Too many of our ministers and leaders are satisfied to remain quietly with their followers when they should be out and at it fighting the powers of iniquity. It is not enough that they save their thunder for the times of regular meeting. The devil is busy everywhere and always and to gain anything over him the forces of Christ must follow him into his own fields and battle against him there.

The people knew that the priest was with them wearing the badge of his office. That seems to be about all he did. The ministry has a higher calling than "just sticking around and looking pretty." It was the priest's business at that time to inspire faith in Jehovah so that none would think of finding a safe place away from His enemies. No one seemed to know that Jonathan was gone. There was no flourish of trumpets when he set out do his duty. Simply and quietly he did his part as God revealed it to him, the matter of glory and honor that might have been gotten out of the event was in God's hands and after all his deed of heroism has been known and accepted as one of the most wonderful contributions of valor to the cause of Israel.

Verse 4 describes the rugged passes or ravines running across the valley. They were ideal places for guerilla warfare, but hardly suitable for open battle. They also offered splendid opportunities for the enemy to hide and come out and surprise Israel. In the lives of most of us there are openings, like ravines, that offer the evil one opportunity to come in on us and take us unawares by temptations and petty weaknesses and habits. These gullies must be guarded and defended. Many a strong man has fallen because the little by-ways of his life opened a fatal door by which the devil came in and took him captive.

In verse 6 Jonathan reveals the secret of his faith. He believed "There is no restraint to Jehovah to save by many or by few."

It was not all Jonathan. The armor-bearer said, "I am with thee". What an inspiration it always is for one who is to battle against odds to know that there are willing ones behind him to say "I am with thee." Perhaps this is just the message your pastor or your Sunday school teacher needs from you, now. Are you really with him? Then back him up with your faith, your prayers and your efforts.

Note that these men did not count the strength of the enemy. Why should they? They knew that the Lord was with them and they were therefore mightier than the enemies, no matter how numerous they might be. "One man with God is a majority."

The plan was a daring one but there was no doubt in the minds of these two men that it would work out a victory. Doubt did not have a place with them. When we give way to doubts defeat begins immediately.

The Philistines answered the defiance of Jonathan with their own defiance but this soon resolved itself to be more than a battle of words. You cannot fight the enemies of God with mere words, neither can they stave off defeat by mere defiance. It is a fight to the finish and God is with those whose faith is big enough to make them ready to meet anything that the devil may send their way.

MARRIAGE

Miller-Fretz. — At his residence, at Perkasie, Pa., by Rev. A. M. Fretz, on May 2, 1920, Mr. Erwin Franklin Miller and Miss Katie Moyer Fretz, both of near Passer, Pa.

DEATH

Lewis.—On April 22, 1920, at the home of his daughter, Mrs. John H. Myers, near Perkasie, Pa., Daniel Lewis, aged 84 years, 6 months and 20 days. Services were held on the evening of the 25th in Perkasie, by Rev. A. M. Fretz, further services on Monday, p. m., at Leidy's Lutheran church, where interment was made, conducted by Rev. Nickel and Fretz.

CONTRIBUTIONS

FOREIGN MISSIONS
Month of April.

Menn. ch., Beatrice, Nebr., additional, $20; Alexanderwohl ch., Goessel, Kans., $282.25; friend, Halstead, Kans., $25; S. S., Hoffnungsau ch., Inman, Kansas, $20; S. S., Bethel ch., Inman, Kans., $55.15; Eden ch., Inola, Okla., $126.54; K. A. Richert, Newton, Kans., $10; sewing society, Upper Milford ch., Zionsville; Pa., $10; Menn. ch. and S. S., Lehigh, Kans., $35.94; C. Jantzen, Plymouth, Nebr., $25; friend, Sterling, O., $100; Salem Zion ch., Marion, S. D., $85.15; First Menn. ch., Mt. Lake, Minn., $100; Peter Gering, Moundridge, Kans., $35; Sid-

ney Borneman, Bally, Pa., $15; S. S., Deer Creek, Okla., $19.98; Emilie Jantz, Hillsboro, Kans., Legacy, $25; Tabor ch., Goessel, Kans., $304.02; mission society, Grace church, Pandora O., $50; Siehar ch., Cordell, Okla., $20.22; S. S., town ch., Beatrice, Nebr., $69.44, S. S., Menn. ch., Beatrice, Nebr., $480.37; Menn. ch., Upland, Cal., $166.72; D. C. Schmidt, Upland, Calif., $10; First Menn. ch., Reedley, Calif., $59.50; Menn. ch., Colfax, Wash., $54; B. F. Welty, Tacoma, Wash., $25; Bethesda ch., Marion, S. D., $19; Bethel ch., Newton, Kans., $502.95; S. S., First ch., Bluffton, O., $75; Menn. ch. und C. E., Herbert, Sask., $50.33; Bethesda ch., Henderson, Nebr., $261.34; C. A. & M. E. Krehbiel, Long Beach, Calif., $25; Menn. ch., Hillsboro, Kans., $76.67; S. S., **West** Zion ch., Moundridge, Kans., $200; Gerhard Regier, Whitewater, Kans., $73; Zion ch., Donnellson, Ia., $77.82; Salem ch., Freeman, S. D., by C. B. Lehman, $240; First Menn ch., Bluffton, O., $200; friend, Clarence Center, N. Y., $10; Swiss ch., Bluffton and Pandora, O., $300; Menn. ch., Hydro, Mont., $7; Tabor ch., Goessel, Kans., $234.03; Apostolic ch., Trenton, O., $81.77; Hebron ch., Buhler, Kans., $249.65; Menn. ch., Summerfield, Ill., $81.75; Bergtal ch., Corn, Okla., $38.78; S. S., Fortuna, Mo., $71.19; Menn. ch., Buhler, Kans., $80.-$24; Emma and Edna Kinsinger, Kyle, O., $5; Salem ch., Dalton, O., $53.62; Bergtal ch., Pawnee Rock, Kan., $32.-41; S. S., Flatland ch., Quakertown, Pa., $7; mission friends, Los Angeles, Calif., $16.50; Menn. S. S. and C. E. convention, Los Angeles, Calif., $22.-83; Menn. Mission ch., Los Angeles, Calif., $33.33; S. S., Allentown, Pa., $15.63; friends, Fairmead, Calif., $40.-40; friend, Goessel, Kans., $50; Menn. ch., Halstead, Kans., $273.58; S. S. Bethany church, Kingman, Kans., $23.07; Hoffnungsau ch., Inman, Kans., $43.35; First Menn. ch., Allentown, Pa., $25; Menn. Mission S. S., Beatrice, Nebr., $66.12; Swiss ch., Whitewater, Kans., $209.25; Aletta H. Krehbiel, Clarence Center, N. Y., $10; Menn. ch., Pulaski, Iowa, $24.80; Interest on Bonds, April 15, 1920, $71.03; Gnadenberg ch., Whitewater, Kans., $77.10; Bethany ch., Quakertown, Pa., $34.21; friends, Lorena, Oklahoma, $2.68; Friedenstal ch., Gotebo, Okla., $33.90; First Menn. ch., Newton Kans., $50 Bond, $684.61; Mennoville ch., El Reno, Okla., $15.40; S. S., Christian Church, Moundridge, Kans., $43.81; Grace church, Pandora, O., $100; Menn. ch., Lake Charles, La., $24.15.

Special Gifts.

C. E., Zion ch., Souderton, Pa., for worker in India, $48; S. S. classes, Hereford ch., Bally, Pa., for worker in India, $30; B. F. Welty, Tacoma, Wash., for P. A. Penner, Champa, $25; Helene Harder, Whitewater, Kans., for child in India, $30; John Thiesen, Whitewater, Kans., for child in India, $30; G. A. Harder, Whitewater, Kans., for child in India, $30; Lizzie Rees, Pulaski, Iowa, for orphan, India, $32; sisters, Menn. hospital, Beatrice, Nebr., for child in India, $30; G. W. Nickel, Hillsboro, Kans., for child in India, $45; friends, Pretty Prairie, Kans., for Chota, Korba, $50; J. H. Schmidt, Gotebo, Okla., for evangelist, India, $100; Jacob and H. Toews, Mt. Lake, Minn., for Urkuli, Janjgir, $30; P. G. Pankratz, Lehigh, Kans., for child, India, $30; S. S., Allentown, Pa., for lame Christian, India, $20; P. P. Janzen, Goessel, Kans., for child, India, $30; Mrs. A. B. Becker, Meno, Okla., for Bible woman in India, $10; Mrs. J. B. Epp, Pretty Prairie, Kans., for Bible woman in China, $20.

Gratefully acknowledged,

Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF SEWING SOCIETIES DURING MARCH AND APRIL

Sewing society, Deer Creek, Okla., Mrs. Edna Dester, Talitha Neufeld work, China, $36; sewing society, Wayland, Iowa, Miss L. Schlatter, for do. $15; sewing society, Zoar, Goltry, Okla., Mrs. H. R. Voth, Bible woman, India, $25; sewing society, Pawnee Rock, Kan., Mrs. P. A. R. Unruh, poor children in Germany, $33.90; Misses Helena Janzen and Anna Dirks, Pasadena, Calif., for do., $3; sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, for do., $26.25; sewing society, Ebenezer, Mt. View, Okla., Mrs. A. J. Krause, needy in Siberia and Germany, half and half, $146; sewing society, Gruenfeld, Ft. Cobb, Okla., Mrs. M. Dalke, general mission treasury, $12; sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt for do., $13.90; sewing society, Upland, Calif., Mrs. L. Weber, Miss Agnes William's auto, $27.50; Mrs. G. A. Haury, Newton, Kan., rest home, India, $10; sewing society, 1st Mennonite church, Newton, Kan., Mrs. J. H. Richert, for do., $25; sewing society, Eigenheim, Rosthern, Sask., Mrs. G. G. Epp., Jewish mission, Chicago, $12.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

NEWS OF THE WEEK

SECRETARY DANIELS LIFTS VEIL OF SECRECY

Washington, May 12.—The veil of secrecy behind which the American navy operated during the war was lifted today by Secretary Daniels.

Continuing his testimony before the Senate committee investigating Rear Admiral Sim's charges that the navy failed to cooperate fully with the allies, the secretary read a confidential cablegram sent to Admiral Sims at London on July 4, 1917, by President Wilson. In it the President said that in the presence of the submarine emergency the British admiralty was "helpless almost to the point of panic" and asked the admiral to submit a report based upon "independent thought of the whole situation without regard to the judgment of any one on that side of the water."

PENSION BILL NOW IN EFFECT

President Wilson has signed the Fuller pension bill, and as a result Civil war veterans and Mexican war veterans and their widows and children will receive substantial increases in pensions. The bill became a law on May 1. Those eligible will receive the following amounts per month:

To one who served ninety days or more in Mexican war, $50.

To one who served sixty days or more in Mexican war, who is either helpless or blind, $72.

To widow of soldier who served sixty days or more in Civil war, $30.

To one who served ninety days or more in Civil war, $50.

To one who served less than ninety days and who was discharged for disability received in service, $50.

To one who served in Civil war, helpless or blind, $72.

To one who lost hand or foot, or who is totally disabled in same, $60.

To one who lost arm at or above elbow in service, or is totally disabled in same, $65.

To one who lost arm at shoulder joint, or if artificial limb cannot be used, $72.

To one losing one hand or one foot in service, or totally disabled in the same, $90.

To widow of soldier serving ninety days or more in Civil war, married before June 27, 1905, $30.

To widow of soldier who died in service or discharged for injury which later caused his death, $30.

To widow, married once more, same being dissolved by death or by divorce for no fault of hers, $30.

The widow of soldier, for each child under sixteen years of age, additional, $6.

To child or children of soldier, in case of death or remarriage of widow, the whole pension.

To nurse, Civil war, $30.

Dependent parents, Civil war, $30.

To those now on the pension roll it will not be necessary to make new declarations or applications.

Claim agents and attorneys will not be recognized in the department except in original cases.

The rate of pensions for Civil soldiers has been as follows: To those serving two years or more, $40 per month; to those in the service 18 months or over, $38; one-year men, $36; 1000 days, $30.

All widdws have been drawing $25 per month.

Hereafter no Civil war veteran will draw less than $50 per month pension.

CARRANZA QUITS MEXICO CITY

El Paso, Texas, May6.—President Carranza was scheduled to leave Mexico City for Vera Cruz some time today, according to a telegram received from Nogales, Ariz., tonight by La Patria, a Spanish language newspaper published here.

The message was signed by A. Almada, head of the revolutionists' department of information and propaganda at Nogales.

In view of reports received earlier in the day that the railroad service from Mexico City to Vera Cruz had been suspended, some doubts were expressed here as to the probability that the Mexican chief executive had been able to depart. It was pointed out, however, that as a result of the federal government, a special effort might have been made to run a special train for President Carranza.

The text of the message relating to Carranza, received by La Patria follows: "Carranza, accompanied by ministers, leaves today for Vera Cruz. Some days ago he sent his son-in-law, Candido Aguilas ahead to Vera Cruz with an advance guard.

Puebla, one of the largest cities in Mexico, was reported to have been captured by revolutionary forces under General Pablo Gonzales in another message received by the newspaper.

An advance attachment of General Flores revolutionary commander in Sonolora has driven federal forces toward LaCruz, where another engagement is expected, it was said.

Washington, May 6. — Concentration by Carranza of troops at Mexico City caused rebel representatives here and some American army officers to believe today it might indicate the President's determination to gather about him a force sufficiently strong to enable him to transfer his seat of government. The obvious purpose of such concentration, it was explained, would be the defense of the capital, but according to military experts, Mexico City is so difficult to defend that Carranza might be expected to employ the same tactics he did when Villa gained the ascendancy in 1914 and a gain set up his capital at Vera Cruz.

Revolutionary agents here agreed it would be possible for Carranza to utilize a comparatively small force of loyal troops for a stand somewhere outside the capital and that it might even be possible for him to force his way to his old temporary capital at Vera Cruz and from there direct a counter movement.

REBEL LEADERS CLAIM MEXICO

El Paso, Texas, May 11.—With the fate of President Carranza still in doubt, reports of a few minor engagements between federal and rebel forces along the northeastern border of Mexico reached revolutionary headquarters today.

Carranza forces at Zabinas, Coahuila, were routed by troops under General Antonio Prunda and after the battle a train load of wounded federals was sent to Piedras Negras, opposite Eagle-Pass, it was reported.

Fighting was said to be in progress at Matamoros, opposite Brownsville, Texas, with the revolutionists attacking the town.

Eight hundred laborers and their families were reported to have been gathered at Monclova, Coahuila, where they were said to be seeking protection from the menace of Carranza forces operating in that region.

Claiming the greater part of Mexico as their territory, revolutionary agents here today began their share of the long task of reconstruction which faces the country torn by war for an entire decade. As the first step Roberto V. Pesquiera, revolutionary financial agent in the United States, announced that he was making efforts to obtain individual contracts for Mexican labors entering the United States instead of collective engagements that have hitherto prevailed.

Senor Pesquiera charged that exorbitant fees were being charged by labor agents on both sides of the international line.

"We shall also try to eliminate passport frauds which are being practiced by private individuals here and in Juarez," Pesquiera said. "So far we have received the cooperation of the American officials."

Revolutionary agents in Washington were endeavoring to obtain permission of the United States government to establish wireless communication between the radio station at Arlington, Va., and those in Chihuahua City and Mexico City, Pesquiera announced.

The Mennonites

A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.,

Professor of History in Bluffton College.

This book has been written and compiled at the request of the Educational Board of the General Conference of Mennonites of North America.

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This publication will serve as a practical text book for schools and colleges, as well as a useful compendium of Mennonite history for the general reader.

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OUTLINE

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Subjects:

10 lessons on Home Training.
8 lessons on Conversion.
5 lessons on the Church.
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VOL. XXXV. BERNE, INDIANA, MAY 20, 1920. No. 21.

IN MENNONITE CIRCLES

"Sixty years in the pulpit and one hundred years of age" is the bit of information that the daily press brings concerning Rev. Christian Reeser, of the Apostolic Mennonite church, near Eureka, Ill., who was born in France in 1819 and resided near Eureka since 1858.

The Beatrice, Neb., Daily Press contains the following interesting item relative to our good friend, Bro. Peter Jansen:

Peter Jansen of Beatrice has been requested by the department of justice to vouch for four former acquaintances in Russia who are being held at Constantinople en route from Odessa, Russia, to the United States.

The four men, when asked for references in this country, said they knew "Senator Jansen", but were unable to give his first name or address.

The administration from this meager information, was able to locate Mr. Jansen, who at one time was a Republican member of the Nebraska state senate.

Mr. Jansen came to Nebraska from Russia in 1873. His last trip to Russia was nearly twenty years ago. In 1900 and 1901 he was in southern Russia on business for the government. He has represented the government in different capacities at various times, at one time being stationed at Paris.

J. Hancock, an agent of the department of justice at Omaha, called on Mr. Jansen Saturday for information which was satisfactorily given.

The Central Mennonite Conference has recently come into possession of the Kelso Sanitarium, Bloomington, Ill., which will hereafter be known as "The Mennonite Sanitarium." The institution has a capacity of sixty beds and a very competent staff of physicians and surgeons are connected with it.

Missionary Bro. and Sister Suckau, who left Calcutta on April 2, on furlough, expect to make their headquarters in Los Angeles with Bro. and Sister P. W. Penner.

The First church, Philadelphia, reports the following account of its activities:

Sunday, May 9 was the 48th anniversary of the pastor's ministry. Although no special anniversary services were held, the congregation rejoiced with the pastor over the fact that he was permitted to be their leader in the Master's service for so many years.

Mothers' Day services were held in the morning. The sermon, preached by Rev. N. B. Grubb, was very inspiring. He made evident the fact that mothers deserve more praise and encouragement than is often given them for it is the mother who serves most unselfishly and devotedly. At the close of the services each mother was presented with a carnation by the Live Wire class.

We were very glad to hear Rev. H. Heinie of Jersey City Heights, N. J., preach in the evening. His sermon, based on Matt. 5:13, was enjoyed by all. The messages given at the various services are such that no one can afford to miss them.

While the country has been rejoicing over the defeat of compulsory military training, the Senate has slipped one over. In the Wadsworth Army Reorganization Bill (S 3792), which has just passed the Senate, there are no provisions for universal military training, but section 73 provides that whenever Congress and the President shall declare—(note the significant language)—a "national emergency" to exist, then the draft laws, conscripting all males between the ages of 18 and 45 into military service, shall go automatically into affect.

This Senate has no mandate from the American people to decide whether the "next war" shall be fought by volunteers or by conscripts. That should be left to the people to decide. England on March 1 of this year definitely abandoned conscription as a military policy. If we permit the draft acts to become the permanent foundation of our military policy, then compulsory military training will follow naturally enough. The next step after that will be a law depriving the conscripts, as in Europe, of any right to protest against a proposed war. They will be under military control.

Furthermore the curious phrasing of the bill suggests that Senator Wadsworth has in mind using the draft, not merely for wars but for civil disturbances as well. Is it possible that he recalls the spectacular ease with which M. Briand, in 1910, smashed the French railway strike by summoning the workers "to the colors" and court-martialing all who refused to work? It looks that way.

MORE ABOUT THE INTER-CHURCH WORLD MOVEMENT

J. B. Baer.

The Interchurch World Movement is this week making its drive here in Los Angeles into "No Man's Land"—the movies, theaters, gamblers, infidels, — the world at large is being invaded,— not evangelized, — but to clasp hands in "friendly territory." How different from Nehemiah, when he was making his drive and so heroically refused the offered help of Sanballat and Tobiah. Neh. 6. And how different from the declaration that Christ, the Head of His church gave to His followers when He said that while we are in the world we are not to be of the world. It was on my mind for some time to write an article for the Mennonite in regard to this movement. However, in looking over the last number of The King's Business this morning I came across an article by Dr. A. C. Dixon, successor to C. H. Spurgeon, and now associated with the Bible Institute of Los Angeles. After reading the article I concluded I could do no better than forward this article to you with the request to have the same, with these brief remarks, printed in the Mennonite.

There are five reasons why no evangelical Christian should cooperate with the "Inter-church" Movement.

1. It has no doctrinal basis.

2. The word "evangelical" was stricken out of its declaration of purpose and "Christian" substituted. A Methodist bishop withdrew from the movement on this ground. This shows that the purpose of the leaders is to federate all churches, liberal, sacerdotal and evangelical. Unitarians, Christian Scientists, etc., were omitted "for the present."

3. The leaders of this movement are not men whom evangelical Christians can safely follow. John R. Mott, whom we have learned to esteem and love for the great work he has done, stands at the head. But John R. Mott at the Edinburgh Missionary convention cooperated with other leaders in the movement to declare that Roman Catholic countries are not missionary territory and missionaries from Catholic countries, like South America even, therefore, were refused recognition in that convention. This proves that John R. Mott has lost his evangelical vision, and no evangelical Christian can safely follow such a man, however great may be his genius for leadership. It is also evident that the Young Men's Christian Association under the leadership of John R. Mott as international secretary, has apostatized from the evangelical spirit and policy of its founder, Sir George Williams, and its great promoter, D. L. Moody. A few secretaries are still faithful to evangelical principles, but as an organization, the Y. M. C. A. has degenerated into a merely social, educational, amusemental and humanitarian movement, without a trace of spiritual purpose. Its war record leaves it a discredited institution in the evangelical world, and even those with high ethical standards are embarrassed when called upon to defend it. A final proof of its apostasy from evangelical standards is the fact that its leaders are now seeking to open its doors

of membership to Roman Catholics, Jews and Unitarians. If John R. Mott succeeds in doing for our churches what he has done for missionary conventions and the Y. M. C. A., evangelical Christianity will be discredited if not destroyed; and we cannot therefore longer follow his leadership.

Another leader, almost equal in influence to John R. Mott, is Fred B. Smith, in whose mighty evangelical work we rejoiced a few years ago. His powerful gospel messages won thousands of men to Christ and led them to confess their allegiance to Him. Under the spell of the "Men and Religion" movement, Fred B. Smith became an evangelical wreck. He lost the gospel evangelistic note, and now he is avowedly anti-evangelical. In St. Paul, Minnesota, a few weeks ago, he made an address in the interest of the "Interchurch" Movement in which he referred to his former addresses as "canned goods" which he would like to sell for a dollar and a half. Time was, he declared, when we sought to save drunkards one by one, but that time has passed. Now we are seeking to save society and make such an order that no more drunkards will be made. Of course he does not expect to save society by means of the "canned goods" gospel which he has discarded. We have, therefore, a leader in this "Interchurch" Movement whose program is to cease all efforts to save individuals, while he seeks to save society without an evangelical gospel. Can we follow such leadership without falling into the ditch?

Another Interchurch leader is John D. Rockefeller, Jr., a nice young man who teaches a Bible class on Sunday and has heavy burdens of business during the week. When I was in New York a few Sundays ago his subject was "Honesty in Business," and he is doubtless helpful to men who attend his class. But John D. Rockefeller, Jr., is not content to keep within the circle of the things he is in daily touch with; but he has been telling us through the press what kind of a church he would like to see established in the world, and those who have devoted their lives to Bible study see at a glance that the young man has no Biblical vision of the church which Jesus Christ founded. One wonders whether he has ever in his busy life taken a systematic course of Bible study. And without such ballast of Biblical knowledge he has been near enough to the Chicago University to be driven by its rationalistic winds upon the breakers of destructive criticism.

Though we are glad that such a young man shows a willingness to give money and time to useful things, he is not a safe leader of evangelical Christianity. As reported in the daily press he said, "This Interchurch Movement must succeed," by which he doubtless meant that he would furnish enough money and organizing ability to insure its success. But if such success means the surrender or neutralizing of evangelical truth it will be the most tragic failure that has ever come to the church of Christ.

4. The purpose of the "Interchurch" Movement seems to be to make a great ecclesiastical machine which will dominate all smaller bodies. It is an attempt to form a papacy without a pope; and, if evangelical truth is to be sacrificed or compromised, such a papacy without a pope will be no improvement upon the present ecclesiastical machine which has its center in Rome. Indeed, that machine cannot be improved if we desire to do things through an organization without the Spirit of God working through evangelical truth.

Dr. J. H. Shakespeare is trying to organize in England a "National Christian Church" with the avowed purpose of ultimately uniting with the Established church and thus wipe nonconformity from the face of the earth. And if any leaders of the Interchurch Movement have in view the making of an ecclesiastical organization which will render it easy to unite with the church of Rome and thus annihilate Protestantism, they could not pursue a better policy than the one they have adopted. But we cannot follow them.

5. The autocratic spirit and policy of the Interchurch Movement does not harmonize with the democracy of the New Testament church and is entirely out of harmony with the democratic spirit of the times. A few men of brains and money have conceived the movement and are doing all they can to whip the people into line. Mighty is the power of both brains and money.

A friend of mine, a few days ago, was in a railroad station waiting for a train, when he overheard two preachers discussing a third who had refused to come into the movement. "Just wait," said one of them, "till we put on the thumb-screws and he will come in all right." That smells of the Inquisition, and yet it is only an exaggerated statement of the attitude of some leaders in this movement who are determined to thumb-screw men and churches who will not come in under more gentle pressure.

For these reasons we cannot endorse the "Interchurch" Movement, and earnestly advise all Christians who love evangelical truth to keep out of it.

THE MENNONITE EXODUS FROM CANADA TO THE UNITED STATES

We are generally interested in whatever notice the public press takes of Mennonites and Mennonite affairs. Last week we called attention to proposed migration of large numbers of Canadian (Old Colony) Mennonites to the state of Alabama. A writer of the New York Sun and Herald thinks the event one of sufficient importance to give it editorial attention May 11, 1920. The editorial is as follows:

Coming at a time when Canada is making a strenuous effort to secure settlers for its western lands the report from Winnipeg that the Mennonites are preparing for a concerted exodus from Manitoba and Saskatchewan to the United States has aroused an unusual degree of interest throughout the dominion. Of the material effect of this exodus the Ottawa Citizen says:

"More than 8000 persons equally divided between Manitoba and Saskatchewan, will be affected, thirteen or fourteen prairie towns will be practically depopulated, temporarily, at least, and land holdings, highly improved, valued at more than $10,000,000, will have to be sold for what they will bring."

The Mennonites, who constitute one of the largest international bodies opposed to war and military service from religious convictions, assert that they were harassed and disturbed in Canada during the war. Since then they have been in a heated controversy with the state authorities over the provisions of the compulsory school attendance act which they have sought to avoid. They fear now that the force of public opinion will compel them to forego their privileges in the matter of education of their children and exemption from military service.

The Mennonites first went to Canada in 1786, the same year they were welcomed in Russia by Catherine II, who granted to them freedom from military service, public office and taking the oath, and in France Napoleon granted the colonies in the Vosges exemption from war service. What inducements were offered them to settle in Canada is not clear, but the Citizen says it is reasonable to think that the government knew of their conscientious belief and that they were given to understand that their views would be respected.

They came to the United States as early as 1683, and settled on lands granted to them by William Penn in Pennsylvania. This pioneer company founded the Mennonite settlements in that state which have greatly increased in numbers and prosperity. The Mennonites who were driven from Russia by the abrogation of laws granting them special privileges arrived here in large numbers in the latter part of the nineteenth century. Some of these settled in the Dakotas and Minnesota, but the majority took up land in Reno, Kingman and other southern Kansas counties. These Kansas settlements are representative of modern Mennonite communities. They are made up of industrious and peace loving persons who have developed the raw prairie land into some of the best farms of the state. They take little interest in public affairs, and refuse to use modern inventions, although they have accepted improved farming machinery on the same principle on which they accepted the telephone. When this "device of the devil" was prohibited in "a Mennonite house" they installed it in their barns.

The Canadian Mennonites plan to move to Alabama, and they have been negotiating for a large tract of land in that state. They have no fear that they will be forced into military service, for the United States has in the past very generally respected their religious conviction on this point. What they ask from Alabama is the assurance that they will be allowed to settle their own educational affairs. From their objection to military service and to modern educational methods the desirability of the Mennonites as citizens has been often questioned. No one doubts, though, that they are among the world's best farmers. This is the reason Canada considers them valuable settlers and declares that the Dominion can ill afford to lose them at a time "when good farmers are more needed than ever before."

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He has said,
You who unto Jesus for refuge have fled.

Fear not, I am with thee; oh, be not dismayed,
I, I am thy God and will still give thee aid,
I'll strengthen thee, help thee, and cause thee to stand
Upheld by My righteous, omnipotent hand.

A STUDY OF HIS ATONEMENT. A COMPILATION FROM VARIOUS SOURCES. HIS ATONEMENT, ITS APPLICATION

Jacob Snyder.

Without the shedding of blood their is no remission. Heb. 9:22.

"And when I see the blood, I will pass over you." Exod. 12:13.

"How shall we escape if we neglect so great a salvation." Heb. 2:3.

For some time there had been a controversy between Jehovah, Lord of heaven and earth, and Pharaoh, king of Egypt. God had said, Let My people go, that they may serve Me. Pharaoh trifled. During the plague of frogs he said, I will let the people go; after the plague he said, I will not. Under the flies he said, I will let you go, only ye shall not go very far away; when the flies were removed, he said, I will not. During the storm of hail and thunder he said, I will let you go; when the storm ceased, he said, I will not. When the locusts were coming, he said, I will let you go, only ye shall leave behind your little ones; when the locusts had been swept into the Red Sea, he said, I will not. When darkness had covered the land three days, he said, I will let you go and your little ones, only let your flocks and your herds remain; when the sun shone, he said, I will not. With much long-suffering, God endured all this at the hands of Pharaoh; but at length "He made a way to His anger, and He spared not their souls from death; and smote all the firstborn in Egypt, the chief of their strength in the tabernacles of Ham."

In view of this, the Lord gave commandment to the children of Israel to this effect. The head of each household must take a lamb without blemish, a male of the first year. It must be kept up until the fourteenth day of the month, and on that evening they must slay the lamb, pour out its blood into a basin, and then with a bunch of hyssop apply the blood on the lintel and on the two sideposts of each house. God gives as the reason of this command, "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

This solemn ordinance was designed to be an institution and memorial among the Jews for all generations. It was evidently designed to be a type of our Lord Jesus Christ, the shedding of His precious blood, and the benefits resulting from His redeeming work. In allusion to this, John the Baptist said to his disciples, "Behold the Lamb of God, which taketh away the sin of the world." In killing and eating the paschal lamb, not a bone of it was to be broken and in fulfillment of this, the soldiers brake not the legs of Jesus on the cross; because it was written, "A bone of Him shall not be broken." In allusion to this also the apostle Peter saith, Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. St. Paul, however, puts the matter beyond controversy when he says, "For even Christ our passover is sacrificed for us. His blood, therefore, in various Scriptures of the New Testament is called, "the blood of application."

Moses, however, is dead, but Christ lives. The mosaic dispensation has faded away; but the Christian dispensation increases in brilliancy and glory. The paschal lamb was the type; the Lord Jesus is the anti-type. It was the shadow; He is the substance. It was the mirror; He is the glorious object displayed in it. The blood of the paschal lamb was often shed; the blood of Jesus Christ was shed only once. It was the blood of a dumb animal; His is the blood of God-made man. It was shed for the Jews; His for the sins of the whole world. It had no virtue to take away sin; the blood of the paschal lamb pointed away from itself to that of Jesus Christ; and find in the blood of Christ the subject of our present discourse. We proceed now to consider,

I. The Blood of Jesus Christ.

In the preceding discourse we have seen that this blood is real human blood, the blood of our nature; that it is the blood of a living person, holy and innocent blood; that it is consecrated, and shed voluntarily; that it is the only sacrificial blood, and renders all other schemes of atonement unnecessary and impossible.

It is called His own blood, the blood of His cross, the precious blood of Christ, blood that cleanses from all sin, the price paid for our redemption, redeeming blood, the blood by which we overcome, by which He entered into heaven and appears in the presence of God for us, and the blood of the New Testament or covenant shed for many for the remission of sins.

He is said to come not by water only, as in baptism, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. Why has He done this in so many varied forms, but to direct our thought and faith and hope to the shedding of His blood? Too high an estimate cannot be placed upon the blood of Jesus Christ. By it He poured out His life in our stead, made atonement for our sin, and opened the way between God and man, and by its virtue He sends down the Holy Spirit to sanctify and prepare us for the kingdom above. Concerning the blood of Jesus Christ we observe, it was typified and foreshadowed. If there was no virtue in the blood of bulls and of goat's blood that was shed at the command of God Himself; for what end was it shed, unless to typify the blood of Christ?

The Savior came not to make void, but to fulfill or complete the sacrificial system by adding His own sacrifice, of which all former offerings were but a mere shadow. He is thus the end or grand design of the ceremonial law for propitiatory righteousness. The law in its types and shadows was thus our schoolmaster to bring us to Christ as the grand atoning sacrifice. The righteousness of God, His rectitude and essential justice is thus revealed, being satisfied on the cross. This righteousness is without law; love, and not law-making the provision and yet it was witnessed by the law and the prophets. The types and shadows of the law only bore testimony to what the love of God provided; and in relation to atonement, the law was a voice and nothing more.

The whole sacrificial system from the beginning was designed to point to Christ, familiarize the mind with the doctrine of substitution and atonement, and teach us that One and the same sacrifice of the cross availed for the sins of men, past, present, and to come. Hence He is said to be the Lamb slain from the foundation of the world. Thus He who is the only Mediator of the New Testament of Covenant, by means of death extended the virtue of His atonement for the redemption of the transgressions that were under the Old Testament or Covenant; when, upon the cross, His outstretched arms pointed to the past and the future, and symbolized the virtue of His blood, reaching from the first sin down to the last.

2. It is significant blood. When sprinkled on the lintel and on the two sideposts the blood of the paschal lamb was a token to the Israelites and also to God Himself; for, saith He when I see the blood, I will pass over you. And again, "the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel and on the two side posts the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." At the midnight hour, the hour of dense darkness and fancied security, the destroyer goes forth on his awful mission. Jehovah, the God of Israel, moves all along in parallel lines. He watches the movements of the merciless agent, glances around at the house and where He sees the sprinkled blood, He screens the house until the destroyer is gone and does not permit him to enter in. The blood thus serves as a token, and secures the protection of God in favor of the household.

In Christ Jesus mercy and truth are met together; righteousness and peace have kissed each other. Justice, being satisfied, takes its stand in favor of him who believing, sprinkles the blood, and it declares that God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. In fact, through the intervening atonement, he can be just, and at the same time the justifier of him that believeth in Jesus.

This precious blood is significant; and, as a token, brings up something apt to be forgotten. It reminds us of our bondage to sin, the anger of God against it, our inability to remove that wrath, the death of Christ to effect this purpose, our reconciliation to God, and the means whereby we are justified, regenerated, and become entitled to all the blessings of redemption, namely, faith in His blood. It is a token to God as well as to us. When I see the blood, I will pass over you. It reminds him of our fallen state, His purpose of redemption, His promises to Adam, Abraham, and the prophets, His voice from heaven saying, This is My beloved Son, in whom I am well pleased; and His solemn engagement that whosoever believeth in Him shall not perish, but have everlasting life.

(To be continued)

The man who once most wisely said,
Be sure you're right, then go ahead,
Might well have added this, to wit:
"Be sure you're wrong before you quit."—Exchange.

THE MENNONITE

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EDITORIAL

Writers on Mennonites and Mennonite history frequently point out the fact that the losses in members and territory which so often marked Mennonite communities indicate that the church has not been holding its own and that, if all its resources had been carefully conserved, it would today be one of the most influential Protestant denominations in America. True, not every child born in a Mennonite home remains true to the church of the fathers, and it sometimes does happen that the child never even becomes a member of the church. It is also true that there are places where once Mennonites were thriving are now without Mennonites, or else the membership is dwindling away. But we protest that this is not an evidence of the decline of our church. Like other church people, ours are not chained to the localities in which they live and if circumstances or inclinations lead them to move elsewhere they do not of necessity abandon their faith, even though they do sometimes leave behind them an occasional abandoned meeting-house or graveyard. We notice the same thing happening in other denominations much larger than our own. If Mennonites were to gather together in the abandoned churches throughout the country that other denominations left behind them, there would be more than enough room to accommodate them and all of their friends.

The loss of children of Mennonite families, while greatly to be regretted, is no indication of a decline of our church interests. In some cases it may be an indication of our extreme loyalty to the principles to which the church is committed, because when they are out of sympathy with the things for which they stand or when they give no evidence of a regenerated life and a surrender to the Lord Jesus Christ, they are yet fit subjects for membership in our church, or in any other church, for that matter. We do not place all the blame upon the youths who do not become loyal members of our church. Since the home life and home training has a very important bearing upon the decision the youth makes for or against accepting Jesus and the neglect of which some parents are guilty brings its retribution in the disappointments they have to endure in later years. One cannot lose that which one has not yet possessed. Real losses to the church are losses of actual members and here we feel our strength. One who is fully convinced of the truth of the items of faith for which we stand is sure to be loyal to the church. He cannot consistently take any other attitude. It would have been nice if all the children of Mennonite homes had joined the church of their parents. We would then have a great many more members, but children of Lutheran or Reformed or Baptists are not always attracted to the communions in which they were born. Had we been able to retain all our children we would have something unique—a something which other churches do not have and which we can hardly hope to realize in our own churches so long as a decision in religion is a personal matter.

NATIVES OF INDIA ORGANIZE FOREIGN MISSION SOCIETY

The organization of a Foreign Mission Society by native Christians in India to carry the gospel to the unevangelized in other lands has been reported to the Methodist Episcopal Foreign Missionary Society in New York. Probably no more startling news could have come than this tale from India, the land of plague, famine and illiteracy, where naked holy men are worshipped and women cast off their sins by holding a cow by the tail.

The society was organized at a meeting of the Central Conference of the Methodist Episcopal church at Lucknow, India, January 22-28. This conference represents India, Burma, the Malay states and the Philippines. The Methodist missions in India date back sixty-four years and the Christian community now numbers 400,000.

Organization of the society resulted mainly from the attendance at the conference of W. C. Fletcher, director of religious activities of the Y. M. C. A. and a minister of the Methodist Episcopal church (South). He had spent some time in Mesopotamia, reputed cradle of the human race, and he turned the thoughts of the conference to that region the more easily in that so many of India's soldiers had been sent there during the great war.

A board of three bishops recommended that the society be established after a motto, "A New Age, a New Life, a New Responsibility, a New Plan," had been adopted. The bishops made the following recommendation on the subject:

"One hundred years ago in a very small way our church in America organized a General Missionary Society to develop and direct the missionary work of the whole church. We have now in Southern Asia, missionary societies in congregations, districts and conferences. We therefore recommend that at this our Centenary conference we organize a missionary society that will unite, develop and direct all our missionary work and that to it may be committed the supervision of our future missionary endeavors both home and foreign. We do this with the prayer that this new society which we shall organize may have a career of usefulness as far beyond our present thought as the work of the society founded one hundred years ago in America has surpassed the vision of its organizers. We recommend that a special committee be appointed carefully to consider this whole question and report to this conference session for action."

The committee reported favorably and the conference authorized the organization of the society. But missionaries were essential, so at a meeting in the conference prayer tent, nine young Indian Christians signed a pledge to consecrate themselves to this special work.

Six thousand rupees (about $2,000) was subscribed to finance the beginning of the work, and it was decided that Mesopotamia, for the present shall be the field of endeavor. This district of Arabia is almost entirely Mohammedan, and, Mr. Fletcher told the conference, offered a rich field for missionary effort.

The nine volunteer missionaries, joined by six American missionaries sent to the conference the following resolution:

"In grateful recognition of what India has received through Christ we desire to express to this conference our conviction that the time has come for the Indian church to express itself in foreign missionary service and recommend the consideration of Mesopotamia as a field for the expression of such service.

"We also recommend that missionary work be made a separate department of the centenary campaign.

"And we stand ready to seal the above with out wholehearted consecration and service."

THE MINISTRY OF SACRED SONG

"I will sing with the spirit, and I will sing with the understanding also." I Cor. 14:15.

As a means of grace and an act of worship, music is holding an increasingly exalted place, says Erna O. Nixon in the "American Friend." We are grateful though, that the treasures of sacred song are not confined to any one church or people but that the praises which many devout people have penned may be repeated from one generation to another. The rarest masterpieces of sculpture and painting are viewed only by the minority; they will never become the possessions of the masses. Too many gems of literature will never pass beyond the ranks of scholars. It has fallen to the lot of sacred song to bind humanity by a common tie—to blend the hearts of God's people—whether high or low, rich or poor, wise or simple. There are no lines of caste in this realm. All may join in the same praises. The best in sacred song is free to everyone.

It is always a pleasure for a student of sacred song to delve into its history, which is deeply rooted in the Bible. Music among the early Hebrews was used exclusively as a divine service, not as an art. The record of sacred song begins with the beginning of their national life. Exodus 15:1. It was thoroughly organized later by David who carefully selected the singers and players of "instruments of musick" for the temple worship. First Chronicles fifteen and sixteen give a detailed account both of the temple choir and orchestra along with the statement that "Chenaniah, chief of the Levites, was for song: he instructed about song because he was skillful." I Chron. 15:22. How many times my meditations on this section of the Bible have been arrested by the clause, "because he was skillful!" Truly we need to catch the truth so blazoned on the surface

here. The one who has skill to combine with his devotion and consecration—regardless of the branch of activity in which he is serving — will not only be better able to "adorn the doctrine," but will thereby glorify God in all strength and beauty of knowledge which is always a rebuke to the world which sees so much half-hearted service, poorly rendered, "unto Him who is worthy." How we ought to hang our heads in shame when we note the study and preparation given to perfecting the work carried on in secular lines while our Father's house and business must get along the best way they can with little or no exertion on our part. Truly Thou art worthy, O Lord, to receive the best we can bring Thee.

"And when they had sung an hymn, they went out into the Mount of Olives." I fancy I can hear our Lord join with the eleven in that hymn — probably the one hundred and eighteenth Psalm—and although the inspired Word gives us no other record of His singing yet I am confident that He was very familiar with the temple hymn-book. We note that Paul exhorted the churches to teach and admonish one another in Psalms and hymns and spiritual songs, singing with grace in their hearts.

We will pass over the rise of the early Christian songs, the hymns of the Greek and Latin people, and the development of English hymnody at this time, and pass into a brief consideration of what a hymn really is. Everywhere we find people using the terms "hymn" and "gospel song" interchangeably as if one might call any sacred selection by either title just as the fancy might seize them. To one versed in the differences, this inaccuracy comes with a severe jar. When some well-meaning and sincere soul announces, "We will sing hymn number eighty-seven," we are rudely startled as the words, "Brighten the Corner Where You Are," meet our gaze.

A hymn is a song of praise and adoration to the Deity. Gospel songs deal with the emotions. Someone makes this brief differentiation between the two: "A hymn never has a chorus or refrain annexed to the verse." We shall find this a simple way of quickly classifying our selections and thus can make our announcement with a greater degree of accuracy.

The best hymns must conform to at least four conditions: First, they must obtain a hold on the church at large; that is, they should not be partisan or sectional. Second, their hold must be permanent not only for one generation. Third, a truly great hymn must have a place in the great hymns: they must be Scriptural in sentiment and expression. Fourth, songs cannot take rank. To take among the best hymns a song must find a place in a hymn-book of a recognized denomination. The following qualities must be contained in all great hymns; they must be Scriptural in sentiment and expression. Nothing should be called a hymn which is not virtually a paraphrase of Scripture passage. It must be devotional. There should be a continued motion God-ward, exhalting His name and seeking His glory. A great hymn must be lyrical. There should be an interaction between words and music that is harmonious and reciprocal. Reject anything that is better said than sung. The music should be perfectly wedded to the sentiment.

Much could be said about the present use and abuse of music in our churches. Laying aside the thought of all that may be superficial and spectacular, let us stop for a moment and look at songs used in our meetings for worship. Are we using those that are not expressive of the deepest emotions of which the heart is capable? Do they touch chords that draw us God-ward continually, that bring our hearts real worship, praise, and adoration, or do we skim through a few light, shallow, flimsy songs that have little or no value in them as spiritual food, as music, or poetry, and sometimes have very little Scriptural truth to commend them. Many good souls would be horrified to find on their library shelves books whose value was no higher than that of many of the songs we are using in our churches. We must discriminate. There is so much that is good, so much that is uplifting and full of lasting value.

An impression that music is only an incident which custom has brought into the church should not be established. It should be made a glorious medium of praise and worship, uniting hearts and minds, lifting us away from the sordid cares of the secular life, and hushing our hearts before Him. Ministers and leaders of experience know that it is easier to deliver a message to a congregation that has been prepared for it by suitable singing. A unity is then established which is invaluable. The rush of this day and age has even invaded the sanctuary. We find in sacred song a rare balm for quieting restless souls, for rushing the turbulent heart and checking the fevered mind in its mad race for greater attainment of things temporal.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Tokyo Sunday School Convention Building.

The convention hall that will house the main meetings of the Eighth World's Sunday School Convention, which will convene in Tokyo next October, will be erected on the great plaza in front of the Tokyo railroad station. Plans have been drawn and the work will begin soon. The building will be in barracks style and will seat at least 3,500. Even more than that amount of space will be needed, for in addition to the 1,000 delegates who will go from America many will come from other countries. Korea has asked for the privilege of sending 250. Of these 200 will be members of the native Korean church and the other 50 will be missionaries. Then there are thousands in Japan who would like to gain admission. The delegates from Japan will be in proportion to the number of schools in a given district and the size of the school.

Five hundred can be accomodated on the large platform. This will furnish places for the chorus choirs and especially for the pageants which are to be both instructive and attractive features at the evening sessions. A dining hall will be one of the sections of this large edifice and will seat 1,000 at a time. Many delegates will be entertained in Japanese and missionaries' homes over night and for breakfast, but provision in restaurants will be made for the other two meals. Some will be cared for in the Imperial hotel and in the Tokyo railroad station hotel, opposite which the conference hall will be erected. Baron Okura will entertain 50 or more in his home.

Around the World with Sunday School Delegates.

Two ships will leave Japan after the World's Sunday School Convention has concluded with delegates who will return by way of China, Singapore, Colombo, and Port Said to Marseilles. There the conducted tour will end and railroad tickets to a channel port and trans-Atlantic steamship tickets will be provided. If possible, detours through India will be arranged for at additional cost. It is likely that special sight-seeing can also be planned for Egypt and Palestine. Special information on the subject can be obtained by addressing World's Sunday School Association, 216 Metropolitan Tower, New York City. The ships to be used for these around-the-world tours are the "Kitano Maru" and the "Kama Maru" of the Nippon Kusen Kaisha line. The first tour, without the detour in India or Palestine, will arrive at Marseilles December 14 and the second on January 11, 1921.

MESSAGE OF THE MORNING

There's sweet comfort in the promise,
There is hope for those forlorn;
They shall meet the absent loved ones
On the resurrection morn.

There is healing in His Elims,
There is balm for hearts so torn;
There'll be neither pain nor sorrow,
On the resurrection morn.

All the seas of separation,
From our vision shall be borne;
We'll be free from lamentations
On the resurrection morn.

There the flowers shall not wither,
But the star-wreathed crowns adorn
Every brow of all the faithful
On the resurrection morn.

Now we share the dispensations,
True to all of woman born;
But they'll all be gone forever,
On the resurrection morn.

There the robes of life immortal,
By the ransomed shall be worn
At the crowning of the Savior,
On the resurrection morn.

Then the king of all earth's terrors,
Of his sceptre shall be shorn;
There'll be no farewells forever,
On the resurrection morn.

Clad in panoply eternal,
All our foes we then shall scorn;
Crowned with Christ in royal splendor,
On the resurrection morn.

Let us work and watch and listen,
For the sweet toned golden horn,
That shall gather all the ransomed,
On the resurrection morn.

—Walter Russell.

THE C. E. TOPIC

June 6

What Bible Reading Will Do for Us.

Ps. 119:97-104.

(Consecration Meeting.)

Anciently the king of Israel was commanded to read the law. He could hardly afford to do otherwise, since by it, both he and his subjects, were to be governed and led to a realization of all that God promised Israel. It was because both king and people ignored the divine law they possessed that they fell into sin and ruin. The Word of God, as we have it, is the foundation of the

best material happiness and the assurance of the highest spiritual attainment. In not using it to its fullest possibility the world today finds the cause for its miseries and disorders. If we are to truly have a governed world it will be upon the foundation of the divine law, as God reveals it to us in the holy Scriptures.

In the New Testament we find those who were specially commended because they "searched the Scriptures to see if these things be so." The standard of moral and spiritual living has been set for us, not in the wise sayings of the philosophies, or in the laws which men in authority have composed for us, but in the Word which positively says, concerning our acts, "thou shalt," or "thou shalt not" and holds before us the true ideal of manhood in the person of our Lord and Savior Jesus Christ. It is better to obey God than man, is a safe position for any one to take whenever there appears a conflict between the law of man and the law of God.

The Bible is the greatest source of information in human hands. It tells us of what occurred before the human race came into existence and what is to take place after this old earth has become a thing of the past. Only in it can one find information concerning these things. It is the greatest of histories and without it thousands of years in the story of the human race would be unaccounted for. It is the greatest of all law books. It is wonderful in its poetry. No biographies ever have or ever will surpass those it contains. While not professing to be a book of science, it is great for its science. Its collection of letters is without peer. It fixes the language of the people who accept it and so we might go on indefinitely showing that, as a source of information that men commonly seek, it cannot be surpassed by any book or collection of books. Its chief claim as a source of information, however, has to do with matters that would be absolute mysteries, had we not the Bible. Where else would we go for reliable information concerning God, man, life, death, eternity, sin, salvation, angels, devils, providence, justice, conscience, future happiness, etc?

We must read the Bible for edification. Edification means building up. Our edification in the things that go for true manhood and womanhood, the natural life and the spiritual life, faith and hope, a knowledge of the will of God and the duty of man. No character will ever attain to its greatest possibilities without the Bible. The world is full of books of knowledge and it cannot be denied that they have a mission to perform in the providence of God, but the good they contain are but a reflection of the light that is in the Word. The best way to acquire knowledge is first to get all one can out of the Word and then use the knowledge that other books give to get more knowledge out of the Word. The universal testimony of the best people on earth is that they have grown in life and character only in proportion to the way they have applied themselves to the study of the Word.

Discipline is necessary for every life. Were there no means of correction of our follies and shortcomings this world would be nothing but failure and misery. We turn then to the Word for reproof because we need it and because there it is wisely, kindly and justly given, not that God delights to punish His children, but because He aims to have them as happy and as true as possible.

As we have hinted before, we must go to the Bible for a knowledge of salvation, who it is for, through whom it comes, and how it is to be attained. All men need a Savior because all are born in sin. The Bible is God's instrument through which we may learn what sinners we are and be stirred up to a desire to get rid of sin.

In the Bible we have the Christ and His atonement made clear to us so that we may find forgiveness in Him and the assurance of our acceptance and adoption into the family and household of God.

The Bible is the best companion in the Christian life. It daily provides spiritual food and drink; it makes clear a definite path of duty; it sets a necessary standard of living; it reveals one's duty to fellowman and the whole world and in it one finds that comfort, cheer, advice and admonition that the emergencies of life call forth.

THE S. S. LESSON

June 6.

Saul's Failure.

Sam. 15:13-26.

Golden Text: Thou hast rejected the Word of the Lord and the Lord hath rejected thee. I Sam. 15:26.

Since the time of last lesson Jonathan had innocently transgressed his father's command, and, for it, was sentenced to death, but was rescued by the people. We get a sidelight of Saul's unreasonable nature here which prepares us for other lapses that were not in accord with our expectation. The making of a king of Saul also made him a merciless tyrant. He now had become something quite different from the young man who set out to find his father's asses. His humility disappeared and arrogance was taking its place. Changes in circumstances very frequently makes changes in character. Many a person persuades himself that, if the Lord only would open up to him avenues to greater power and greater influence, he would be happier and able to become a greater factor for usefulness. The opposite sometimes is sure to occur. Who does not know the man or woman whom the Lord prospered, who was not spoiled, for better things by that prosperity? Better follow the example of the other Saul—the Paul of the New Testament, who exclaimed under very trying circumstances, "I have learned in whatsoever state I am therein to be content."

God had commanded the destruction of the Amalekites, hoof and nail. We live in other times —times of grace, when even the very worst have the chance to repent and win God's favor, yet, in a measure, there are people who do not make God their Lord and whose lives are a stench to heaven. Why does not God wipe them out? Perhaps the Amalekites had their chance and continued to vex the patience of God. Sinners today have their chance, but, with it all they must realize that the "way of the transgressor is hard" and the time of settling up will ultimately come. The Amalekites were a menace to Israel in two ways, their filthy lives and their abominable religion were an infection always liable to become the plague of Israel, and then, geographically they were so situated that they might endanger the existence of Israel as a nation. It was for their spiritual, moral and material safety that Israel was to destroy them, always remembering their disastrous association with them in the wilderness.

Saul did half of his duty. He conquered Amalek, destroyed the property, took the king captive and carried off the best possessions to be devoted to Jehovah as the spoils of war. So far so good, but it was not good enough for God. The command was to utterly destroy and here the work was only half done. Saul shows himself lacking in zeal, disobedient to God and one who substituted his own judgment for the will of God. Either one of these three things were a sufficient indictment to make him unworthy of the confidence God placed in him. God wants men who are obedient, not those who only please Him so far as it suits their pleasure.

Saul came to Samuel a pretender. He made believe he had done all that was commanded of him. How some people think they can fool God when they cannot even fool their fellowmen is one of the great mysteries of human nature. The sheep and the oxen that should have been destroyed were there a visible and a vocal proof of his unfaithfulness. Our shortcomings and our deliberate sins are ever before us and the eyes of the world. It is folly to think that in spite of them, God is both blind and deaf. If He "knoweth the heart and readeth the thought of the mind" He certainly is conscious of our outward shortcomings.

Saul shows his unfitness by trying to shift the blame on the people. Was he not king? and were not the people subjected to his commands? Their sin was his sin and made him the chief sinner. The cowardly element in human nature always comes to the surface when a sinner is caught red-handed in his iniquity. No one can exhonerate himself in the eyes of God of the sins for which he is guilty by trying to throw the blame on other shoulders.

The Amalekites were called sinners because they interfered with the purposes of God and were therefore fit subjects for destruction. So is every other sinner.

Saul tried to buy the favor of God with sacrifices. That never buys God's favor when the heart is not right. After all, sacrifices already belong to God, we can only bring them as He directs. It was not so much the Lord he was thinking about when he saved the Amalekite king and cattle. He wanted the former to grace his triumph and the latter to satisfy his greed. Both vanity and greed are qualities that God does not approve in His servants.

Saul's rejection by God was the logical end of his sin. It always is so, when we sin it is not so much that God casts us off as it is that we cast Him off.

Saul confcssed and affected humility. It was another attempt to fool God, but he was not sincere, and God knew it. Sincere humility and confession of sin are always acceptable, but insincerity is always a mockery on its

NEWS OF THE WEEK

GRAVE CRISIS FACING NATION

Washington, May 18. — A grave crisis "involving the industrial life of the country" has resulted from the failure of soft coal operators to obtain an adequate car supply, the National Coal Association declared tonight in a general survey based on reports from members in many sections. At the same time the United Mine Workers of America, in a statement quoting John Moore, president of the Ohio miners, said that unless something was done immediately to relieve the car situation, the public would find itself without coal next winter. Responsibility for the present conditions, Moore charged, "Rests squarely on the railroads and their unjust and unfair discrimination in the distribution of coal cars."

The Coal Association said persistent efforts of operators to obtain relief had been unavailing in that the shortage of open top cars in the fields ran 50 to 65 per cent. below normal and that not since the day just preceding America's entry into the war had the country been threatened with "such a paralysis of industries".

The soft coal operators for weeks have urged the inter-state commerce commission, the commission on car service of the American Road Association, the railroad executives and Congress to do what they can to give the mines sufficient cars, the association statement said. "Instead of any relief, however, the car supply problem, aggravated by the recent railroad strike, has rapidly become worse.

"Because of the inadequate supply of open top cars to carry coal, owners of many mines east of the Mississippi river have been forced to run their mines only one or two days a week, instead of full time. This enforced curtailment of production already is seriously affecting the operation of industrial plants in the middle west and in the east.

"Not only is the situation due to coal shortage, extremely critical in the east and middle west, but disaster threatens industries in the entire country."

Speaking for the mine owners, Moore said the "Railroads are assigning full supply of coal cars to those mines with which they have contracts for coal and refusing to supply the thousands of other mines so that the needs of the public might be filled."

"Railroads consume approximately one-third of the totals of the coal output," Moore said, "and the public consumes the other two-thirds. But at present the railroads, especially in Ohio, are taking practically all of the coal that is being produced and leaving none to the public. This is wholly unfair and we believe it is a violation of the Esch-Cummins railroad bill. Tens of thousands of coal miners are out of employment because the roads refuse to supply cars to mines on an equitable distribution basis."

LEGISLATION TO SAVE INDUSTRY

New York, May 18. — Adoption of "new and emphatic" legislation penalizing severely attempts to cripple the nation's industries was urged today by Stephen C. Mason, president of the National Association of Manufacturers, at the silver jubilee convention of the organization.

"On three different occasions within the last year," he said, "the country has been treated to the spectacle of a comparative minority with boldly announced selfish and un-American interests disregarding entirely the paramount public interest, attempting to throttle the prosperity of the country. It is the vital issues in these conspiracies against the public welfare that are fundamental and demanding our serious and immediate attention."

Mr. Mason also said it was imperative that the foreign credit situation be adjusted permanently as "our prosperity is largely dependent upon a strong demand abroad for our goods."

Repeal of the excess profits law, enactment of a national bankruptcy act, establishment of a system of general industrial education and voluntary curtailment by individuals in consumptions and expenditures so as to eliminate the need for governmental loans, are urged in reports presented by various committees to the convention.

Temporary modification of the immigration laws to permit an influx of desirable immigrants to meet America's shortage was urged by United States Senator Walter E. Edge of New Jersey, in an address before the convention.

Excessive costs of marine terminals are handicapping the country's foreign commerce, Dr. R. S. MacElwee, acting director of the bureau of foreign and domestic commerce, told the convention.

"The transportation element as a cost of production must be reduced," he said. "The most fruitful economies can be made at the terminals. Railroad terminals in large cities and at seaports must be rebuilt according to radically different plans.

The association was urged to combat the political program of the American Federation of Labor in the report of the committee on industrial betterment, health and safety. Declaring many policies of the federation are "inimical to the public good", the report urged that the association "present a definite platform or a concise declaration of principles to enable voters to judge intelligently as to whether they will vote for candidates favorable to the federation program."

SENATE ADOPTS KNOX MEASURE

Washington, May 15. — With few thrills and no hitch in the prearranged program the Senate adopted today, 43 to 38, the Republican resolution declaring the state of war with Germany and Austria at an end.

The measure was in the form of a substitute for the peace resolution recently adopted by the house, which dealt with Germany alone. The two proposals will be adjusted in conference beginning next week, the result endorsed by both houses and the final resolution sent to the President for signature.

That the President will veto it is a foregone conclusion, unchallenged by any speaker during debate in the House or Senate.

The Senate vote today gave the majority of five predicted by Democratic leaders for the Knox resolution and the party alignment was about that anticipated. Three Democrats, Reed of Missouri, Shields of Tennessee, and Walsh of Massachusetts, joined the Republicans in supporting the resolution. Two Republicans—McCumber of North Dakota, who was paired and Nelson of Minnesota — lined up with the Democratic opposition.

Predictions by leaders on both sides that the treaty of Versailles would remain in its present unratified position indefinitely were made during the debate. Senator Underwood of Alabama, in his first speech in his new role as Democratic leader, declared the Republicans apparently had "foreclosed" action on the treaty for the present session of Congress. From the Republican side Senator Harding, Ohio, declared the resolution was a demonstration against "one-man rule" of President Wilson.

The substitute goes to the House Monday with the promise of early arrangements for a conference, although there was said to be sentiment for immediate concurrence by the House in the Senate measure.

Senator Walsh of Massachusetts, in explaining to the Senate his vote in support of the Knox resolution, said:

"In my opinion the treaty of Versailles is so full of international injustices that it is a service to our country to do what ever can be done to prevent ratification in its original form."

The Knox resolution, he declared, "was the only constructive measure suggested tending to remove the chaotic state of the country" and protested against his party being compelled to make any such defense in the next election of the "international injustice and robbery" which he said had been placed in the treaty.

BOY BANDIT IN REAL HOLD-UP

Chicago, May 14. — In four hours today Horace T. Walton, 22, of St. Joseph, Mo., robbed a train, stole $75,000 in cash, killed a policeman, barricaded himself in his apartment, and held fifty detectives at bay in a pistol battle in which he was killed after seriously wounding one detective.

Walton held up a mail car of the New Orleans limited on the Illinois Central Railroad late last night as the train was leaving Kankakee, Ill.

As the flyer pulled out of Kankakee Walton stepped into the mail car and announced that he was the postal inspector. He walked toward Elmer F. Harris, chief clerk, and his four assistants, then suddenly drew a revolver and commanded "hands up". The clerks obeyed. Harris and three of the clerks were ordered to lie on the floor. James E. Burke, another clerk, was forced to bind their hands behind them. Walton himself then tied Burke's hands and set about in leisurely fashion sorting the mail pouches.

Armed with the clerk's keys, he picked out and rifled the bags which contained shipments of money, remarking, "It's easy when you have inside information."

After filling the bag, Walton kept up a running fire of banter with the clerks until the train reached Englewood station, in South Chicago. There he leaped out.

Fifteen minutes later Patrolman William A. Roberts and John Kendricks met Walton. Their suspicions were aroused by the bag he carried and Roberts stepped forward to question the man. Walton, with revolver in his pocket, fired through his coat. Roberts fell, shot in the head and side.

Walton leaped into the areaway of an apartment building, while Kendricks dropped behind Robert's body and opened fire. After an exchange of shots the policeman dashed forward and grappled with the man. Walton dropped the bag and fled.

Police rifle squads, summoned by the neighbors, found the man in an apartment house a half block away. They surrounded the building and for more than an hour poured hundreds of bullets into Walton's apartment. He returned the fire steadily, using two revolvers, then suddenly stopped. Detective Chief Mooney led a dash on the room. Walton was found on the floor, dead, with four bullets in his body.

CARRANZA NOW ADMITS DEFEAT

Mexico City, May 17.-"We are lost; good-bye, gentlemen." These were Carranza's final words before he left from the besieged trains in the early afternoon of May 14, passing momentarily by a crowd of terrified civilian refugees a few miles east of San Marcos, accompanied by a few intimates and guarded by what the special dispatches term " a very small cavalry force".

The fugitive president crossed the narrow valley through which the Mexican railway passes, stopped for a few moments to watch the liberal revolutionary forces occupy the stated trains. Then disappeared among the mountains.

It is believed certain that Carranza is heading northeast toward the coast by way of Cofredeperote, with the intention of boarding a steamer at some small port and escaping from the country. Judging from the list of captured officials and generals received Sunday at the headquarters in Mexico City of the liberal revolutionary government few are accompanying Carranza.

An inventory of the funds of the national treasury aboard one of the trains shows a great quantity of gold and silver bars, but comparatively limited coin. A motor truck load of gold coin which the Carranza party attempted to carry off, broke down and the soldiers appropriated most of it.

With more than 2,500 prisoners already counted, it is believed that the strong and heavily armed force which Carranza took from the capital, has been completely scattered, as hundreds of the soldiers fled into the mountains when the president abandoned the trains. The refugees tell pitiful stories of hardships and terrors which began with the flight from Mexico City on May 7 and ended in the afternoon of May 14. Hunger, thirst and bullets added to the uncertainty of their fate as the trains headed into the fast closing ranks of the revolutionary troops sweeping in from Vera Cruz and the Puebla mountains on both sides of the railway.

They expressed bitterness at Carranza's failure to accept the safe conduct offered him by both General Gonzalez and General Obregon. It is believed possible, however, that Carranza did not know that Vera Cruz had been captured, nor that the entire republic had turned against his administration, and persisted in the attempt to reach Vera Cruz and there set up his administration in a temporary capitol.

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IN MENNONITE CIRCLES

Providence willing, the Middle District Conference will convene on August 25 and 26, 1920 in Berne, Indiana.

A dispatch from Reedley, California, states that on May 22, after a few days of sickness, Dr. Otto Lichti died. He was at one time pastor of the Grace church, Pandora, Ohio.

Brother I. I. Saxe, of our Jewish Mission in Chicago, requests that no more clothes be forwarded to the mission until further notice, there being no room for the storage of such articles at present.

Information from the Mennonite brethren in Russia comes in the shape of a letter written by Abraham Lepp, last September, to friends in Germany. The following prices are quoted: Flour, per pound, $1.87; pork, $25.00 per pound; a horse, $7500 to $10,000; one ox, $7500. He further writes: "During the time of the Reds we suffered in life and property. Men were killed, women and children outraged. The dead were taken from their graves and the bodies mutilated. The three eldest sons of the writer's sister had pointed pales driven into their body and then clubbed to death. Almost all their property was destroyed. Persons who had been very rich are poverty stricken today."

In a personal letter to the editor, Brother Peter Jansen of Beatrice, Nebr., expresses the following appreciation of Dr. Smith's recent history:

I was much pleased to see in this week's issue of "The Mennonite" your editorial on the recent book of Dr. C. Henry Smith. I have just ordered six extra copies of this history for my grandsons, and I believe it should not fail to reach every Mennonite family in this country. It is not only concise and well written, but the history found in it seems all to be correct. As Dr. Smith always does, he has given the matter a good deal of study and has certainly arrived at precise results.

The Christian Endeavor Convention of the Eastern District Conference will be held in the Saucon church on Monday, May 31st. Rev. E. E. G. Johnson will give the historical address. His subject will be "Some Phases of European Mennonite History." No man is better qualified to speak on that topic than Dr. Johnson. Mr. Harvey Bauman will speak on "The Present Crisis in Missionary Activities." Rev. Reed F. Landis will speak on "Possibilities of Junior Work." There will also be an address by Mr. William H. Ridgway. Will you attend?

The Mennonite church at Woodlake, Calif., has found it impracticable to erect a church building at the present time. One of the main reasons for this is the cost of building material which has reached such an enormous height that the means at disposal would not meet the expenses. Said congregation has therefore resolved not to act like the wicked servant and lay the collected funds up in a napkin, but accept the advice of the Lord and put the same on interest, to be used together with the capital, for the purpose given, as soon as circumstances will permit. The officers and members of the church wish to thank all the donors who have manifested their love toward them by their gifts, and assure them that these funds shall be used only for the upbuilding of the kingdom of God.

A WORD FROM UPLAND CALIFORNIA

This is not to be a correspondence, or record of events from Upland. Our regular church correspondent faithfully records these things from time to time. I just wish to note a few thoughts and meditations, such as move the hearts of our people, up and down this great country of ours. We know there are disturbing elements everywhere and a close observer gets the impression that fuel is heaped up, which with the touch of a spark, will leap into a fearful conflagration. We who watch the signs of our times and await the blessed coming of our Lord, are not at all surprised at the trend of events. We realize that these events, both in the political and religious field, will shape themselves for the ushering in of the reign of the man of sin—Anti-Christ—and the coming of Christ to establish the age long prophesied and promised kingdom of peace and righteousness. Then Isaiah's prophecy in his eleventh chapter and Micah's prophecy of beating the swords into plowshares and the spears into pruning hooks, will be literally fulfilled.

For this ideal unconsciously the race is longing. In a perverted way because of the fearful influences of the prince of evil, they are stirring toward this ideal. Think of communism, Bolshevism, I. W. W.-ism, etc. These are evidences, though perverted, of the longing of the human heart after the ideal. Why these extremes? Because of the other extremes, lust of power, rank imperialism, devilish avarice, all under the guise of justice, democracy, yea Christianity. One extreme calls forth the other and hence that bitter class hatred, that restlessness and discontent. The remedy cannot come from without through human agency, it must come from within by genuine "Sermon-on-the-Mount" Christianity. This only will establish ideal conditions. When will that time come? When Christ comes to bring it.

In the midst of all these disturbing elements it is well for us Christians to heed the sacred writer's admonition: "Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace." Heb. 13:9. This holds true with regard to all the latter day delusions, with the various great movements in the religious field that agitate our people so greatly. Any movement with Calvary and the vicarious sacrifice of the "Son of God eternally with the Father", for its center, we may safely join. Any movement however, that does **not** center about this **essence** of our blessed religion, that is led by men denying the Son of God and His atoning sacrifice, must be shunned as anti-Christian. I John 4:1-3. Whatever the consequences of such a stand may be, we cannot deny our Master and prove false to Him. We dare not be drawn into the drag-net of the present day great anti-Christian wave. If this means persecution, it's nothing more than is foretold concerning the latter days.

Another side of this we Christians in America better consider carefully. In the Bible Champion for March, Professor Leander S. Keyser D. D., speaks thus: "There is danger in our reaction against German theology, that we class all Germans under the same theological head and that we forget the stalwart defenders of the faith and the heroic founders of missions who are of German origin.

"Let us frankly consider the situation in our own country. England gave us Paine and Ingersoll was an American product and not of German descent. In the last number of the Bible Champion you reprint an article about Ernest Haeckel, the German materialist, whose views I repudiate, just as you do; but you must remember, that he belonged to the school of Darwin, Huxley and Tyndal, and got his start from their evolutionary teaching, and simply carried it to greater length than they did. Just so outstanding materialists of Germany, Vogt Feuerbach, Buechner and and Moleschott, were disciples of Darwin and advocate of Huxleyan type of evolution. But you must not forget that we have Leuba in this country, who is an advocate of atheism and professor in one of our American colleges. In 1916, right in the midst of the war, he issued his book, 'The Belief in God and Immortality', published by Sherman, French and Co., Boston, in which he showed, by statistical tables, compiled by means of a questionnaire, that the majority of one thousand men of science in

our institutions of learning, government service, etc., replied to his questions that they were either atheists or agnostics. Let us note some of his figures. Of the whole number of scientists only 41.5 per cent. expressed a belief in God, while 41.2 per cent. professed themselves to be atheists and 16.3 per cent. agnostics, making in all 58.2 per cent. of them 'non-believers', as Dr. Leuba himself puts it. In regard to the immortality of the soul, 50.8 per cent. non-believers. Of the physicists, 57.1 per cent. were atheists or agnostics, of the biologists, 69.5 per cent., of the historians, 51.7 per cent. of the professorial sociologists, 75.7 per cent.; of the psychologists, 75.8 per cent., with only a very small section of them agnostics. Some of the non-professional groups make a better showing and thus reduce the average somewhat, but safe to say, in every case those whom Dr. Leuba calls the 'greater' scientists are the most atheistic.

"I cannot give more figures and particulars, but surely the situation in our country is grave enough. I do not know that such a tabulation of unbelief has ever been made in any other country and it is doubtful whether it could be duplicated. If other countries are offenders, we have little reason to boast over them. If they are being punished by a just God for their unbelief, who knows what may be in store for us? Have we a right to exclaim with righteous indignation over the rationalism of another country when, our own country is honeycombed with even the most degrading form of unbelief, downright atheism, and that among our leading scientists and philosophers? Perhaps our crimes, lynchings, race riots, strikes and sexual vices are nothing more than the punitive justice of God reacting against us because of our sins and unbelief."

Thus far Professor Keyser. He is American and stands for the highest American ideals, repudiating any pro-German sentiments. He insists that unbelief and atheism of English, French or American origin is as deadly as when it is of German origin. This most un-American and unjust business of calling out and out Americans, who are neither pro-English nor pro-German, disloyal, etc., is getting rather stale and seamy, a sign that soberness and sanity is again replacing the war hysteria.

The above is true, we are glad to note, in Christian circles that were also more or less carried away by the fearful war spirit. Another thing I have observed is, that those "great" preachers and divines, who during the war have preached the gospel of hate so assiduously, are now falling into the trap of sensationalism. Here are some of the themes of sermons recently preached by the most noted preachers of Los Angeles: "Shall We All Wear Overalls?" "Shall the Whipping Post Be Revived?" "Shall Women Vote?" Shall the Irish Republic Be Recognized?" etc. When I read those "momentous" themes, I wished they had the Bible texts the preachers used, attached to them. But they had not and I wonder if those preachers use any texts at all? Is it a wonder that our country is full of godlessness, unbelief, atheism and infidelity? O for shepherds that lead their flocks into the green pastures of the pure and undefiled Word of God! Such shepherds need not complain of empty pews. They heed the cry of the spiritually starving after God, the living God. Many shall yet be saved till Jesus comes. Are we about our Master's business?

We are certainly glad and thankful to know that still, as always, the Lord has His own and that there still are preachers all over the land who in their preaching would know nothing but "Christ and Him crucified." With such we gladly join hands. To such a privilege of joining hands with true believers we Uplanders were treated during the month of February, when Evangelist John Brown conducted a three weeks' tabernacle campaign. During the seventeen years of our sojourn in and about Upland we know nothing that has so stirred the people religiously, as the fearless preaching of John Brown from Silvan Springs, Arkansas, I have never listened to a professional evangelist with so much spiritual benefit as I have to John Brown. Hundreds were deeply stirred and became concerned about their soul's salvation. Brown is no exception to the rule, that he also used some methods, though in minor things, which would not exactly meet our approval. The human is constantly present in any method, but thank heaven, the Holy Spirit is not bound to any one method and He moved mightily among the Upland people during John Brown's preaching. Our own church has received blessed benefit. The increased interest among the young people in Sunday school work, C. E. work, and prayer-meetings is a testimony to this fact. I was pleased to note that in spite of dire threats he fearlessly attacked prevailing evils, the spirit of godlessness, the chase after degrading amusements, the spirit of levity, etc., all over the country. Yes, he is the first professional evangelist I have heard speaking of secret societies, lodges and placing them where they belong. The hearty "amens" from the audience convinced me that others feel the lodge business as an evil as well as we do. I know that many preachers of the large denominations, whose churches are honeycombed with the lodge evil, feel the blasting blight of it, but are powerless against it.

In conclusion, may I express the fervent wish and prayer that all things agitating our people today, may prove a clarifying and unifying factor, rather than a cause of discord. Undoubtedly, as a matter of necessity, God's children will draw nearer together, no matter what outward differences there may be. They will come to recognize that spiritual oneness and spiritual relationship which exists between them. Together they constitute the bride of the Lamb and when the Bridegroom comes all those outward differences will fall away as an old garment. Then nothing counts, save the true heart relation toward the Bridegroom.

With greetings to all,

M. M. Horsch.

CORRESPONDENCE

Upland, Calif. To the "Mennonite" family of readers: Well I'm back on the job again and of course it's expected that our church here be heard from now and then. I suppose it would be well for a correspondest to keep a church diary in order that all reports be accurate. There are many things that the readers and Upland friends will be interested in. The past year has been one continual coming and going of visitors. Some on short time but many spending the winter in this sunny southern California. Now I never said anything about climate, but all Californians know we have the climate. Many from other places too, because there has been a great influx of future Californians. The climate, though, produces those wonderful, golden, luscious oranges which all eastern people prize so highly. The crop is in the making for you and next winter will see another stream of gold wending its way to eastern markets. The orange trees are now in full bloom and the whole atmosphere is sweet with the odor of the blossoms and if one works among the tress he becomes sweet and sticky that bees follow him about, seeking a place to punish him for disturbing their peaceful pursuit of honey gathering. Well, it looks as if I'm missing the mark as I stated above.

I want to begin with those "never to be forgotten" tabernacle meetings, which were so helpful to all Christians, (with but few exceptions) and many who were converted. For these the meetings were held and also to inspire and consecrate church people to greater activity in the Master's work. I think there has been so much good brought into the community by the coming of J. E. Brown, the evangelist, that it cannot be estimated in dollars and dimes. Brown's influence here (or anywhere else) will be felt for a long time to come. Just a look at his face and a few moments' association will prove his sincerity and intense desire to save souls, and this he does, not by the hundreds but by the thousands. God measures by the kind of fruit that is borne. If any one has the opportunity to hear the J. E. Brown party it will pay to make sacrifices to hear him.

During February and March our pastor had an attack of influenza which left him in a very weakened condition, but he soon recovered. Rev. J. C. Mehl substituted in both morning and evening services. Adolph Ledig, chairman of the sanitarium committee, has been on the sick list for a number of days. Everyone hopes and prays for his speedy recovery.

One thing I don't want to forget to mention is the organizing of a California Mennonite Sunday school and C. E. conference at a workers' conference held April 4-5 in the Los Angeles mission chapel. The need of such an organization was felt and steps taken for perfecting it. Our Sunday school and C. E. societies sent 49 delegates, more would have gone had the communion services not conflicted. The next conference meets at Reedley and an effort will be made to have all Sunday schools and C. E.'s cooperate. There were 174 registrations. Many from Kansas, Oklahoma, Illinois, Missouri, Ohio, Indiana, Minnesota, Nebraska and other states. Then there were 4 from Canada. The rest from California. Students from the Los Angeles Bible Institute also participated in the conference. Surely we had scaled the heights of spiritual fellowship. Many are already looking forward and planning for the Reedley 1921 conference with even greater anticipa-

tion. A fuller detailed report of the conference will appear in the Mennonite.

April 4, communion was celebrated in remembrance of Him who instituted it and sacrificed Himself for our sins.

Rev. I. A. Sommer was with us some days and worked in the interest of publication, soliciting subscriptions for both the Mennonite and Bundesbote. He reports gratifying results. On April 25 he addressed the C. E. society on publication work as carried on by the General Conference and boosted for the Mennonite Book Concern.

On April 28 the congregation held a mass meeting to discuss ways and means preparatory to a new church building. After discussions it was finally decided to convene a month later and have an election of the different committees needed for new building.

We are glad to report an active interest in the sanitarium. The number of patients is changing constantly. Sometimes there are 4, 8, and 12, the capacity of the institution. Do not forget this work, because we have the sick with us always and it's our privilege to help lessen suffering.

Our church, Sunday school and Christian Endeavor services are all well attended and an active interest in spiritual things is greatly in evidence.

Very sincerely,

The Corr.

Wadsworth, Ohio, May 14, 1920. Dear Readers of The Mennonite: While I still have the chance, I will try to write something about the work at Wadsworth. The two weeks' Easter evangelistic meetings, we had the privilege of enjoying at the church here, were closed on Easter Sunday, with baptismal service, and communion. Rev. Schroeder of Berne, Indiana, and our pastor, Rev. Lehman, conducted these meetings. The weather could not have been any nicer for this time of the year; and I feel that all who came were well paid for coming. I would have been glad, if they could have continued another week, for we all need all the spiritual help we can get to make us able to stand the temptations of the world; and such meetings cannot help but be a blessing to people, if they are coming for that purpose. Our pastor, getting sick towards the close of the last week was about the only discouragement placed in our way. Three were baptized as a result of this effort made to reach souls; besides the awakening of others to the need of more earnest work for the saving of the lost.

This is one of the greatest blessings I have received from these services, for I am apt to feel that what I do will be of no use anyway; but that is not the right way to feel I know, and if nothing else does any good, I can pray, for that never fails and we cannot accomplish anything without it. One of the ways we used to reach the people, was the distributing of gospel tracts, to be read and then handed to others. In this way you can help those in a quiet way that never come near a church.

Last Sunday, May 2nd, Dr. Mosiman of Bluffton College and several of the boys who are attending school there, were with us. Dr. Mosiman preached for us in the morning. We are always glad for such visits. I wish it would not be necessary for the churches to be so far away from one another that they can only be all together at the conferences and then not all. I would like it, if it could be possible to be all together at one place, all believing the same way and living according to what the Bible teaches, as near as we could; but I guess that is not possible in this world and we must be satisfied by hearing from one another through written and printed messages. I cannot close my letter to you in a better way than in using these Bible verses I John 2:7-9; 15, 17, 18, 21, 24-26.

7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning.

8. Again a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.

9. He that saith he is in the light and hateth his brother, is in darkness even until now.

15. Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him.

17. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever.

18. Little children, It is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christs; whereby we know that it is the last time.

21. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

24. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25. And this is the promise that He hath promised us, even eternal life.

26. These things have I written unto you concerning them that seduce you.

I pray these few verses from God's Word will help some one to live a little closer to Him. I have been blessed so much by prayer that I cannot see how I could do without it and I want others to have the same blessings.

Pearl Overholt.

A STUDY OF HIS ATONEMENT. A COMPILATION FROM VARIOUS SOURCES. HIS ATONEMENT, ITS APPLICATION

Jacob Snyder.

(Continued.)

3. It is commemorated blood. Why so? Because it is written, And this day shall be unto you for a memorial; and ye shall keep it as a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. In some sense or other this feast of the paschal lamb is to be perpetuated through all generations. This was fulfilled by the celebration of the paschal feast until the coming of Christ; but the question arises, how is it kept now? This paschal lamb, being the first, was commemorated by all that followed after. It, however, was only the shadow; the blood of Jesus Christ is the substance. How, then, is it commemorated? A few remarks will make this plain.

His blood is commemorated in the divine record. It has its commemoration in all those Scriptures of the New Testament which show it to be the blood of atonement, that blood in which the blood of all the various sacrifices find their accomplishment. We are justified by His blood. The blood of Jesus Christ His Son cleanseth by the blood of Jesus. We enter into the holiest by the blood of Jesus. The blood of Jesus Christ is especially commemorated in the institution and administration of the Lord's Supper. It was instituted immediately after the celebration of the paschal feast, and the washing of the saints' feet. When the Savior took the cup and said, This is My blood for all time, the wine in the cup should be His blood, for all time to come, as the blood of the paschal lamb had been His blood, was but an emblem; and hence, the sacramental wine is the same, a memorial of His blood throughout all generations.

This blood has its memorial in an applying conscience. Sin is forgiven, the believer is adopted into God's family, and the Spirit Himself bears witness to the fact. Every child of God has in his own experience a memorial of Christ's blood first shed and then applied: and he keeps the feast with joy.

In a restored and preserved universe the virtue of Christ's blood is commemorated. Hear the record of inspiration. It amounts to this. God made the heavens and the earth; the sun to rule the day, the moon to rule the night; He made the stars also. Sun, moon and the stars were to give light upon the earth, and to be for signs, and for seasons, and for days and years. All these were designed for the use and comfort of man; but he sinned, and forfeited the whole. Of what value is creation if sin cuts off the intelligent agent for whom all was made. The forfeiture and redemption were both confessed while Christ hung on the cross. From the sixth hour there was darkness over all the land unto the ninth hour. During this period chaos appeared and held sway, in order to assert the forfeiture of all good through the sin of man. But when Jesus said, It is finished, chaos withdrew, and thus bore witness to the virtue of redemption in buying back for man that which had been forfeited by the fall of Adam. We have thus a memorial of Christ's blood in sun, moon, and stars; in the earth and the atmosphere; in seas, rivers, mountains, hills, and vales. Pursue this memorial, and you find it in the resurrection body and the white robes; in the river of life, and the trees of life, bearing twelve manner of fruits; in the walls, the streets, and the mansions of the new Jerusalem, with all the boundless variety of objects adapted to the new senses of the resurrection body.

2. The Applying of the Blood.

What it was that was applied. "When I see the blood, I will pass over you." God must see the blood and nothing but the blood, on the lintel and doorposts. Why may not the name of Israel, inscribed above the door, answer the end? Jehovah saith not. His omniscient eye must see the blood. Will not the name of circumcision, or even the awfully sublime and abstract name of Je-

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Rev. S. M. Grubb - - - Editor
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hovah, displayed in large letters, answer the purpose? Jehovah saith not. His omniscient eye must see the blood. May not the Israelite inscribe his profession of faith, place beside it the bunch of hyssop or take the liberty of mixing the blood with water. Jehovah saith not. The pure blood, and unmixed, and the blood alone must be applied. Nothing is to be substituted for it; nothing must be associated with it. Without shedding of blood there is no remission." It is the blood that maketh an atonement for the soul.

Human nature is the same under every dispensation. With great art and subtlety, Satan helps men to find substitutes for the blood of Jesus. But the name of Christian parents, of the Trinity we worship or of the apostolic baptism we received these will avail nothing as a substitute for the blood of Christ applied to the conscience. Early education, knowledge of holy Scripture, attendance on ordinances, excellency of character, zeal for our church, endurance of persecution, with the most extensive liberality in support of religion, can avail nothing if the blood is not applied on the heart. At the hour of death the blood will be of first importance. Nothing that man or angel can devise can pacify or please God without the blood, not only shed but applied. His words are, "When I see the blood, I will pass over you." Let us now notice the time of applying. The lamb was killed in the evening; the blood was caught in a basin, and then applied as directed. Instead of in the evening the marginal reading is "between the two evenings." To understand this phrase, let us bear in mind that the Jews began their day at six in the morning. Hence our nine o'clock was their third hour, our noon their sixth hour, and our three in the afternoon their ninth hour. The Jews counted two evenings; the first commenced at noon and the second at our sixth hour, or their twelfth. At our three o'clock in the afternoon and their ninth hour, being midway between the two evenings, the blood of the paschal lamb was shed, and was then ready for applying. Look now to the simple narrative of the evangelist, and mark the inspiration of the Scriptures. The Old Testaments show one and the same Author. Jesus hung upon the cross from the sixth hour until the ninth; then He said, It is finished; and He bowed His head, and gave up the Ghost. His blood was shed between the two evenings; and when shed, was ready for applying.

The applying of the blood of Christ must be done in the daytime. It is in the day of life and before the night of death cometh that we must seek a conscience applied with His blood.

This is the work of God, that ye believe on Christ, whom He hath sent. This can be done only in the present life. See how the case stands. The Scriptures teach that, from beginning to end, salvation is by faith. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Can a man believe after he has left this world? He cannot; because he goes into a region where testimony is unnecessary, and cannot possibly subsist. Faith, however, is the child and association of testimony, and cannot be exercised when testimony is done away, and no faith, no salvation. The faith of the rich man was changed into knowledge when he saw Abraham afar off, and Lazarus in his bosom. Eternity is the region of necessity. Sinners of every class, who have died in unbelief, necessarily know now what they were once called upon to believe. Faith, not knowledge, is the condition of salvation. The testimony which faith lays hold of belongs only to this state of probation; and, consequently, when it is no longer borne, departed unbelievers cannot possibly fulfill the condition, and, hence are lost forever.

In this miniature mirror we may now behold the great ignorance, apostasy, and wickedness of the church of Rome in teaching the figment of purgatory. It denies the great efficacy of Christ's blood; it sets aside faith as the condition and instrument of salvation and it makes penal fire and piercing winds fulfill the office of the Holy Spirit. It turns eternity into time; it alters the period of probation and inspires unbelief in the declaration of Scripture, "Behold now is the accepted time; behold, now is the day of salvation."

3. The place of applying. They shall take of the blood, and strike it on the two side-posts, and on the upper doorpost of the house. These are fixtures, and include the entrance into the building. They were not commanded to apply the gable, sides, or roof; and we are not to make an unnecessary display even of the religion of Christ. The blood was not to be applied in a corner within; and while we believe with the heart unto righteousness, with the mouth we must make confession unto salvation. There was no applying of blood upon the threshhold; and we are not to trample under foot the blood of the covenant wherewith we are sanctified, or count it an unholy or common thing. The blood was not to be applied on the door; it moves on hinges, and may be cast aside; or if open it presents but a side view. We must abide literally by what God commands. The blood must be applied upon that which is fixed and immovable, so that it may encompass whoever enters, and become a token of safety, and a sign that the inmates are entitled to eat the paschal lamb.

Whosoever eats, or believes in a Christ contained in his creed, or in safety; inasmuch as the destroyer may enter and slay him in the very act. Without the blood atoning, and the atoning blood applied as God Himself directs, there is no title to safety; no religion; no salvation. The applying of the blood at the right time, the right place and in the right manner constitutes true religion; and to realize this should be the great aim of all men. Examine, and you will find that from the beginning there have been four religions in the world; the religion of sense, of imagination, of passion, and of conscience. What is the religion of sense? It began at Babel, built a tower that was to reach unto heaven, and it worshipped sun, moon, and stars, the fancied abode of deified heroes. It came down from this to images of wood and stone, and multiplied its devotions until it embraced almost every object in creation. At Rome, under a Christian name, it appeared in gorgeous buildings and fretted roofs; decorated altars, "Latin masses, and wafer gods," painted windows and pictures of departed saints, incense, holy water, and burning at noonday. It is the religion of priestly vestments. The religion of the lintel and doorposts is essentially different from this vain and sensuous show.

(To be continued)

REPORT
of the First California Mennonite Sunday School and C. E. Convention.

Beginning with the afternoon of April 4 and ending on the evening of April 5, delegates from the General Conference churches of California met at Los Angeles for a conference to exchange and discuss plans and means for greater efficiency in Sunday school and Christian Endeavor work in our own denomination. This was the first conference of this kind held by this section of the Pacific District. The interest shown and the expression given by delegates and friends made us all feel that it was decidedly worthwhile.

The sessions were held in the Mission church of Los Angeles of which Rev. P. W. Penner is pastor. After a song service he opened the first meeting with an address of welcome. He compared this conference to a new-born babe needing care and guidance that it might grow. He then held a short devotional based on Acts 17:10-12, and brought out particularly our need of abiding by the Word of God.

A. P. Wedel of Reedley, presided.

Then followed roll call. The registration committee reported that the churches were represented as follows:

Upland, 49; Mission church of Los Angeles, 26; Reedley First Mennonite, 11; Paso Robles, 7; Woodlake, 1. Students from the Bible Institute were 32. The total registration was 174.

The first subject taken up was, "The Advantages and Disadvantages of the Graded Lesson" and was ably handled by Miss Anna G. Stauffer. The principal advantages brought out were (1) The fact that we have a continuous story making it easier for the child to remember the lessons. (2) The text books are not discarded as are the text books of the Uniform lessons. (3) The lessons are graded according to the age of the child. The chief disadvantages as seen by her were (1) The dangor of leaving out some of the most essential teachings in trying to make it easy for the child. (2) Some of the lessons were not taken directly from the Bible. (3) That it was

hard to get substitute teachers. (4) That we have no denominational literature of our own.

The discussion that followed was certainly interesting. Most of those who had or were using the Graded lessons were in favor of them. Objection had been raised to some of the lessons dealing with hero-worship to which answer was given that the teacher who was unable to lead from worthy heros to the great Hero was to be pitied. The nature lessons were defended on the ground that Christ had often used nature lessons in His teaching. But the final decision was that we needed more thoroughly consecrated teachers and that the same leaflet was not the same in the hands of different teachers.

The next subject of the afternoon was taken up by Mr. C. F. Mueller of Reedley. He dealt with the teacher-training course. He brought before us the fact that the older people of our church had had their religious training in their public schools but that our young folks were entirely without such training, unless some adequate work were given in the Sunday school. The teacher's aim should always be the salvation of souls; and the love for souls put into the heart by God will always be responded to but there are also principles and methods and the teacher who realizes conditions will take circumstances into consideration and will by the Lord's help and guidance endeavor to win the pupil to Christ. The teachers that enter a teacher-training class cannot help but become cemented together, more consecrated and more desirous to win souls.

Questions were then asked by those interested as to the best time of the week for such a class and who should be the teacher. It was thought best to have the class during the week. As to a teacher—he might be the pastor, some trained worker or a member of the class.

Special music for the afternoon was a trio by the Misses Sprunger of Los Angeles.

The following nominating committee was then appointed: Rev. J. B. Baer; D. J. Dahlem and Rev. John Suderman.

The session then closed and the people gathered in groups out of doors and in-doors for a get-acquainted time while the ladies of the church prepared the evening meal. We soon seemed like a great big family.

Sunday Evening.

D. J. Dahlem presided.

As this was a conference of both Sunday school and C. E., the evening session centered around Christian Endeavor and its problems as the afternoon centered around Sunday school. The song service was led by Nelson Widmer of Upland after which J. J. Siemens of Reedley led the devotional, using John 20:19-31. Roll call of the societies represented showed as follows:

Upland Senior, 23; Intermediate, 8; Junior, 2.

Reedley Senior, 6; Intermediate, 1; Junior, 1.

Paso Robles, 5.

Woodlake, Senior, 1.

The collection that was taken for foreign missions amounted to $22.83. During the evening we had the pleasure of listening to an octette by the young men of Upland and later to a quartette by some of Upland's young women.

The theme, "What Are the Advantages of Organizing a C. E. Society in the Church Work," was given by Nelson Widmer of Upland. He spoke (1) of the vital connection of Christian Endeavor and church and the need of putting something tangible before the young folks. He made the word "loyalty" more tangible by the following: loyalty to Christ can be shown by bringing one to Him; loyalty to the church by influencing others to become members; loyalty in service would be loyalty in committee work, and loyalty to the C. E. pledge and C. E. ideals would be to live them. (2) C. E. creates fellowship with others who are striving for the best things. (3) C. E. develops leadership, which our church sorely needs. Need to teach our members to feel that they must live so that our community is better for our presence. We must get our young folks to lead. We need the pastor's help but not his leadership. (4) The acceptance of Christ as Savior is necessary to make our work count. This should be the big aim of both Sunday school and C. E.

A lively discussion followed which showed how interesting the theme was. The need of a good program committee chairman as emphasized and the C. E. World was suggested as having splendid program material. The necessity of having the pre-prayer circle was also spoken of and the Christian in Christian Endeavor was emphasized. Then the question arose as to who should be in the C. E. Some said that only the younger folks should be in it or be allowed to take active part. Mr. Goertz of Mt. Lake, Minn., said that in their own society things worked alright since the old folks got to feeling young again. Rev. Baer emphasized the fact that the older people would be very welcome in the C. E. if they would keep young in the length of their talks, in other words, be brief.

(To be concluded.)

THE C. E. TOPIC

June 13.

Common Mistakes in Daily Living.

Prov. 24:27-34.

The Scripture lesson selected for this topic is well chosen. It points out duties that apply to men and women everywhere. The writer had in mind the people of his day and his own country, but people of his day and his own country, but people are very much alike in whatever time and place you find them. Our 20th century, advanced as it is, has not carried us beyond the follies that were common in Old Testament times, if anything, we have more of them and should exercise great care lest we reap results worse than those that came in the days of old.

The first verse of the lesson suggests preparation. Life is one great preparation for the life to come, if we are alive to the purposes of God. When times of testing come and we are not ready for them we fail, when the great time of reckoning comes and we have not prepared for it with a life that will meet the approval of the great Judge we shall fail to enter into the joys of everlasting reward.

The special emphasis is laid upon preparing for the most necessary and important things. The farmer is to give attention to his fields first and then think of the luxuries and beauties that may adorn his house. It is not forbidden that he think of his house, but it is wise to concern himself about his crops and fields at the proper time so that when they are attended to he may consistently enjoy that which is done for the house. So in spiritual things. There are delightful mountain-top experiences awaiting the soul and there is promised a "rest that remaineth the children of God" but the real hard work in the world's harvest field for souls is the most important just now.

In this passage we see a suggestion of moderation. Do not live beyond your means. Attend to your business first and do it well. After that you can hope for luxuries and comforts. Just now the world is running after pleasures and amusements. The neglect of the work that is to be done can mean nothing short of distress and misery and, maybe, they will be upon us in a very little while. The prophet gives expression to a sentiment which we are in danger of hearing repeated by those who neglect important matters when he says: "The harvest is past, the summer is ended, and I am not saved."

The next proverb lays emphasis upon the importance of truthfulness. The Bible never excuses a lie. God is truth and He cannot look with the least degree of favor upon the lie. A liar is not to enter the kingdom of heaven. A Christian must not associate with liars. In the world we find that a lie never pays. A misrepresentation of the goods one tries to sell condemns it. The one who resorts to untruthfulness to get out of trouble or to keep out of trouble only finds that the lie gets him deeper into it. A reputation for untruthfulness is a sure testimony of unworthiness in any position. One discovered, in lying in private or in public, finds out that the confidence he has killed can never be revived. Lies are sometimes spoken, often they are acted, and frequently there is the lie of keeping silent. No reputation so thoroughly resists the efforts to injure as the reputation for truthfulness.

Verse 28 states the golden rule, not in the form Jesus put it but it is there in essence. "Do not do unto others as you would not have them do unto you" is the way a wise old Chinaman put it. Every one recognizes that justice, love, equality, and fair play to every one is a natural right and that so long as men expect a consideration which they will not allow for others, the world will go on in its selfishness and greed. Selfishness is always to be avoided in everyday life. This can only be done as one lives close to the most unselfish being, Jesus Christ. The golden rule is a law that should apply between friends and all others who are not intimate enough with one to be called friend in the sense the term is generally understood. Christians, above all other classes, must abide by the golden rule in all their dealings with fellow men.

Verses 30 to 34 are an Old Testament parable of the lazy man. His promising vineyard is in decay and overgrown with weeds because he sleeps while his neighbors work. Poverty comes upon him swiftly and suddenly. He was satisfied to take things easy when we should have been active

and the end was ruin as it is in the case of all who love ease when they should be occupied. In a material sense we know how true this is everywhere. In matters relating to spiritual things the same law holds good. The one who neglects opportunities, who is inactive while the forces of evil are everlastingly active can hope for nothing else but to be overwhelmed and engulfed by the evils for whose destruction he is responsible.

THE S. S. LESSON
June 13.

A Shepherd Boy Chosen King.
I Sam. 16:4-13.

Golden Text: The Spirit of Jehovah came mightily upon David from that day forward. I Sam. 16: 13.

When Samuel announced to Saul that the kingdom was taken from him he retired and refused to see Saul again, going into mourning for him. We are also told that "The Lord repented that he had made Saul king over Israel." In turning from God Saul also lost the friendship of God's prophet. The true servant of God cannot be joined with the enemies of God. In our time, men try to appear Christians and yet continue fellowship with those who are against God and godly things. In doing so they lose their power with God.

Samuel's going to Bethlehem, the village that was to become so mighty a factor in the redemption of the world, brought the elders great concern. They, of course, knew the differences existing between the king and the prophet and they did not want to give offense to either one of them. The manly thing for every one in a situation like their's is to be for one or the other and, when it comes to a choice between God and man, no matter how powerful the man may be, there should be no hesitation about coming out squarely for God. "Ye cannot serve God and mammon." "No man can serve two masters." "They that are not for Me are against Me."

Samuel did not come to raise the issue concerning himself and Saul. His more important task was to find a new king, as God had directed him to do. He came in peace and to do sacrifice. The message of God's minister always involves these two things. There is peace to be made with God and this only comes through sacrifice. Our sacrifice now is not the lamb or the heifer, which were only symbolic of the true sacrifice. It is the sacrifice made for our unworthy selves on the cross.

Sacred acts in Israel were prefaced by sanctifying, or ceremonial ablutions. God wants clean men and women to serve Him and be the instruments by which His will is performed. We are sanctified, not by waters or washings, but by the blood which God's Son shed, by which our sins are washed away and we are forgiven and made fit subjects to do the will of God. The idea of separation is carried with that of sanctification. The sanctified persons are those set apart—consecrated to the Lord. Every act of worship implies a process of sanctification and made acceptable unto God through the sacrifice of the cross. Jesse, one of the chief men of Bethlehem and the descendant of Ruth and Boaz, was now an aged man. He and his sons were specially called to sanctify themselves. There was that in his life and character that made his family the particular object of God's choice. We thus see Ruth, the native of Moab, having a part in the royal line that was to give Israel a king and the world a Savior.

The sons of Jesse, one after another, passed before the prophet. Naturally, the eldest would come first. He was prepossessing. He had a kingly appearance. Like Saul he seemed to have all the physical qualifications of a king. Even Samuel was impressed. But God gave him a lesson that, after the experience with Saul, should have impressed itself upon him. Outward appearances are deceiving. Again and again we must be warned of this. Jesus emphasized the necessity of being careful lest there be "Wolves in sheep's clothing." God's eyes are penetrating. They see clear to the heart. Outward appearance may, or may not, help, but a man is what his heart is and God knows him by his heart, rather than by his looks, or size or strength.

One after the other of Jesse's sons passed before the prophet. None were accepted. Each lacked the necessary qualifications. The process by which God made known His will to Samuel is not described, but we know the verdict. God is looking for kingly men now. All who fill the necessary qualifications may become His sons. Some come near to the choice but fall short because the "searcher of hearts" knows every short-coming. There are plenty of those who are almost chosen but "almost is lost." Each one of these sons was thought eligible by Jesse, but Jesse didn't know human judgment errs in many things, and is not to be trusted except by divine guidance.

"Samuel was puzzled. Jesse, like most parents, had failed to realize that his youngest son was more than a child. He had not thought of him as even approaching manhood. Especially he could not have thought of him as the coming king."—Thornton.

David was caring for the sheep. Does it occur to us how many of God's greatest were shepherds? Abel, Moses, Jacob and his sons, and now David. How apt is the figure that Jesus uses of Himself when He says: "I am the good Shepherd." The ruddy-faced youth was impressive in his youthful beauty. Outward appearances, however, as we have learned, decide nothing. There must have been beauty of character, and a superior capacity for spiritual things that made him the particular subject of God's favor.

The anointing symbolized a special setting apart for some divine purpose. Jesse and his sons may have not understood all that was implied in the act, but from henceforth David possessed "the Spirit of Jehovah."

CONTRIBUTIONS

THE EMERGENCY RELIEF COMMISSION CONTRIBUTIONS FOR APRIL

For Syria and Armenia.

Grunersville S. S., Perkasie, Pa., A. M. Fretz, $8; Hereford Menn. ch., Bally, Pa., J. B. Funk, $20; Carol and Olive Wilkowske, El Reno, Okla., $1.70; S. S., Tabor ch., Goessel, Kan., B. B. Neuman, $30.71; Aaron Good, Denver, Pa., $20; Friedensberg S. S., Springfield, S. D., D. A. Schultz, $57.-63; S. S., Hereford ch., Bally, Pa., D. J. Brand, $50; Grace Menn. S. S., Pandora, O., Haydn Basinger, $30.

For Germany.

Joe Jantz and family, Goltry, Okla., H. R. Voth, $5; Mrs. H. Buller, Goltry, Okla., H. R. Voth, $2; Caroline Unruh, Goltry, Okla., $5; Bergthal ch., Corn, Okla., J. H. Ediger, $24; Bergthal ch., Corn, Okla., ditto, $20; anonymous, Goltry, Okla., $20; per Mrs. J. G. Regier: Ladies' Aid, Pawnee Rock, Kan., $33.90; Ladies' Aid, Friedensthal ch., Gotebo, Okla., $26.-25; the Misses H. Jantzen and A. Dirks, Pasadena, Calif., $3; West Zion ch., Moundridge, Kan., C. G Pankratz, $173.35; Menn. ch., Escondido, Calif., H. H. Adrian, $35.72; West Zion ch., Moundridge, Kan., C. G. Pankratz, $5; A. P. Haury, Woodlake, Calif., $100; Edward P. Esau, Whitewater, Kan., $25; per M. J. Galle, Schrag, Wash.: Joseph Gerig, Odessa, Wash., $10; Christian A. Schrag, Odessa, Wash., $10; J. M. Schrag, Odessa, Wash., $20; E. C. Schrag, Ruff, Wash., $10.00; Abe Jantz, Ruff, Wash., $5; per D. A. Schultz, Avon, S. D.: H. H. Koehn, Avon, S. D., $50; Martin Boese, Avon, S. D., $20; Mrs. Martin Boese, Avon, S. D., $20; Friedensberg ch., Avon, S. D., Easter collection, $18.10; anonymous, Avon, S. D., $6.50; Greenfield ch., Ft. Kolb, Okla., Peter H. Base, $23.35; C. E. Koehn, Goltry, Okla., H. R. Voth, $10; Bergthal ch., Corn, Okla., J. D. Ediger, $15.80; members, ch., Rosthern, Can., Jacob Epp, $17.12; J. M. Boese, Springfield, S. D., $25; anonymous, Newton, Kan., $2.50; San Marcos Menn. ch., Paso Robles, Calif., J. J. Dueck, $18.24; Upland Menn. ch., Upland, Calif., J. Rahn, $45; Emmaus ch., Whitewater, Kan., J. G. Regier, $100; David F. Lehman, Berne, Ind., J. F. Lehman, $5; Escondido Menn. ch., Escondido, Calif., H. H. Adrian, $3.15; per J. F. Siemens, Buhler, Kan.: a sister, $5; Helena Gaddert, $10; Katy Gaddert, $5; several persons, per A. A. Wall, Mt. Lake, Minn., $67.50; two scholars, Halstead, S. S., Martha M. Hirschler, $2.50; Bergthal ch., Corn, Okla., J. H. Ediger, $35.42; Mrs. J. A. Ruth, Reedley, Calif., $75; Elizabeth K. Hirschler, Chicago, Ill., $5; Andrew Waltner, Moundridge, Kan., J. C. Goering, $10; per J. Lichti, Deer Creek, Okla.: George Stover, Deer Creek, Okla., $50; P. G. Kliewer, Mt. View, Okla., $33.25; J. Buschman, $2; Katarina Buschman, $2; Emil Buschman, $1; J. A. Busenitz, Elbing, Kan., $25; Anna Abrahams, Goessel, Kan., $50; A. A. Auernheimer, Halstead, Kan., $5; J. R. Schmidt, Goessel, Kan., $11; Gerh. Wiebe, Whitewater, Kan., $30; Lena Neiman, Halstead, Kan., $10; D. G. Dyck, Halstead, Kan., $50; A. A. Wollman and family, Freeman, S. D., $100; Mrs. Jos. Walter, $25; Schoentahl ch., Kismet, Kan., F. T. Wedel, $40; friend, Boyd, Okla., J. G. Regier, $10; Bestvater sisters, Newton, Kan., J. G. Regier, $10; Jacob H. Regier, ditto, $5.

For War Sufferers in Europe.

West Zion ch., Moundridge, Kan., C. G. Pankratz, $50; S. S., First Menn. ch., Bluffton, O., J. R. Thierstein, $75; Menn. ch., Deer Creek, Okla., Wm. Moyer, $30; Grace ch., Pandora, O., N. S. Hilty, $228.14; anonymous, Plymouth Nebr., $40.

For Austria.

Anonymous, Newton, Kan., $2.50; several persons, Mt. Lake, Minn., A. A. Wall., $67.50; Christian ch., Moundridge, Kan., J. B. Stuckey, $205.50.

For Mennonites in Lemburg and Wien.

Peter Penner, Upland, Calif., $300.

For Mennonites in Russia.

Bergfeld Menn. ch., Mt. Lake, Minn., Peter Quiring, $159; H. H. Koehn, Avon, S. D., $50; Mrs. Gerh. Fast, Mt. Lake, Minn., F. F. Schroeder, $6.50; Mrs. Franz Toews, ditto, $10; Sister Elizabeth Hirschler, Chicago, Ill., $5; Herold ch., Morden, Can., P. A. Quiring, $10.

For Mennonites in Europe.

First Menn. ch., Bluffton, O., J. R. Thierstein, $225.

For Mennonites in Siberia.

Herold ch., Morden, Sask., P. A. Quiring, $24.53; Ladies' Aid, Greenfield ch., Ft. Kolb, Okla., Mrs. J. G. Regier, $75

For Mennonites in Germany.

Menn. ch., Halstead, Kan., Mrs. S. P. Baumgartner, $68; Mrs. K. M. Krehbiel, Halstead, Kan., $5; Mrs. J. A. Ruth, Reedley, Calif., $75.

For Where Needed.

Int. on balance, $33.44.

For Conrad Hoffman—Children in Germany.

Alexanderwohl ch., Goessel, Kan., B. H. Friesen, $262.14; liberty bond, ditto, per ditto, $100.

Gratefully acknowledged,
P. P. Hilty, Treas.
Fortuna, Mo.

NEWS OF THE WEEK

PRES. WILSON VETOED THE KNOX RESOLUTION

Washington, May 27.—The House joint peace resolution, recently adopted by Congress, was vetoed today by President Wilson. Such a method of making peace with Germany, the President said, would "place an ineffaceable stain upon the gallantry and honor of the United States."

Without announcing his intention regarding the treaty of Versailles, the President declared that the treaty embodies the important things omitted by the resolution, and said that by rejecting the treaty the United States had declared in effect that it wished "to draw apart and pursue objects and interests of our own."

The President added that the peace resolution omitted fention of many important objects for the vindication of which the United States entered the war.

"Such a peace with Germany," the message continued, " a peace in which none of the essential interests which we had at heart when we entered the war is safeguarded—is, or ought to be, inconceivable, is inconsistent, with the dignity of the United States, with the rights and liberties of her citizens and with the very fundamental conditions of civilization."

The text of the President's message follows:

"To the House of Representatives:

"I return herewith, without my signature, House Joint Resolution 327, intended to repeal the joint resolution of April 6, 1917, declaring a state of war to exist between the United States and Germany, and the joint resolution of December 7, 1917, declaring a state of war to exist between the United States and the Austro-Hungarian government and to declare a state of peace.

"I have not felt at liberty to sign this joint resolution because I can not bring myself to become party to action which would place ineffaceable stain upon the gallantry and honor of the United States. The resolution seeks to establish peace with the German empire without exacting from the German government any action by way of setting right the infinite wrongs which it did to the peoples whom it attacked and whom we professed it our purpose to assist when we entered the war.

"Have we sacrificed the lives of more than 100,000 Americans and ruined the lives of thousands of others and brought upon thousands of American families an unhappiness that can never end for purposes which we do not now care to state or take further steps to attain? The attainment of these purposes is provided for in the treaty of Versailles by terms deemed adequate by the leading statesmen and erperts of all the great peoples who were associated in the war against Germany. Do we now not care to join in the effort to secure them?

"We entered the war most reluctantly. Our people were profoundly disinclined to take part in a European war and at last did so only because they became convinced that it could not in truth be regarded as only a European war, but must be regarded as a war in which civilization itself was involved and human rights of every kind as against a belligerent government. Moreover, when we entered the war, we set forth very definitely the purposes for which we entered, partly because we did not wish to be considered as merely taking part in a European contest.

"This joint resolution which I return does not seek to accept any of these objects, but in effect makes a complete surrender of the rights of the United States so far as the German government is concerned. A treaty of peace was signed at Versailles on the 28th of June last which did seek to accomplish the objects which we had declared to be in our minds, because all the great governments and peoples which united against Germany had adopted our declarations of purpose as their own and had in solemn form embodied them in communications to the German government preliminary to the armistice of November 11, 1918. But the treaty as signed at Versailles has been rejected by the Senate of the United States, though it has been ratified by Germany. By that rejection and by its method we have in effect declared that we wish to draw apart and pursue objects and interests of our own, unhampered by any connections of interests or purpose with other governments and peoples.

"Notwithstanding the fact that upon our entrance into the war we professed to be seeking to assist in the maintenance of common interests, nothing is said in this resolution about the freedom of navigation upon the seas, of the reduction of armaments, or the vindication of the rights of Belgium, or the rectification of wrong done to France, or the release of the Christian population of the Ottoman empire from the intolerable subjugation which they have had for so many generations to endure, or the establishment of an independent Polish state or the continued maintenance of any kind of understanding among the great powers of the world which would be calculated to prevent in the future such outrages as Germany attempted and in part consummated.

"We have now in effect declared that we do not care to take any further risks or assume any further responsibilities with regard to the freedom of nations, or the sacredness of international obligation, or the safety of independent peoples. Such a peace with Germany—a peace in which none of the essential interests which we had at heart when we entered the war is safeguarded—is, or ought to be, inconceivable, is inconsistent with the rights and liberties of her citizens and with the very fundamental conditions of civilization.

"I hope that in these statements I have sufficiently set forth the reasons why I have felt it incumbent upon me to withhold my signature.

"WOODROW WILSON."

BILL PROVIDES ARMY OF 297,000

Washington, May 27. — The army reorganization bill emerged from conference today shorn of Senate proposals for federalization of the national guard, for a voluntary universal training system and for automatic revival of the wartime selective service act on declaration of a war emergency.

As agreed to by the conference, the bill provides for a peace-time regular army of 297,000 officers and men, including the Philippine scouts; for continuation of the national guard; substantially on the present basis, and for the organization of an enlisted reserve corps liable for fifteen days of training duty a year excepting case of war emergency.

The Senate proposal creates the post of under secretary of war to have charge of procurement of war supplies was accepted in substance by placing this duty on the assistant secretary with a salary of $10,000 a year. The assistant secretary will function as a business manager. The bill also creates the department a permanent war council composed of the secretary, assistant secretary, the general of the army and the chief of staff, which will determine military and munition problems.

Senate provision reconstructing the general staff on French army lines and making separate branches of the air service, signal corps and chemical warfare sections were retained, the air force to include 1,514 officers and 16,000 men commanded by a major general. For the line army 21 major general, 46 brigadiers, 525 colonels, 674 lieutenant colonels, 2,245 majors and 4,490 captains are provided; chiefs of infantry, cavalry and fields artillery to be major generals, and the Porto Rican infantry to be incorporated into the regular army. Promotions will be from a single list under yearly classification with provision for discharge of unfit officers. The summer training camp system is perpetuated to aid in developing reserve officers.

Direct representation of the national guard on the general staff was eliminated but provision was made for assignment of guard officers when needed by the departments. Military rank for army nurses with the superintendent rank of major also is provided.

The provisions for an enlisted reserve corps for civilians including authority to divide the country geographically, into corps areas, each to include a division of national guard or enlisted reserve corps troops with proper reserve officers assignments to constitute a tactical organization for administrative purposes. Enlistments in the reserve would be for three years except world war veterans who would be accepted for one year.

SENATE PASSES ARMY APPROPRIATION BILL

Washington, May 25.—The Senate today passed the annual army appropriation bill carrying $415,915,000 and sent it to conference. As passed the bill provides for an increase of approximately $42,000,000 over the House bill, but $353,000,000 less than the appropriated for the present fiscal year. The principal Senate increase was $12,745,000 for the army air service making the total for this purpose $40,000,000.

The Senate eliminated House provisions which would give the army air service control of all military aerial operations, fleet shore base, training of personnel and construction and experimental work.

Authorization was given by the Senate for the sale of the old army transports Sherman, Thomas, Logan, Buford, Kilpatrick, Crook and Warren and of the howitzer plant at Erie, Pa., and the establishment from the proceeds of the latter sale, of a government owned plant at Waterview arsenal New York, for the manufacture of medium caliber field artillery.

Committee amendments providing for the sale of government war munition plants at Tullytown, Pa., Amatol, N.J., and Jacksonville, Florida, were rejected.

WASHINGTON IS MUCH CONCERNED

Washington, May 23. — Prospective political developments in Mexico this week began today to overshadow the killing of Carranza.

The Mexican congress meets in special session tomorrow to choose a president ad interim. Adolfo De La Huerta, chosen by the Sonora group a month ago as the provisional president, and General Pablo Gonzales appear as the outstanding candidates, but the chief concern of the American officials and business men having Mexican interests is not so much in the identity of the successful candidate as in the strength of the cooperative spirit to be manifested.

CARRANZA SLAIN BY OWN GUARDS

Washington, May 22. — Publication in Mexico City today of an official bulletin announcing that President Carranza and certain of his followers had been killed, was reported to the state department by the American embassy. The message gave no additional details.

Mexico City, May 22. — President Venustiano Carranza, who with a small party of his followers, had been a fugitive in the mountains of Puebla since last week, was killed at Tlaxcalantongo early Thursday morning, according to official announcement here. His companions, the names of whom are not known, also were killed.

General Rodolfo Herrera, it is said, directed the attack that resulted in the death of the fugitive president and his followers. He belonged to forces commanded by General Francisco de P. Mariel, who accompanied Carranza in his flight from this city, but who last week deserted Carranza and joined the revolutionists.

There is some uncertainty regarding the exact affiliation of General Herrera. It is generally believed possible, however, that he commanded a small guard which was with the fleeing president. He was in rebellion against Carranza for several years, centering his operations in the state March to General Mariel, who was in command of government forces in that state.

When General Mariel went over to the revolutionists last week a part of his troops, it is known, remained loyal to the president, and the belief exists that Carranza might have taken along with him in his flight toward Tuxpam Herrera's forces, which finally turned against him.

Tlaxcalantongo is a small village in the vicinity of Huauchinango, in the northern "panhandle" of the state of Puebla. It is approximately 85 miles from San Andres, where Carranza left his forces and took refuge in the mountains. The official announcement was given at 10:30 o'clock last night from the headquarters of General Alvaro Obregon.

BRYAN AGAINST ARMENIA MANDATE

Washington, May 25. — William J. Bryan took flat issue today with President Wilson on the question of an American mandate over Armenia, declaring in a statement that "any mandate is impossible".

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A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.,
Professor of History in Bluffton College, and Author of "The Mennonites of America."

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The Mennonite.

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VOL. XXXV. BERNE, INDIANA, JUNE 3, 1920. No. 23.

IN MENNONITE CIRCLES

The essay "The Immigration of Mennonites into North America" by Rev. J. H. Langenwalter, D. D., which appeared in the columns of The Mennonite some months ago, has been published in pamphlet by Bethel College.

Rev. Harvey W. Shelly, former pastor of the Perkasie, Pa., church and Miss Grace Bedford, both residents of Quakertown, Pa., were married in Philadelphia, Pa., May 20, Rev. N. B. Grubb officiating.

A German work of importance, "Die Biblische Lehre von der Wehrlosigkeit," another of the painstaking efforts of John Horsch, of Scottdale, Pa., has recently come from the press. The work represents the author's usual enthusiasm for things relating to the doctrine and history of the Mennonite people and will prove a valuable source of information on matters that have to do with non-resistance.

Arrangements are being made to hold a meeting of the Mennonite Brotherhood in Perkasie, some time during the meeting of the General Conference.

Dr. Otto Lichti, for several years pastor of Grace church, Pandora, Ohio, and later engaged in teaching, died in the hospital at Fresno, Calif., on May 22. Sister Lichti is also reported to be seriously ill.

With others, Prof J. A. Huffman, of Bluffton College, will have a part on the program of the Central Pennsylvania Bible conference to be held at Lakemont Park, near Altoona, Pa., July 31 to August 8.

The Second Quarterly conference of Mennonite churches of Blair, Bedford, Mifflin and Lancaster counties will be held in Bethany Mennonite mission, Altoona, Pa., June 5 and 6. During the week following, Rev. W. S. Gottshall of Bluffton will conduct services and on June 13, Rev. P. A. Pent will begin a series of evangelistic meetings.

It will be to the advantage of all Protestant ministers, going to Europe this summer, if they notify Rev. Chas. S. Macfarland, general secretary of the Federal Council of Churches.

On Sunday, May 16, Dean N. E. Byers of Bluffton filled the pulpit of the Apostolic Mennonite church at Trenton, Ohio. He delivered a strong address on the rich inheritance of the Mennonites and our duty to actively propagate such of our beliefs and doctrines for which the world is searching.

In the afternoon and evening of the same day Dean Byers spoke at the Tri-township Sunday School convention which was held at Sevenmile, Ohio.

275 miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the American Bible Society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the society during its history of 104 years.

During the world war 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin version of the Chinese Bible, which has cost several hundred thousand dollars and took 25 years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one-fourth the population of the world; more people than were ever reached by any one translation in history.

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation,
Sweeping over heart and brain,—
They shall never overflow us,
For we know His Word is true;
All His waves and all His billows
He will lead us safely through.

A DAY OF GREAT JOY AT CANTONMENT MISSION

Some months ago the supporters of our mission cause were made glad by the report that Missionary P. A. Wiens of India was permitted to baptize 128 persons on one day at one of our outstations there. A few weeks ago the news reached the president of the mission board that at Cantonment, Okla., on April 25th, there should be baptized about forty young people of the two tribes of Oklahoma Indians, the Arapahoes and the Cheyennes, among whom we do mission work. Such reports and similar ones that have come from other mission stations, are a proof to the workers and a proof to the supporters of our missions that their labor has not been in vain in the Lord. Such reports come to our churches similarly as did the message to Cornelius of old in which he was told, "Thy prayers and thy alms are gone up for a memorial before God." Our churches can consider such messages as proofs that they have not given in vain and that they have not prayed in vain.

As a preparation for the baptismal services on April 25th, the large mission tent had been erected just south of the mission church at Cantonment. Since it rained the day before and the night before, however, it was deemed inadvisable to use this tent because the ground was very damp and the temperature had fallen considerably. The Indian Agency at Cantonment, however, was kind enough to offer its large assembly room in the school for the use for these services. Altogether, the Christians among the employees of the agency at Cantonment showed a very fine spirit of cooperation on this day. The principal of the school and one of the teachers served in a duet, one of the other employees led the singing, and one of the lady teachers served as organist. Such helpful cooperation on the part of the government employees is appreciated very much by our mission workers and by the mission board.

When the time for the opening of the services came, there were between three and four hundred people, Indians and whites, assembled for the solemn service that was to follow. Since quite a number of the applicants for baptism were Arapahoe children, they equaled the Cheyennes though they had farther to come.

A number of the friends and parents of the young people that were baptized live at quite a distance from Cantonment. But they had come there on the day before and had pitched their tents in the meadows of the mission and near the agency. These tents and gay colors that were worn by the Indian women, certainly give a touch of picturesqueness to the scene. The boys were clothed in drab uniform. The girls wore uniforms of sailor blue trimmed in red. The girls who were baptized, however, were dressed in white.

The services were opened by a song sung by the congregation. In this song the school children joined quite heartily, and it was really better than I had expected it to be. After the song, Redbird, deacon of the Cheyenne church, made some few remarks in his own language and then led in a fervent prayer. After this Rev. William Meek, minister in the Arapahoe church, served in the same way. After I had preached a sermon in English, Brother Claassen, missionary, who had instructed the applicants in the catechism, baptized thirty-eight Indian youths and maidens and Annette, an adopted daughter of Miss Williams, our lady mission worker. One Indian young man who had also applied for baptism, did not report for baptism because he was hindered by his heathen parents.

Joy filled our hearts at the thought that these young men and young women who are of the heathen tribe had accepted Christ as their Savior. Of course, we knew that much trial is awaiting them. The parents of some of these are not Christians and even if their parents are Christians, all of them have to live in a heathen environment. This thought brought it to our attention very

forcibly that these young people will have to have the support of our prayers. Our churches can have a share in the work that is being done for these young people in this way.

After the services, the school children, among them the newly baptized, and the employees of the agency, went to their rooms and afterwards to their dinner. The rest of us, that is the Cheyennes, the Arapahoes and all the Mennonite missionaries of Oklahoma had been invited as dinner guests of the Cheyenne church of Cantonment. In preparation for this meal, a steer had been killed the day before. This dinner was served in the large mission tent. Long oil cloths were spread on the grass and along these were put blankets on which we squatted Indian fashion. All waited till grace had been said in the form of a short song of thanks. Redbird, deacon of the Cheyenne church had charge of affairs and he did his work in a dignified yet pleasant manner. The tables were loaded with meat roasts, fried chicken, cheese, potato salad, crackers, pie, cake, hot tea, everything was really served in a real appetizing way. After the meal, people gathered in little groups and had a little social time. At two o'clock in the afternoon we began our afternoon services. These services were intended primarily for the older ones, especially for the parents of those who had been baptized in the forenoon. The superintendent of the agency also permitted the pupils who had been baptized to be present at the afternoon service. The Cheyenne Indians were put to the right of the speaker and the Arapahoes to the left and the newly baptized in front in the middle part of the tent. In front of the Cheyenne groups was the Cheyenne interpreter and in front of the Arapahoe group, the Arapahoe interpreter. We spoke in English to the children stopping at frequent intervals and giving the two interpreters opportunity to interpret to the older Indians in their own language what we had said in English. Thus, you might say, the meeting went on in three languages almost simultaneously.

After the meeting, the people present dispersed very rapidly because of the threatening weather. The tents in which they had temporarily lived disappeared and in all directions you could see persons hastening toward their home, some on horseback, some on prairie schooners, and some in the most modern way, namely their automobiles. That evening at our evening devotional meeting in the home of Missionary Neufeld at the Fonda station, I could not help but think of it, that while we were thanking God for the blessings that the day brought us, there were at least several other languages in which gratitude was expressed to the same God for the same blessings that had been received. I could not help but think of an experience of this kind as a proof that that would come true which the divine seer sees and reports in the book of Revelation of the great multitude which no man could number, out of every nation, of all tribes and peoples, standing before the throne and before the Lamb arrayed in white robes, and palms in their hands and they cry with a great voice saying, "Salvation to our God that sitteth on the throne and unto the Lamb." And I could not help but further think that really every mission worker and every supporter of the mission cause is helping to realize this vision of the seer of old.

J. W. Kliewer.

OUR WOMAN'S WORK

YOUR ATTENTION, SISTERS!

Would all societies that wish to send goods to India, kindly send them to Rev. P. W. Penner, 154 S. Ave. 20, Los Angeles, Calif., so that they reach him before July 1, 1920.

MISSION SEWING SOCIETY, SALEM MENN. CHURCH, WISNER, NEBR.

It has been a year since we organized our mission sewing society of the Salem Mennonite church. The enrollment is twenty members, and we all have found the work very interesting.

We are sewing for India. The garments which we have finished and sent consisted of dresses, coats, choolies and shirts. We meet every two weeks, on Wednesday afternoons from 2 to 6. We have a freewill offering at every meeting, and $1.00 membership fee. Our society has sent $27.-68 for foreign missions, which was our Thanksgiving collection. We also have younger girls in our society which are busy making quilts from the remnants.

The money raised during this year has amounted to $100. We are new at the work yet, but we hope to do much better in the future. We are grateful for the work our society has been doing, and may we all be able to do and give more for His cause.

Lena Boehr, Sec'y.

OUR SISTERS IN INDIA

Janjgir, C. P., India, Feb. 5, 1920.

Dear Sisters:—Greetings in Jesus' name!

Bless the Lord, O my soul, and forget not all His benefits. Psalm 103:2. With the psalmist I wish to praise the Lord for His goodness and mercy to me during the two years I have been privileged to spend here in India. The Lord has protected me from the many dangers all around and has kept me in health and joy. My heavenly Father has never been so near and dear to me as now. Daily I feel His presence, even as a father caring for his child. Many times during the day I call upon Him for wisdom and guidance, when I go about my work. For without His counsel I would not know how to meet the many new problems that arise daily. He gives me joy in my work, and love for the poor and ragged and "untouchables." One could never learn to love them with their filthy bodies, full of itch and running sores. But God has led me to see a soul in every one,—a soul redeemed by the blood of Jesus Christ, but still in bondage until led to the foot of the cross, where each one by his own faith upon the Son will be saved.

Daily the work increases and the responsibilities become greater, and the days seem shorter and shorter in which to do all the work that is to be done. New fields of opportunity to do service for the Master are continually opening all around, until one becomes overwhelmed with the greatness of the task. Only by looking to Jesus for sufficient strength is one able to keep one's bearing calmly and to labor on fearlessly. If one has any physical weakness this Indian climate is sure to find it out sooner or later. When one's enthusiasm is at its highest then one's physical strength does not seem to reach always, and one often has to rest a little during the noon hour in order to get renewed strength for the afternoon's work. But oh, it is such a privilege to be here, at the very front of the battle, fighting the hosts of darkness. Eph. 6:12. Jesus is our Captain and we cannot fail.

I shall attempt to give a brief review of the two years since I have come and a few incidents of daily life that have happened lately. Soon after my arrival I started the study of the Hindi language with Nundy Babu, the Christian pundit or language teacher, who has been in our mission employ for more than ten years. He is a very devout Christian and knows the Bible thoroughly. I began with the Hindi alphabet, which has fifty-two letters. After learning those, I proceeded like children do in school, by reading the primer, first, second, and third readers, used in the Hindi government schools. In a few weeks I took up grammar, and after nine months of study, I passed the first year Hindi examination of a course prescribed by a missionary association of India. The course included reading, grammar, composition, several Hindi books and Mark and John. In February of 1918 I was privileged to attend a missionary convention of about fifty missionaries, and a Christian Mela or gathering of native Christians of the five different missions in the Chattisgarrah Commissionary of Central Province. It was a joy and pleasure to meet so many missionaries of our neighbor missions and find out what they were doing and accomplishing in the Lord's vineyard. The missionary convention meets annually, but last year it was postponed on account of the influenza and unfavorable weather.

In April of the same year I went to a hill station in the Himalaya mountains for two and a half months to attend a language school and at the same time to escape the terrific heat of the summer season. One always comes down from the mountain refreshed in body, mind and soul. From Landour where I lived, one can see the perpetual snows to the north and the rolling plains and rivers to the south. But there, too, one sees the poor and the sick and the heathen in his blindness. There is no place in all India where the poorest of the poor is not found.

When I came back from the hills I continued my study till October, when I took the examination. The November following I was given full charge of my girls' school, which at that time had about fifty enrolled. In the same month I went to Mauhadei to stay with Mrs. Wiens while Bro. Wiens went out to Sukri, about forty miles south, to baptize some new Christians. There is now a large congregation of native Christians there with no one to shepherd them. In February of 1919, I again went to Mauhadei for six weeks in order to take care of Mrs. Wiens and the twins. After coming coming back to Janjgir I supplied all the school children with books for the new

year with Bro. Steiner's help, and reappointed the teachers. Our school year begins April first. The children in my school read to the seventh grade and study reading, writing, arithmetic, geography, grammar, history, drawing, sewing and Bible. The school lasts from seven to twelve in the forenoon, when all the reciting is done. The school is three-fourths of a mile from the compound. In the afternoon they study from two to four at my bungalow, and sew from four to five. This year there are over a hundred enrolled.

In April, 1919, I went to Landour again, for two months, to resume my second year Hindi work. There were only five months left before the examination, but by the help of God I passed the examination with a good grade. The work of the second year Hindi course becomes quite difficult and demands applied attention and hard study. I often felt whenever I was pressed hard with study and the weather was depressing that friends at home were praying for me that God might help me learn the language quickly and that I might understand and be understood by the people. I want to say that the Lord also hears such prayers. I passed the second year examination with a much better grade than what I expected, and I can understand and speak with the people quite well. May my knowledge of the Hindi langauge be used only to the praise and glory of God and to the extension of His kingdom.

I am now teaching a Sunday school class of twenty girls, including the oldest girls in my school. Their ages range from ten to eighteen. It gives me very much joy to teach them. We use the International Sunday school lessons and are now studying Acts. I have asked them to read all of Acts during this quarter and to memorize every Golden Text. In connection they have already learned several other Bible verses. They are working hard for a New Testament which they will receive, if they do the work I have assigned them.

On Saturday afternoon I lead a meeting preparatory for Sunday. Half of the time is spent in learning new songs, and the rest of the time is devoted to the study of the Sunday school lesson. So far it has been a preparation for teachers and students both, but I shall soon arrange for a separate time for a teachers' meeting. There are twelve teachers in the Sunday school and over two hundred pupils.

We had a very blessed Christmas this year. Not near all were able to get into the church Christmas eve when the Sunday school gave a very interesting program of songs and recitations. I was exceedingly happy to have my dear brother and his wife with me during this Christmas season. I am so thankful the Lord has sent them to India. Due to the efforts of many sewing societies at home we were able to give clothes or other gifts to over two hundred people. All are very thankful because the times are still hard. Although the rice harvest was a good one, yet the price of rice has remained the same as last year during the famine. All the land-owners are keeping the rice in store houses for future famines or sending it away to provinces where there was a failure of crops. There are a few exceedingly wealthy merchants and land owners in our community but all the rest live from hand to mouth. Were it not for the donations that all the churches made at home for the famine sufferers, our Christians would be in great distress. May the Lord bless you all who gave so freely. Our people are very grateful to you all and often say to us, "Please thank our dear friends and brothers and sisters in Christ for all they are doing for us." I think we will need to help them for several months until the prices become normal again.

I also wish to thank all who have so kindly remembered us missionaries with personal gifts. We feel unworthy of all you have sent us, but oh, how happy it makes us feel to know that you keep us in remembrance. Your interest in our work encourages us and gives us strength to go on. We feel that your prayers go along with your gifts. What things are wrought through prayer no one is able to comprehend. I am glad to hear there are intercessory missionaries in the home land who pray definitely for us by name.

I wish you might put Jotki Bai on your prayer list, that the Lord might keep her from falling into the hands of Satan again. She is a young Brahmin woman, who on account of falling into sin was cast out by her people. One of our Christian women found her in a sad plight, weeping under a tree and brought her to us. After several months of instruction in the Bible and catechism she expressed the desire of receiving baptism. She was baptized with ten others in June 1919 and we hoped she would remain faithful. But Satan has not given her up. Before becoming a Christian she had learned to smoke native cigarettes, and all her life she had never learned to tell the truth. Several times she has come to my bungalow, since her conversion and weeping bitterly she would confess some sin, and together we would pray for her restoration in Christ. But again she cannot forget her heathenish customs of dance and song. One evening a couple of weeks ago, I heard a great commotion among the girls in the boarding, and upon inquiry I found that Sundri, one of the girls, had fallen into some kind of a fit, after listening to and acting out heathen stories which Jotki Bai had been teaching to the girls for entertainment. The way Sundri acted seemed little short of demon possession, beating herself and tearing her hair. At first the girls thought it was fun and began to shake and pull her around to make her stop. But the more they shook her the worse she got. I said to the girls that this was no matter of laughter, and we began to pray for her. After a while she became calm but was all weak with exhaustion, and trembled from head to foot. Then I turned to Jotki Bai and explained how evil it was to teach the girls heathenish customs, and how Christ leaves us and Satan comes into our hearts when we act that way, and how we will be punished for it if we do not repent. At once she fell at my feet weeping bitterly and asking for forgiveness. I said she must not fall at my feet but at the feet of Jesus and ask His forgiveness. A lot of the girls fell on their knees bowing their heads to the ground, and we had a prayer-meeting asking Christ to come into our midst again and to wipe out of the minds of the little ones all the evil things Jotki Bai had taught them.

Last November a man came to my bungalow from a village ten miles away, carrying a naked little baby girl in his arms. He said it was about two months old, and that the mother died fifteen days before. He could not take care of it, and so he wished to give it to us. He had that much father-love for it, that he wished it to live instead of letting it die. I took it and clothed it and gave it to one of the Bible women, whose child had died a short time before. For two months this woman brought it to my bungalow every day and we fed it goat's milk. It grew fat and began to laugh and play. We called it Elbeena Helen. Everyone loved it because of its beautiful brown eyes and black hair. Three weeks ago it got whooping cough. After another week it got inflammation of the bowels. I took it into my bungalow and gave it medicine and tended it. I loved it like any white child. We hoped and prayed that it might live. But its fever went up very high, and one night at twelve o'clock it died. The next morning we lined a little wooden box with white cloth and covered it with flowers and ferns, and four orphan girls of the fifth class, carried it from my bungalow to the church, all the other girls following. Pundit Babu preached a short funeral sermon, and the girls sang: "Safe in the Arms of Jesus." Brother Steiner was not able to be present at the funeral because he was sick with influenza. The next day Mrs. Steiner also became sick. Her fever became very high and we feared pneumonia. I took care of her for two days. As quickly as she became sick, so quickly did the Lord heal her again. We wish to praise Him for it. Brother Steiner is also better again. A few of our Christians are sick with influenza. Mina Master fears his will turn into consumption. He loves for us to come and pray with him. He is a young married man, one of the orphan boys of Bro. Kroeker's time. Another one, Dulwarin Bai, a young widow in our widow's home, has been sick for several weeks with a lame back. Whenever I come to see her, I find the Bible and songbook on her bed and she is glad for a Scripture passage and prayer. When we sing she helps in the singing. The Lord is her comfort.

Yesterday I went on the ox-cart to Kokra, a village about two or three miles away, with the Bible women to speak to the village women in their homes. Wherever we stopped there they spoke of the Penner Memsahiba, who would come and visit them and tell them about Jesus Christ. All asked, "When will she come back? We will never forget her." We also stopped in the village-owner's house. There the women were loaded with gold and silver jewelry. In the house they have no other enjoyment. It was a three-story building, but nothing but bare floors and bare walls, with a few native dishes standing on the floor. In one room I found a shelf of English and Hindi books and among them a leather-bound, gilt-edged English New Testament. They said the books belonged to the eldest son in the family, who was studying in the University of Benares for his A. B. degree. He was still a Brahmin. They did not know where

(Continued on page 4)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

In a campaign for better pay for school teachers, in an Eastern city it was brought out that street-sweepers, garbage collectors and ash-gatherers received a compensation of $1320 per year, while the average teacher's pay is $920. No wonder that the schools are in danger and thousands of men and women whose preparation for the profession meant years of diligent application and thousands in money are driven into other vocations, not because they are money mad, but because the cost of bread and butter and clothes makes it impossible for them to give their ability to the occupation which they had selected as their life's calling. If our states do not wake up very soon to a realization of the needs of our schools there is bound to come such a reaction in our civilization that will endanger its very existence. When we observe that the extreme and radical tendencies of the masses toward anarchy are characteristic of uneducated minds, conscious only of their brute power they command and the opportunity to use it, we tremble for a state that neglects the only effective means of meeting such tendencies.

But school tachers are not the only unselfish classes upon whom falls the burden of making a very little income meet a very large expense account. Sad as is their plight, that of many ministers of the gospel is sadder. Recently the Episcopalians and the Methodists fixed the minimum standard for ministers' pay at about $1300 and complained that too few were getting it, and the Presbyterian General Assembly, in session at the time of this writing, expresses its great concern for the many of its ministers, now at the mercy of the numerous profiteers in real estate and in the necessities of life, who are now cursing the country and making the most determined effort in the history of our time to convert the masses into anarchists. If education is important, religion is all the more important, if the decline of the schools because of the neglect of its teachers is a curse, the decline of the church, because of the starvation of its ministers, will be a damnation.

True, the minister's life must be one of sacrifices. But who will deny that he does not make them? The fact is apparent that he does make them continually. He generally heads the list of every subscription that the church and community finds convenient to pass along. Local charities drain harder upon his purse than upon that of others. Somehow, he manages to educate his children, and college graduates are more numerous among ministers' children than among any other class, millionaires not excepted. How he does it no one but the minister and his wife can explain, and they being people of good management, that closely borders the miraculous, run true to type and prefer to keep the secret of their sacrifices strictly to themselves.

A way out of financial difficulties might suggest itself to ministers and teachers in the following statement, although we are not so sure that any teacher or minister will be in great haste to take advantage of the opportunity. The late "Jim" McNichol, who was perhaps the largest employer of street cleaners and ash-cart drivers in the world, was once asked why he did not employ a more cultured and better grade of men. To this he replied that he had long ago exhausted the supply of college graduates who were available for driving ash carts and and collecting garbage, but that he was perfectly willing to give careful consideration to the applications of as many more as cared to ask him for a job.

OUR SISTERS IN INDIA

(Continued from page 3)

he had received the New Testament. The young high-caste, educated class of men of India are not satisfied with their mythological books of gods and goddesses. They are seeking for something better. We need educated, Spirit-filled men and women to win this class.

Before leaving this home we sang and gave out Sunday school cards after telling the meaning of the pictures. They asked us to come again and poured perfume on us in their Oriental fashion to show their respect and honor for us. The women are all ignorant and cannot read. We found one little girl in the house whom they are sending to school, so we gave her Hindi Scripture cards to read to the others. Thus we sow the seed. Will you pray that it may fall on good ground and bear fruit unto everlasting life.

Hoping that soon many more may come to help us in this great work for the Master, I remain,

Yours, rejoicing in the work of His vineyard,

Martha Burkhalter.

CORRESPONDENCE

Altoona, Pa.—Greetings to the Mennonite Readers.—"The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isa. 54:10.

Many sad, but also joyous, events have taken place since our last report, for the Lord has been very gracious to us, has heard and answered prayer and blesesd the weak efforts put forth by His servants. We moved into our new home the other week and are very busy getting ready for the dedication. We wish to heartily thank all the dear friends who have contributed to the cause and made it possible for us to have this home. We are enabled to do more efficient work. May God abundantly bless and reward every donor.

We have had much sickness on the field of late, and have been reminded again and again that this is not our home. It also inspired us to go forth with greater effort to exhort the people to prepare to meet their God, for the Lord says, "Boast not thyself of tomorrow for thou knowest not what a day may bring forth."

The Lord has called three of our church members in the last few months to the great beyond. The testimony of these souls while living and on their dying bed encouraged us not to get weary in well doing but to sow the seed in season and out of season, for in due time we shall reap if we faint not.

We asked an interest in your prayers sometime ago in behalf of a brother who had lived a wicked life, fallen as low as the lowest, still had an undying soul. We can again testify that there is power in the blood of Jesus Christ to save to the uttermost. He was converted about one year ago, was out and out for God. His shining face and testimony were an inspiration to us. But like Peter he began to look at self instead of looking up to God, therefore started to sink. Although he never fell back into sin, nevertheless he was out of fellowship with his Lord and Master. Finally one night while praying with him, we received the assurance that prayers were answered. The next day we went back again. "Oh, what a change," had taken place. He confessed that he had not been able to sleep all night after we left. With tears running down his cheeks he confessed: "At last, at last, I have come back to the Lord to stay, never more to roam away." One morning early, a few weeks later, we were called to his bedside, he had received a stroke and only lived until night, but was conscious until the last minute. We were asked to sing and pray all day and he joined in singing, "Rescue the Perishing", as we sang it over and over again and

"On Christ the solid rock I stand,
All other ground is sinking sand."

Then he called all his children one by one to his bedside and asked them to live such lives so as to meet him in heaven. Oh, what a scene to see his five children kneeling around his bedside giving their hearts to the Lord after which he expressed how happy he was that his prayers were answered. Then he called us and expressed his gratitude for following him up and what the mission has meant to him.

He also called for Rev. Snyder to come to pray with him and read His comforting chapter and was so happy that the Lord had prepared a room for him. He had a hard struggle toward the last. Satan made his last attempts. But praise God who gives us victory, he shook his hand and said, "Get thee behind me, Satan, I want Jesus and Jesus only." Then he asked us to pray again and sing his song

"At the cross, at the cross
Where I first saw the light
And the burden of my heart rolled away."

While singing he breathed his last breath and closed his eyes to open again on the resurrection morning.

Oh, friends, does it pay to do mission work, sacrifice our money and lives? Oh, yes, it pays, one soul is worth more in God's sight than the whole world.

Another brother who was saved only three months before he departed from his loved ones, would say with tears in his eyes, "The

Lord has made His great salvation so plain and simple and I waited fifty-four long years before I ever accepted the Lord as my personal Savior." His faith seemed to grow by leaps and bounds. We tried to bring cheer and comfort to him, but always received greater blessing than we could bring to him. A sister, the first one to join our mission after I came to the field, passed away so happy in the Lord after a few days' illness. Our janitor's wife is dying with quick consumption. We were to see another sister yesterday, one of our faithful members who has cancer and is very low, not able to partake of any food. Poor soul has never known what comfort was in this world. She is staying with her children, and is a true Christian, waiting for the Lord to take her home. It is hard to see her suffer but perhaps the children will be reached thereby.

We stopped at the home of another old lady but did not find her at home. A colored man, the landlord, was remodeling the house. He said "I wish this old woman would die or clean up. Will have to tear down or get a wagon load of lye, and disinfect this place when she leaves, but one must do something for Jesus' sake." It certainly takes the grace of God to go into these dirty houses where our lungs fill up with impure air and germs, but the Lord protects and we can join in with the colored brother and say, it pays to suffer for Jesus' sake.

The Lord has been with us, helped and blessed us in the past, but we look forward for greater things.

We wish that all the dear friends would join in praying for the meetings which will be held every night June 5 to 28. The Quarterly conference will hold its session at our mission June 5 and 6. The following week we expect Rev. Gottshall in our midst at which time the dedication of "The Workers' Home" will take place. June 13 to 28 Rev. Pent and his wife and Mr. and Mrs. Kratz from Philadelphia will come to continue the series of meetings. Will you pray for an out-pouring of the Holy Spirit and that many souls may be saved and all glory and honor shall be His who purchased us to God with His own precious blood.

Miss Franz and I are both happy in the work. We wish to thank all you dear friends again for the kind interest and support, trusting you will continue to uphold us and the work here before the throne of God.

Yours in His glad service,

Elizabeth Foth.

Note: Address 2204-11 Ave., Altoona, Pa.

REPORT

of the First California Mennonite Sunday School and C. E. Convention.

(Continued)

Mr. H. D. Hess, of Upland, who was to have the next subject was unable to be there but he sent in his paper which was read by Emma Ruth of Reedley. "How Can We Arouse Our Societies to Greater Missionary Activities?" The cause of the great lack of missionary activities in our churches is because we know so little about missions. There are three ways by which missionary interest may be aroused. (1) We must educate by mission study classes, by attending missionary rallies and meetings where the personal testimony of the missionaries can point others to take their place on the thin red line of sacrifice. We can educate by having missionaries speak in our C. E. meetings and by sending delegates to conventions and calling for reports. (2) We must agitate by means of the missionary collection and should emphasize the need of systematic giving. (3) There is a great field in intercessory prayer. It should be specific prayer for particular countries, fields or persons. A cycle of prayer would be a help. The thing for which we pray earnestly will not stay outside of our interests.

As a result of the discussion that followed the chairman decided to appoint someone to obtain negatives or pictures from all our missionaries so that societies so desiring might get acquainted in a measure with our missionaries. The advantages of pledges over dues was also spoken of.

The evening session closed by everyone joining in the singing of "Blest Be the Tie." It was sung with a vigor that showed how truly we felt it. It was decided to have a pre-prayer circle before the Monday morning session. This and other prayer groups were well attended and became a means of blessing to all.

The resolution committee was appointed as follows: E. A. Haury of Upland, Emma Ruth of Reedley, Henry Classen of Paso Robles.

Monday Morning.

A. P. Wedel presided.

After the prayer circle, held in the mission building, the morning meeting began in the chapel, Rev. J. B. Baer leading the devotion which took the form of a praise, promise and prayer-meeting. The Bible Institute students and a quartette from among them sang several selections during the morning.

Rev. M. M. Horsch of Upland discussed with us the advantages of a denominational standard, and what such a standard would require. We need a standard, a goal toward which we strive. We should aim toward perfect attendance, perfect organization (but not over-organization), and well trained teachers. A general standard might be this: 1. A working knowledge of God's Word, i. e., main divisions, books and history. 2. A saving knowledge of Jesus Christ. The denominational standard would require further a sufficient knowledge of the history of the church and the principles for which it stands to insure the loyalty and love of the person. This denominational standard would require the teaching of church history, that we might know what it cost our forefathers to keep true; the study of church doctrines that we might know what separates us from other denominations, such as baptism by faith, not taking of oath, and non-resistance; the knowledge of church discipline regarding lodges, nonconformity to "things of the world"; and we should know our church practises are what they are. The question that arises is, how should such teaching be given? Teachers could give more time to it in the class work and opening and closing exercises could be used. This work should not be left to the pastor alone. Ways could be found to help both in Sunday school and C. E.

The discussion that followed showed that others had been thinking of the need of denominational training. The daily vacation Bible school was suggested as a means of finding time for this training. Prof. Wedel's books are being translated and will soon be available. Other material could be supplied by our publication board.

Missionary Penner then told us how we might promote greater missionary activity in our Sunday school work. He said that there was greater interest in missions than ever before but there was also a greater need. Half of the mission field is still unoccupied and many missionaries are handicapped because of post-war conditions. Even in our country the need is tremendous. Of the 103,000,000 people only 45,000,000 have any church connection whatever. In many of the churches of our own denomination there is an appalling lack of knowledge of our missionary work. To arouse greater interest it would help to have missionary programs in our churches. Maps showing the places where our missionaries are laboring and also showing the unoccupied area would also help. Tell the little ones what even one little penny can do. It can buy a tract which may be the means of someone's salvation.

In the discussion the value of the Bundesbote and the Mennonite were emphasized. No Mennonite family should be without one or the other. The qualifications of a missionary were also discussed. The age of the applicant depends somewhat on the field but it is best to go before one is thirty. The education also depends upon the place and work. In evangelistic work the biggest need is a working knowledge of the Bible. Among the lower classes the need of higher education on the part of the missionary is not so great but to work among the higher class, as for instance in India, the missionary must be sharp and highly educated to meet the need. He who wishes to go out as an educational missionary must not go with the feeling that the natives are ignorant. If our homes are missionary homes we will not lack missionaries or funds.

The morning session closed by a solo sung by Mr. D. J. Dyck, of Pasadena.

(To be concluded.)

A STUDY OF HIS ATONEMENT. A COMPILATION FROM VARIOUS SOURCES. HIS ATONEMENT, ITS APPLICATION

Jacob Snyder.

(Continued.)

What is the religion of the imagination?

Who can define it? Whence does it spring? From the corrupt heart of man, imbued with infidel philosophy, and "science falsely so-called, as new thought, higher criticism, Darwinism, Christian Science. It is the religion of mere theories, devised independently of revelation. It exhibits false views of God, of the origin of man, and of moral evil; of the great redemption by atoning blood, and the method of salvation. This philosophy has denied the existence of God, the mode of His existence in a trinity of Persons, the claim of essential justice, and the goodness of His na-

ture in giving a revelation to man. It has denied the corruption of human nature, obscured moral obligations, repudiated the doctrine of a future state; or, if confessing it, has set man to prepare for it independently of a Savior. By education and morality, or by penance and ritual observances, it has encouraged him to expect a future reward. This is the religion of smoke, always curling, rolling, changing and assuming every imaginable form, all the while obscuring the genuine light of simple Christianity.

What is the religion of passion?

It arises from mere impulse; a sympathy with good men; a promotitude to confess truth without experience of its power; a zeal for its propagation because it is professed by friends and acquaintances; and an undefined expectation of possessing, at some future period, all that it now desires or hopes for. It flows or ebbs according to circumstances. When well pleased it is all zeal; when tribulation or persecution arises immediately it is offended. Comet-like, it sometimes approaches the Sun of Righteousness, and seems lost in His blaze of glory and at other times it travels into frozen regions, and appears murky, lacking its brilliant tail of profession. Offended by one man, it quarrels with the whole church. This is truly the religion, not of the doorposts, but of the door; now open, now shut; the hinges now oiled, now grating; and liable to be closed or shut according to the weather outside. What is the religion of the lintel and doorpost? Whatever is meant by it, this constitutes the only true religion in the world. All the others are false. What then is it? Something invariable, immovable, fixed, and abiding. It goes with man, and stays with him under all circumstances; at home and abroad; on the land or on the water; in the church or in the counting house; in the shop or in the field. It is with him in prosperity and poverty, health and sickness, in the wilderness and whilst crossing the Jordan, it forms his passport at the gates of the new Jerusalem, and enables him to stand with boldness before God, the Judge of all. What now is this? It is the religion of conscience. Through faith Moses kept the Passover, the applying of blood lest he that destroyed the first born should touch them. "Let us draw near with a true heart, in full assurance of faith having our hearts applied from an evil conscience, and our bodies washed with pure water." So long as the sinner is unforgiven, the awkward conscience joins with the law and justice in recording condemnation. The true penitent runs to Jesus Christ, believes in Him, with the heart obtains the pardon of sin, and is adopted into God's family. The Holy Spirit bears witness to the fact of His forgiveness and adoption; and conscience now unites with justice in proclaiming that "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the religion of the lintel and two sideposts; a heart sprinkled from the conscience of evil. This is the fixed, abiding, and renewing religion of the gospel; and he who would escape the destroyer must seek, find and keep it to the end.

(To be concluded.)

THE C. E. TOPIC

June 20.

Honesty in Word and Deed.

Eph. 4:25-32.

Let us remember that the evil one is spoken of in Scripture as "the father of lies" and that untruthfulness in any form comes from him. Also, let us recall that "God is truth" and He is the Author and standard of all truthfulness. As God cannot tolerate the devil, He surely cannot look with the least degree of toleration on anything that savors of untruthfulness and as light dispels darkness, so truth overcomes the lie.

Dishonesty frequently finds its root in pride. The story of thousands of men and women who came to their ruin through dishonesty leads back to pride. The desire to show off good clothes, to appear prosperous beyond one's means, to live in a better house than one can afford, etc., is dangerous. It is no shame to wear a garment consistent with one's income, indeed, to be found doing so is a good recommendation. The same holds true in many other instances.

The lie of pride has no excuse whatever for its existence. It makes hypocrites of men and women who want to appear what they are not. Every reader of the New Testament finds enough in it to rebuke every tendency toward hypocrisy. Were it not that the false spiritual pride of some people leads them to want to appear to be what they are not there surely would not be so many inconsistent Christians in the world to shame their Lord and Master and injure the influence for good that the church has in the world.

All untruthfulness is deception in some form or another. An evil minded person will want to deceive. It is an inherited quality from his father, the devil. Deception is practised either to advance one's own interest or to do injury to another. Here is the merchant who wants to gain an unfair advantage over his competitors. He says his goods are all wool and a yard wide when they contain a mixture of cotton and are thirty-five inches wide. He gives his customers less than his money is worth. He takes a mean advantage of his customer to his competitor's discredit and he gets money in this way to which he has no honest right. It leads his customer to be distrustful of other merchants and lose faith in mankind generally. The essence of most business troubles is like this. No man can do good and safe business except on an honest foundation.

Again, here is the employer of labor. He does pay a fair price for the returns he gets. This compels the employee to work longer and harder than he should in order to make a living. It drives children to work long before they have the bodily strength to do the work and deprives many of them of their natural right to childhood and the education in youth that equips them to best meet the problems of life.

At one time there was found the dead body of a beautiful young woman floating in the Delaware river. Indications seemed to point to suicide, as was indeed the case. Investigation proved she had been driven to this because her employer could not pay her her wages, honestly earned, because a business house with which he was connected failed on account of some man in the state of New Jersey who had dishonestly refused to pay his debt. In the great day of reckoning that man will have to answer for the death of the young woman so remotely connected with him in a business way.

But dishonesty is not a monopoly of the employer alone. An employee sells him time and labor. If he does not give a fair return for what he receives he is a thief. When one works for others one should cultivate a high sense of responsibility. We note that those who cannot be fair and honest to their employers or to those with whom they do business, cannot be fair and honest with themselves.

THE S. S. LESSON

June 20.

The Lord Our Shepherd.

Psa. 23.

Golden Text: The Lord is my Shepherd; I shall not want. Psa. 23:1.

The Lord, the kingly Shepherd, feeds His people. John 21:15-17. He leads them if they are of His flock. I Pet. 2:21; Isa. 30:21. He is their Restorer. Ezek. 34:16; Luke 15:4; 19:10. He is their Protector. I Sam. 17:34; John 10:18. He is their Helper and carries the weak. Isa. 40:11.

The Shepherd Psalm shows how want is impossible for the flock. He supplies food (green pastures). John 6:35. He gives them drink (still waters). John 4:14. He is their Strength (restoreth my soul). Isa. 40:31. He is the true Guide (leadeth me). John 10:3, 4. In Him is comfort (comfort me). John 16:18. Satisfaction is found in Him (my cup runneth over). Psa. 65:3. He provides rest, protection, security and fellowship (dwell in the house of the Lord). John 10:28.

Jesus is the good Shepherd. The Bible has much to tell about shepherds. Gen. 47:3; Luke 2:8. Lord, my Shepherd, Psa. 23. He knows His sheep. John 10:14. He provides for them. John 10:9. He guides them. Prov. 8:28. He gives His life. John 10:15. He delights in them. I Peter 2:9.

The above compilation only goes to show how suggestive of the relation of the Lord as a Shepherd is in its application. We can imagine David alone, out on the hills with his sheep, conscious of the dangers with which he is surrounded, and yet, serenely calm in the knowledge that he is under the special care of the great Shepherd, who watches over His own with zealous eye and sees that no evil things befall them and every necessary good is provided.

No portion of the Old Testament is better known than this passage, which has from the time it was penned until now, been the consolation and assurance of many millions of believers. It is the breathing out of a lofty faith and assures to the one who trusts his Master that all things are well.

In this connection we should also take warning that "all like sheep have gone astray." We should bear in mind that "He came to seek and to save that which was lost." Also we ought to think of Him as "the Lamb of God" who became the victim that we, His flock, might find eternal life in Him. There is an assurance that on the "great day" He will divide the sheep from the goats, the former to enjoy the blessings of eternal life and the latter to be deprived of them.

NEWS OF THE WEEK

HOUSE FAILS TO GO OVER VETO

Washington, May 28. — Lacking 29 votes of the necessary two-thirds, the House failed, today, to pass the Knox resolution ending the war with Germany and Austria, over President Wilson's veto.

The result was not unexpected. The vote was 220 to 152, seventeen Democrats joining with the Republican's attempting to override the veto, while two Republicans voted with the Democrats to sustain it.

Before starting the fight on the floor, Republican leaders predicted that the veto would stand by a margin of ten, but nevertheless announced their determination to make the fight just the same and let the record go before the people.

After the vote was announced by Speaker Gillett, Representative Brooks of Illinois, Republican, insisted that he had voted with his party and he was so recorded.

Preceding final action, which again ended efforts to establish peace, there was an hour of debate, in which the President's position was assailed by Republicans and defended by Democrats. Attacking the Republic leadership of Congress, Representative Connally, Democrat, of Texas, challenged the party in control to present a straight-out resolution for the repeal of all war-time legislation, and promised Democratic support in an effort to pass it in the event of a presidential veto.

Declaring that passage of the Knox resolution would fix the date for repeal of war-time laws, Representative Mondell, the Republican leader, came back with a challenge to the Texas member to give proof of his ability to "deliver Democratic help", but the answer was lost in a howl from both sides of the chamber.

Later in the day, however, Mr. Connally, without comment, threw into the House hopper a joint resolution providing for repeal of every bit of war-time legislation, effective on the date of the resolution's passage.

Soon afterwards, Representative Ackerman, Republican, New Jersey, presented a similar resolution. Neither resolution is expected to be called up before the summer recess or adjournment. The Connally resolution calls for repeal "of acts and resolutions passed since April 6, 1917, and which by their terms are to be effective only during and for a specified period after such war as presents an existing emergency."

NO REFERENDUM ON AMENDMENTS

Washington, June 1.—The supreme court in a unanimous opinion today held that federal constitutional amendments cannot be submitted to popular vote for ratification by states having referendum provisions in their constitutions.

The method of ratifying amendments the court held, is a national power specifically granted by the federal constitution and the states have no authority to provide otherwise. In so holding, the court declared inoperative provisions of the Ohio state constitution authorizing submission of federal amendments to referendum for ratification and overturned state supreme court decrees dismissing injunction proceedings brought by George S. Hawke, Cincinnati attorney, in a taxpayer's suit to enjoin submission of the prohibition and women's suffrage amendments to a referendum vote.

Next to the cases involving the validity of prohibition amendment and the enforcement, the Ohio referendum cases were considered the most important before the supreme court. Hod the court ruled otherwise the decision would have most likely resulted, according to court officials in the reopening of the suffrage question in approximately a dozen states and the filing of petitions for a referendum vote. With thirty-five states, one less than the constitutional three-fourths having already ratified the suffrage amendment, an opposite decision would unquestionably have banished all hopes of ratification prior to the November elections.

The decision, however, does not affect the pending prohibition cases as none involved that question except indirectly. In view of the fact that forty-five of the forty-eight states have already ratified the liquor amendment, attorneys in recently arguing those cases before the supreme court conceded that even if the court held that the prohibition amendment could be submitted to the voters, enough states without referendum provisions in their constitutions would remain to provide the required three-fourths.

The court's opinion, however, puts an end to any controversy as to whether Ohio has ratified amendments and puts Ohio definitely on the list of states approving each of the amendments.

Power to ratify a federal amendment, according to the court's opinion which was rendered by Associate Justice Day, is derived from the federal constitution and a state has no authority to designate the means of ratification. The language of the constitution, the opinion said, is plain relative to ratification and "admits of no doubt of its interpretation."

G. CHEVROLET IS SPEEDWAY KING

Indianapolis, Ind., May 31. — In the most speetacular finish ever witnessed on the Indianapolis speedway, Gaston Chevrolet, driving an Indianapolis-made car, rode to victory in the eighth renewal of the 500-mile automobile race today before a record-breaking crowd of 125,000 persons. Chevrolet's time was 5:40:16.14, an average of 88.16 miles an hour, the second best time in the history of the event.

In addition to winning the $20,000 prize, Chevrolet also won approximately $6,500 more in lap prize competition and cash prizes offered by accessory firms. Rene Thomas thundered across the finish in second place, having covered the distance in 5:43:-03.29. His average was 87.45 miles an hour. Tommy Milton pulled in third place and Jimmy Murphy finished fourth.

All of the thrills came in the last 30 miles of the race when Ralph De Palma, the favorite, with a lead of ten miles to his credit, seemed certain of winning, but with the victory within his grasp, De Palma's car burst into flames on the north turn of the two-and-a-half-mile course. A few minutes later the car driven by Joe Boyer, who led during the first 250 miles, skidded, overturned and crashed into a retaining wall within a few feet of the spot where De Palma's car caught fire. Neither Boyer nor his mechanician was seriously injured.

The accident which snatched victory from De Palma was tragic. The Italian was racing at break-neck speed when a sheet of flame licked its way to his gasoline tank. While his mechanician fought the flames, De Palma, broken-hearted, ran to the pits a mile away for a fresh supply of fuel, staggering back under the weight of a heavy can.

Undaunted De Palma resumed the grind, but after going another mile, his car was wrapped in flames for a second time. With the aid of his mechanician, De Palma pluckily extinguished them and managed to finish the race in fifth place. He was given a tremendous ovation when he thundered over the line.

Misfortune trailed De Palma from the start. He had a favorite position at the pole but the boom of the starting bomb caught him unawares and he was among the last to get away. Then on the very first lap he was driven into the pits with a flat tire.

Joe Boyer jumped into the lead and held it for 250 miles, closely pursued by Jean Chassagne, Gaston Chevrolet and Rene Thomas. When half the race was over, Boyer made his first stop at the pits and De Palma shot into the lead which he maintained until his car caught on fire.

RAILROAD OPERATING HEADS ACCUSED OF HOLD-UP

Washington, May 23. — Blame for the nation-wide freight congestion was placed on the railroad operating officials tonight by S. Davies Warfield, president of the Association of Owners of Railroad Seeurities. In an analysis of the transportation crisis, Mr. Warfield said the railroad operating officials had failed to meet the situation and that government ownership would be "forced upon an unwilling country," unless the carriers themselves devise cooperative methods.

ALLOW GROWERS COMBINE FOR OWN MARKETING

Washington, May 31. — By a vote of 233 to 58, the House today passed and sent to the Senate the bill permitting farmers, planters, ranchmen, dairymen or fruit growers to combine for the collective marketing and sale of their own products, notwithstanding anti-trust laws.

The measure was drafted by Chairman Volstead, of the House judiciary committee, as a substitute for the Capper-Herzmann bill and similar measures to legalize collective bargaining by agricultural producers.

Debate developed sharp division of opinion, supporters of the bill declaring it would give farmers and other producers an opportunity to negotiate for a fair price for their products. Opponents of the measure asserted that it would increase the cost of living and that it was class legislation.

Limitations included in the bill, said by its supporters to be designed to exclude from its benefits all but actual farmers, provide that the combinations that may be organized must not pay more than 8 per cent. dividends annually on capital stock, and that every member must have one vote irrespective of his invested capital.

Control of the combinations organized under the bill would be placed in the secretary of agriculture, who may, after hearings order the combinations to stop practices which are held to be in restraint of trade or to lessen competition. The secretary also would be empowered to sue in federal court for enforcement of his orders, should the combinations refuse to comply with them.

ALLIES JOIN IN MEMORIAL

Paris, May 30.—America's war dead in Europe were eulogized and their graves in all parts of France were decorated today, the second Memorial Day since the close of the great struggle.

American flags floated in the breeze over the resting places of more than 70,000 soldiers and allied organizations joined the American in France in services in their memory, while throughout the republic detachments of blue-clad poilus acted as guards of honor at the cemeteries where lie those who fought beside them on the field of battle.

The American Legion, with the army and navy patriotic societies, cooperated with the newly formed Memorial Day committee headed by Ambassador Wallace to decorate the little mounds in 497 burying places scattered along the battle front, from the channel to Switzerland and from the Rhine to the Atlantic. At 125 places there were single graves of American service men, but Memorial Day services were conducted over each of those lone graves, some of which are in Southern Italy and others in Spain. The French and representatives of other of the allies took part in the ceremonies virtually everywhere, while Marshal Petain, the French commander in chief, and other men of prominence from the French army and navy and civil life delivered addresses.

In some places the French women of the locality made the day almost one of their own, bringing tokens of their remembrance to place on the graves of the youths who fought beside their boys in the dark days of two years ago. In all the Catholic churches in Paris, in the Jewish Synagogues, and in the American church, there were religious' observances of America's day of tribute to her dead, and in the provinces there were numberless local ceremonies organized by parish priests or the population generally.

London, May 30.—America's Memorial Day for her soldier dead had an unprecedented observance in the British Isles today. The graves of 2,500 American soldiers and sailors in British soil were adorned with wreaths and the American flag—a tribute from surviving comrades in the American Legion and the members of other Anglo-American bodies. Services were held at the graves in the cemeteries at Glasgow, Liverpool and Manchester, but the most significant homage was paid at St. Margarets church, the official church of the commons, where Canon Carnegie, sub-dean of Westminster Abbey, lauded the deeds of the American "hero dead." He gave assurance that English appreciation of the day's meaning was one of "more than sympathetic nature."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, JUNE 10, 1920. No. 24.

IN MENNONITE CIRCLES

The Middle District Conference holds session this year at Berne, Ind., Aug. 25 and 26.

The Northern District Conference meets in the Henderson, Nebr., church on June 13.

Rev. Abraham Ratzlaff of Kansas celebrated the 40th anniversary of his ordination to the ministry with his congregation—the Hoffnungsgemeinde—on May 19.

The First church, Philadelphia, Pa., has given its pastor, N. B. Grubb, a month's leave of absence, during which time it is hoped his health will improve.

The Young People's convention at Saucon, Pa., on Decoration Day, was well attended, weather conditions being very favorable. The interest was splendid. Dr. Elmer Johnson's historical talk on The European Mennonites being specially appreciated on account of the store of valuable information presented.

Under the title "Sketches from Church History for Mennonite Schools" the committee on Schools and Education of the Western District Conference has recently published an English translation of C. H. Wedel's smaller book on church history. The English translation follows the original very closely, but has been supplemented by adding brief accounts of the missionary activities of the various branches of our Mennonite denomination. It is intended primarily for use in the religious and Bible schools maintained by our people during the spring and summer months. It is hoped that the book will prove a valuable addition in this field, where it is intended to supply a need that has become more and more urgent, especially within the last few years.

For the present the book may be obtained direct from the committee. Orders and inquiries may be sent to the secretary of the committee, P. J. Wedel, Newton, Kan.

In a letter addressed to "The Friend of Russia," dated April 1, Rev. Jacob Kroeker writes from Germany: "Just during these days we have received news from our loved ones in the South. Conditions are prevailing there which cannot be described. One shudders at the sufferings and atrocities of our brethren there. The number of murdered already has gone up many hundreds. In some places a whole number of men have been shut up in a cellar and there done away with in a manner that the victims could not be recognized. Among others also our beloved friend, Brother David Dick and his beloved wife have fallen victims to the Red Terror. They had in the vicinity of Molotchna a large estate Apanlee.

"In Blumenort many were compelled to carry straw to their own houses after which they had to be sad witnesses how all they had went up in flames. If somebody tried to escape he was simply destroyed. Men were murdered before the eyes of their wives pleading for help and the latter then publicly put to shame.

"A deputation of brethren from the South of Russia has lately arrived here; they are on their way to America to see whether they will not find there, a new home for the Mennonite colonists of South Russia."

NOTES AND COMMENTS

The value of the stereopticon lantern as a means of spreading the gospel message is emphasized by the work of Alfred P. Gibbs, a student of Chicago. By the use of his lantern and three lectures on Bunyan's, "Pilgrim's Progress", he secured more than one thousand conversions in two years in South Africa just previous to coming. There he preached to the natives employed in the mines and to the troops which were in that section during the war.

He states that he has never yet given a lecture without seeing some one accept Christ before its conclusion.

Mr. Gibbs is a South African of English descent. He is preparing for the ministry.

"Remember the words of the Lord Jesus, when He said, It is more blessed to give than to receive." Acts 20: 35. Giving means giving kind words and deeds as well. Dear reader, each time when we are tempted to be mean, selfish, vain or jealous, let the very temptation remind us of the presence of Christ. Oh, let us rely upon Him. His arm is mighty and strong to defend us when we are tempted to turn from the way.

"The tasks of the church in the period following the war are not new tasks. They have always been its duties. But they press upon us now with a new insistence. They demand that the church must now bear witness more clearly than ever to God's purpose and to establish an order of righteousness and justice and peace on the earth. Many men are denying the possibility of such an order. Human nature, they say, can not sustain it. The church must therefore hold Christ before men as the evidence of the limitless possibilities of humanity in the light of the incarnation. Christians must supply the faith and the courage which are needed for new progress toward the realization of the kingdom of God. They must dare to prefer measures which seek to change old things and to hasten that kingdom, no matter if such measures are experimental, as they must inevitably be, to measures which are sure and clear, but which only perpetuate an order now outgrown.—Robert E. Speer.

"If thy children take heed to their way." I Kings 2:4. At the subway stations in New York there is a man whose business it is to repeat, "Watch your step", as passengers are coming and going to trains, for a misstep might mean a serious accident if not death. This man receives a good salary for the performance of the simple but important duty. Many an accident might be prevented by watching one's step. It is a true saying that it is the first step that costs." Why? Because many persons have been started on the road to ruin by carelessness in taking the first step. After the first step downward is taken, it is much easier to take the second, third, and so on. Is not that a good lesson for us all? How important it is that we watch our steps, especially when we are tempted to go to a wrong place or do a wrong thing. Don't make a misstep. Don't take a hasty, thoughtless step. Don't take a wrong step. Watch your steps.

THE PROGRESS OF THE AMERICAN INDIAN

(The secretary of our foreign mission board calls attention to the report of Indian Commissioner Cato Sells which is so full of information about the present day red man that we feel our readers would appreciate the extracts which we reprint below.—Editor)

The Indian is moving forward. He is progressing numerically. His population is greater than at any time in the last half century. He is improving in health and knowledge of how to keep well. He is accepting hospital facilities that have been more than doubled in the last seven years, as shown by an increase of 10,000 patients treated annually. His medicine men are retiring from practise. Fifty thousand Indian families live in permanent homes and take an interest in sanitation. The women are becoming better housekeepers; their babies are better cared for, and infant mortality is decreasing.

The Indians are growing in knowledge and general intelligence. Three-fourths of their children eligible for attendance are enrolled in some school, federal, state or mission. Nearly two-thirds of their entire population speak English and about one-half read and write English. Their gain in the use of civilized speech has been remarkable in the last seven years.

Too much has been said about Indian school graduates going back to the blanket. Any assumption that more than a negligible percentage of such students are non-progressive is unwarranted. In some instances where pupils not long in school have returned to backward home conditions the results have been disappointing

but by no means an entire loss. If these boys and girls carry no more than a speaking use of English into homes still under the thrall of barbaric ignorance, they have started a lifting force and planted imperishable seeds of civilization. Considering the effect of previous environment, habits and prejudice, the school-trained Indian compares favorably with the average white student whose home surroundings as a rule are generally to his advantage.

The Indian's progress is too frequently measured by his garb. We want the Indian to cut his hair and wear citizen's clothes. We urge him to live in a white man's house, but if he does not entirely and promptly respond in all of these respects it is not proven that he is not a progressive man. Sometimes young men returning from our schools to the reservations resume certain outward forms of tribal fashion as a matter of expediency or social deference to their elders but their activities show what they are; their farming, their stockraising, the homes they build and the way they furnish them, and their desire to have their children go to school, are the best evidences of their progress.

Recent careful investigation shows that the product of the Indian schools is so generally successful and of good standing, that the conclusion is overwhelmingly against any adverse criticism of the government's system of Indian education.

The war service of 10,000 young Indians brought them distinct educational value in a better use of English, greater self-confidence, respect for authority, and disciplined industry that will add strength and character to their citizenship.

The social and domestic life of the Indians is steadily improving. Marriages by tribal custom is notably giving way to legal rites. At present there is hardly more than one-fourth the drunkenness among Indians that prevailed ten years ago. The mission workers have been a powerful aid. Their number among the Indians has doubled since 1900, which a corresponding increase of churches and church attendants.

The Indian's industrial progress is especially noteworthy. Their individual funds on deposit have increased in the last eight years in excess of $20,000,000. During that period they have expended for homes, barns and modern farm implements, $18,000,000 and have added $13,000,000 to their capital in livestock. The Indian's transformation from a game hunter and wanderer to a settled land-holder and home-builder is everywhere evident. Nearly 37,000 Indian farmers are cultivating almost a million acres, 47,000 are engaged in stockraising and their livestock is worth close to $38,000,000. Their last year's income from the sale of crops and livestock was approximately $14,000,000. The Indians are dependable wage-workers. Their annual earnings in public and private service exceed $3,000,000. Their number receiving rations and supplies not paid for in labor has decreased one-half in the last seven years.

There are not many defenders of the earlier processes of treaty making and treaty breaking, but the constructive plan, followed now for nearly a third of a century, of allotting the Indians land in severalty, of conducting hospitals and schools for physical and mental betterment, and providing them guidance in the productive use of the soil and its related industries, if not a perfect one, is the best plan yet devised for a dependent people and is amply justified by results.

THE CHURCH AND RELIGIOUS EDUCATION

William Douglas Mackenzie, D.D.

"There has arisen — and the world is witness to it—a struggle between the Christian and non-Christian view of the state. It would be untrue to say that the non-Christian view of the state is limited to bolshevism or any other political movement which is avowedly anti-ecclesiastical. It is true to say that in no country of Christendom have the national government and the industrial, commercial, and social organizations been thoroughly consonant with the Christian spirit—realizing the fundamental ethical principles which are revealed in the gospel of Jesus Christ. The struggle in which Christendom now finds itself engrossed is a revelation both of the success and of the failure of the church of Christ to make Europe and America truly Christian, even in their view of national life. The church has not trained these nations to be Christian.

"The most dismal revelation that confronts the church as the result of its study of the great mass of men assembled in the armies of the world is the extent to which these masses have been found separated from and even ignorant of the Christian faith. The testimony is practically universal that in all the armies there was to be found an appalling range of ignorance concerning the fundamental truths of the Christian religion, concerning the claims of God in Christ upon the allegiance of the individual man, and the meaning and value of those religious habits and practices which strengthen faith, inspire vision, and build up character.

"The revelation of the extent of this ignorance of Christianity among inhabitants of Christendom is itself a revelation of the educational task of the church. That church has for a thousand years occupied all parts of Europe; it has presided over the whole development of the European populations of North and South America. And this is the result!

"Before us is the picture of whole nations where the vast majority of the soldiers reveal their ignorance of the truths of Christianity and their personal separation from its faith. In many of these countries at this hour we are presented with a spectacle of millions of men and women engaged in wildly striving for a new social order in a manner which reveals how little they are directed by the Spirit of Christ. Their minds seem to be too often indifferent to that view of God and the universe which springs from the gospel of Christ. It is true and right to say that these modern uprisings of the workers and the peasants, these claims made for justice and liberty, for the 'square deal' and the merciful spirit are indeed to some extent the products of Christianity. In no part of the world and in no period of history which has been uninfluenced by the church can such movements or such a claim be considered as possible. And yet the very movements which are the offspring of the Christian spirit are carried on in ignorance of the Christian truth and its claims. The establishment of one set of Christian ideals is made and fought for in defiance of the moral system that we call Christian. It is a distracted world.

"Christian principles are appealed to and promoted by an un-Christian spirit and un-Christian methods; and that, on continents where for hundreds of years the church of Christ had had no religious rival; where the governments have, as a rule, given full opportunity to the church to exercise all ministries and especially that sublime ministry with which we are here concerned—this ministry of Christian education."

VIENNA'S LINGERING DEATH

Of the tragedies of the last six years there have been few more tragic than Vienna's lingering death. It seems as though fate had decreed that a population of one million eight hundred thousand should perish by a process that is slow but nevertheless certain. The time has come when we need no longer speak in what may seem mere generalities. Let us turn to a perusal of the vital statistics of the city of Vienna just published by the Austrian Department of Health.

A comparison of the birth and death statistics of the year 1919 with those of the year 1913 are appallingly instructive. They show a 25.8 per cent. decrease in the birth rate and a 47.2 per cent. increase in the death rate. Correlating the birth and death statistics we find that in 1913, which may be taken as the last normal year, there were 10 per cent. fewer deaths than births; while in 1919 there were 55.8 percent more deaths than births.

The explanation for this startling reversal of vital statistics lies near at hand: The impoverishment of a five-year war and a year and a half's economic isolation since the conclusion of that war has reduced Vienna to a life of semi-starvation. Because of undernourishment and lack of proper diet fewer children are born. The children that are born fall heir to underdevelopment, disease and early death. Their power of resistance having broken down, the exhausted bodies fall easy prey to tuberculosis. The death-toll of this dread disease has mounted by more than 50 per cent. in the last six years. Many of those that survive will be handicapped for life.

The weakness of old age is descending the scale of years and carrying those who have reached maturity. There are twice as many deaths due to senility in 1919 as there were in 1913.

These facts become increasingly appalling when one considers that they obtain, not among a people ignorant of the laws of sanitation and unaccustomed to cleanliness, but among a people that is instinctively cleanly and in a city reputed as a centre of medical science. The facts stubbornly defy the heroic efforts of a learned, skilled and self-sacrificing medical profession. And as we think of Vienna's having been a center of medical research, we also think of its having been a center of other sciences, literature, art and music. These prod-

ucts of the mind are being neglected, because the first concern must be the securing of the prime necessities of life. What can we hope for the rising generation which will be able to survive? Unless the cause of Vienna's sad circumstances are soon removed the next generation will be a generation of dwarfs in body and mind.

John J. Fisher.

Mennonite Member of Friends mission in Vienna.

—American Friend.

REPORT

of the First California Mennonite Sunday School and C. E. Convention.

(Continued.)

Monday Afternoon.

Business meeting, C. F. Mueller presided.

This as well as all the other sessions of the conference opened with a song service and devotional. This was led by Rev. John Suderman who based his talk on the words of Pilate concerning Christ. "What will ye do with Jesus." He emphasized the fact that all our future depends on our answer to this question.

1. The necessity of naming this conference was seen and after some discussion, the motion was made and carried that we name this the **California Mennonite Sunday School and Christian Endeavor Conference.**

2. It was moved that we convene annually and when convenient in connection with the sessions of the Pacific District Conference.

3. It was moved and carried that we convene at Reedley next year.

4. Moved that the matter of finances and constitution be left to the executive committee.

5. It was suggested that we interest those churches not represented here and enlist them also.

6. The following is the result arrived at by the nominating committee; said officers to serve for the coming year.

President, D. J. Dahlem. Upland; vice-presidents, J. J. Siemens, Reedley, Mrs. D. Bachman, Woodlake; treasurer, Miss Gertrude Eymann, Upland; secretary, Miss Elizabeth Wirkler, Los Angeles; program committee, C. F. Mueller, Reedley, J. J. Dueck, Paso Robles, J. K. Lichti, Fairmead.

One of the real treats of the conference was the Bible study hour led by Dr. Haury. We sang for the opening "Savior More Than Life to Me." Just to look at Dr. Haury's face was proof of the fact that the words of the song were real to him. His subject was "The Character of Peter." He spoke first of the real meaning of the word "character." Not all characters are good characters. The character of Peter, the fisherman, differed as greatly from the character of Peter, after Pentecost, as darkness and daylight. What brought the change? Reform? Evolution? Education? Or change of occupation or situation? No! Never! That is Satan's way. Only the power of the resurrected Christ and the Holy Spirit were sufficient to eradicate the old character of thorns and curses and make the new nature of faith, peace and love.

Peter's first call came through his brother Andrew. John 1:29. Later he was met by Christ after his unsuccessful fishing toil. His willingness to follow Christ then, showed the effect of Christ on his life. In Luke 5:8 he made his first confession of Christ. His second confession came in John 8:68, 69, "Lord, to whom shall we go?"

After this instance begins Peter's denial of Christ. He comes under the influence of the tempter. He does not want Christ to go to the cross. Christ warns him in Mark 8:35 not to choose the easier way. In Luke 22:31-34 he is warned again when Christ tells him that Satan desires to sift him as wheat. In the last night at Gethsemane Christ chooses Him to be near while He prays. Note Mark 14:37, 38: "Simon, sleepest thou now?"

Peter, in his self-confidence was relying on his own power to resist temptation. This self-confidence crops out again in Gethsemane where he uses the sword. In Luke 22:56-61 we have the sad picture of the denial. Oh, how close Peter came to the point where Satan could put his stamp upon him. How often we have been thankful that Peter's story does not end here. Christ turned and looked at Peter and Peter's real conversion took place. He now embraced Jesus as personal Savior by faith. What Peter must have endured while Christ was in the tomb! Scripture says little about Peter's first meeting with the resurrected Christ. We know that Peter saw Him by I Cor. 15:5 and by the story of the walk to Emmaus but that meeting was too precious to make known to others. It was a holy secret which only those experience who yield their all in holy communion and prayer. Then we have the last scene in John with all its tenderness and Peter is put into his old position again.

Then the disciples waited ten days at Jerusalem for the Holy Spirit. They waited because there were confessions to make and old wrongs to set right. What confessions there must have been. When they were ready they were filled. Then see the work! Peter was a new man. God's image was impressed upon him and he went and worked. Oh, that such a character would be stamped upon us. What things would be achieved for Him.

Monday Evening.

Closing session. D. J. Dahlem presided.

After the devotional led by Rev. P. A. Kliewer, Rev. Baer held a short, but impressive installation service of the new officers. The congregation then sang "Where He Leads Me."

The Bible Institute quartette sang for us again. The collection for home missions amounted to a little over $16.

"How Can the Interest for Christian Endeavor in the General Conference Churches Be Fostered? Would an Organization Within the General Conference Bring the Desired Result?" This subject was discussed by Rev. M. M. Horsch. Although most churches have some young people's organization there is great room for improvement. We must make our young people feel that they are needed. Rev. Horsch favored an organization within the Conference because it would help us to know one another. In such a case we would need a traveling secretary and also a corresponding secretary. We would be able to find the necessary workers if we really prayed and searched. It would also be a great help to have our own denominational literature. There would also be a chance for the study of denominational history and doctrine. We need to love our own denomination more than any other just as we love our own family best. We should be big enough to have fellowship with any who love the same Christ.

In the discussion the need of our own literature was again brought up.

Three of the Reedley delegates then took the closing theme, "How Can the C. E. Society Create a Greater Loyalty to Christ, the Church and in Service."

Emma Ruth took up the first phase "Greater Loyalty to Christ." We ourselves must know Christ and see Him in His love before we can be loyal. But how can we help others to be loyal? We can urge attendance in Sunday school and church. Our testimony in C. E. will often help, but to testify for Christ we must have an experience. We should send Christian Endeavor members to conventions where they get a bigger vision. But above all we ourselves must be loyal. The test we should put to ourselves is this: "Are we willing to strive to do what He would have us do?" If we measure up, our lives will count. The need above all else is that every member be consecrated.

The second phase "Loyalty to the Church" was discussed by Herman Neufeldt. Some feel that the C. E. service is sufficient and that it is not necessary to go to church. The C. E. is a part of the church but the church is not a part of the C. E. Loyalty to the church means more than church attendance. 1. If the pastor and the pillars of the church are willing to work with the society there will be response. 2. We should have the teaching of our church doctrine and early history of the church. 3. The C. E. should be given some active work. 4. We should have Bible study and mission classes. 5. We should make new members realize what they accept in the pledge.

Minnie Kintzi then spoke of "Loyalty to Service." It is hard to be loyal to that which we do not love. It is impossible for us to say "Whatsoever He would have me do" if we do not love Christ. We need to get our C. E. to greater love for Christ and our service will prosper.

The discussion made us feel the great need of prayer and personal work. A few words of closing were spoken by Mr. Dahlem. He requested that the new members of the executive be remembered in prayer.

We had a great blessing and it was with regret that the conference closed. After the singing of "God Be With You" we adjourned. Some hurried away to trains while others after lingering awhile went to their places of lodging.

What the full result was we do not know but we do know that we went home with a desire to be more zealous in the Master's work.

Christena Harder, Sec.

WHEN IN NEED OF—

Access to God, read Eph. 2.
Advice, read Psalm 25.
Assurance, read I John 5: 5.
Benevolence, read II Cor. 9.
Bible study, read II Tim. 3.
Boldness, read Acts 4.
Brotherly love, read I Cor. 13.
Cheerfulness, read Psalm 145.
Christian fellowship, read Ps. 133.
Church attendance, read Psalm 84.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The coming of the summer months brings with them the annual problem of holding the people for church services. In the cities and towns there is to be expected the usual week-end exodus to the country, mountains and shore, while the less fortunate ones who must be deprived of this treat, give way to the desire to stay at home and keep cool. In the country the pastor will notice the usual summer "gadding" about, especially by those of his flock who enjoy the luxury of a Ford or something more aristocratic while those who have no "car" get to feel that a poor man has no right on the street anyway and stay at home and take things easy. All the while the poor pastor will sweat on the job sometimes "eating out his heart" because so many of his flock seem to think that the house of God has no claim on them when the warm days come.

We do not blame the hard worker for satisfying the desire to enjoy fresh air and sunshine when the opportunity offers itself, neither do we condemn the toiler for taking it a little easy on the day of rest. The awful tension of modern life is such that when no provision is made for relaxation, health is undermined and the mind fogs, but a cure is affected only by the use of the right kind of medicine and man-made remedies are a very poor, or we should say useless, resort for the tired and tried body. The Sabbath day was made that man might rest and "there remaineth a rest for the children of God", not where the mad crowd rushes on after new sensations and foolish diversions, but in the house of God and in the fellowship of God's people. Hot weather does not suspend religious obligations, and, though circumstances sometimes prevent one from being in his accustomed place in the house of God, it in no way justifies one's becoming disinterested and lax.

CORRESPONDENCE

Reedley, Calif., May 22, 1920.—California is a very long, large and prosperous state. Many things are different here than in the East. Tourists and newcomers from other states and countries have to learn here many things. It is necessary to accommodate one's self to the local conditions and customs.

From the southern boundary of California to Reedley it is several hundred miles, but it is considered to be warmer here in summer than down at Los Angeles or San Diego. The nearly vertical rays of the sun are here very effective. Reedley is indeed a hot and dusty place in summer, but people do not consider this seriously when they see the excellent delicious fruit grow. The prospects are now for an abundant crop.

Prices for personal property and real estate are, as it seems now, nearly at the top notch. Within a year some prices have nearly doubled. Tractors for cultivation of the thrifty ranches and autos for comfort and business are at present more plenty than "gas."

Prospects for a bountiful crop and high prices are a strong incentive for hard, persevering work and toil. In many parts of California one can recognize at once that this great state of California is lacking in a good "Sunday law." Here in Reedley little work is done on Sunday. A manager of a carnival held here recently told the writer that they close on Sunday as there is a strong religion element predominating which is indeed commendable.

Reedley has many churches. Several branches of the Mennonite church are well represented. The Mennonites of the General Conference, the Bruedergemeinde and the Krimmer Mennonite Brethren cooperate harmoniously in everything that is good, showing a true Christian spirit.

Here, like in many other parts of this and other adjoining states to Mexico, the Mexicans are quite numerous. Probably on account of the constant unrest in Mexico they prefer to make the States their home.

Rev. H. J. Krehbiel is a busy man, preaching on Sundays a German and two English sermons, i. e., a German service in the morning and after the Sunday school an English service and also in the evening after the C. E. meeting another English service.

The congregation takes a lively interest in our publications, Bundesbote and Mennonite, which speaks well for Bro. H. J. Krehbiel, the president of the Board of Publication. His aim is to get a copy of one of our church periodicals in every Mennonite home. During my canvass the people have been very kind, helpful to me and I want to express herewith my heartfelt gratitude and appreciation for same.

It is a surprise how many former friends one meets here in California, some whom we failed to see for twenty or thirty years, which gives great pleasure and satisfaction. And then we occasionally hear the report that some of them passed away not to meet them again in this world.

Although California has an acknowledged excellent climate, people die here too, and sometimes unexpectedly and suddenly. Such a case occurred here this morning, when Dr. Otto Lichti passed away in the hospital at Fresno. Shortly after my arrival here when I called on him he had taken sick. But he expected to get well soon and offered to be at my service with his auto. Also Mrs. Lichti is ill. The bereaved family has the fervent sympathy of the congregation and friends.

How fleeting is this life at best, but "Jesus Christ is the same yesterday and today and forever."

My next station will be Silverton, Ore. **I. A. Sommer.**

Chicago, Ill., June 1, 1920.—We are leaving Chicago and our work here, tomorrow, (Wednesday), morning. As you no doubt know, we have accepted the pastorate of the Carlock Mennonite church. Carlock is a beautiful country village located in the heart of one of the three richest counties of the United States. The congregation has a handsome edifice modernly equipped for effective work. There are about 2500 to 3000 Mennonites within a comparatively small area, which fact makes it a splendid field for Mennonite activities.

We are leaving the people in Chicago amidst the sincerest regrets of the entire congregation. A very deep attachment has developed between the pastor and people, which is painful to break. Only the impossible working conditions can explain this sudden rupture. It is not a case of the pastor being dissatisfied with the people, or the people with the pastor, but a condition over which neither apparently have any control.

While our stay here has been brief, it was long enough to make and win a host of friends. A large assembly greeted the pastor and his family at their farewell service held Sunday night May 30th. A farewell reception followed on Tuesday night as a fitting way to wish them Godspeed in their new field of labor.

Our new address will be Carlock, Ill.

Sincerely,
W. S. Shelly.

A STUDY OF HIS ATONEMENT. A COMPILATION FROM VARIOUS SOURCES. HIS ATONEMENT, ITS APPLICATION

Jacob Snyder.

(Continued)

4. The manner of applying. Everything done at the Lord's command is dignified, just, holy, good, and wise. The manner of applying therefore, must be in accordance with the institution of the paschal lamb and the great antitype which it prefigured. There is no room here for the exercise of imagination, for Jehovah Himself fixed the mode of applying the blood. "Ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin and none of you shall go out at the door of his house until the morning." The directions to Moses and to the children of Israel as to taking a lamb a male of the first year, without blemish, which should be killed between the two evenings, were very specific; and these in relation to the applying of the blood are equally plain. The blood was to be applied upon the doorposts by means of a bunch of hyssop, a humble aromatic shrub. Of all the trees, shrubs, or flowers which the Lord God had made, this only is chosen. It must have grown in abundance around their dwellings. Suppose it grew not nearer than fifty miles off, could the Lord in wisdom, justice, or goodness have slain the firstborn, because the hyssop could not be procured in time for the applying of the blood? We might as readily believe that He will sentence a man to perdition for not believing in a Christ who did not die for him, or, if a Redeemer did die in his stead, refusing to man the power to believe, and then condemning him for doing what was impossible.

What now are we to understand by the hyssop? David prays

"Purge me with hyssop, and I shall be clean." Concerning the Gentiles, St. Peter said, God put no difference between us and them, purifying their hearts by faith. St. Paul writes, "through faith Moses kept the Passover, and the sprinkling of blood." From this it is evident that as the blood of the paschal lamb figured forth the blood of Christ, so the hyssop indicates faith in that blood. Analyse this twenty-second verse, and what do we find? A complete type of faith and its operation. And here, by the way, if a proof of the inspiration of Scripture. It shows the Holy Spirit as the great and immediate Author, who inspired alike Moses and the prophets and the apostles. No human wisdom could devise or foresee such an analogy. Let us pursue it.

"Take a bunch of hyssop." The hyssop was taken. And so is faith. But where does this faith grow? In the divine Word. "Faith cometh by hearing, and hearing by the Word of God. These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." This is the primary and perpetual design of the Word of God. It grows in the light of His transfiguration, and in the darkness of Gethsemane. It grows on Mount Calvary, in the shade of the cross and springs up most luxuriously around His empty sepulchre. "God hath given assurance or offered faith unto all men in that He hath raised Christ from the dead." It attained its full growth in the light of the rising Sun of Righteousness. It is transplanted into the experience of God's people, and it buds and blooms around the martyr's grave. The Spirit as the living water invigorates its root; and, as the breath of heaven He nourishes its leaf. Let us then take it as offered by God and we shall find it to be the tree of life growing in the midst of the garden, near to the tree of the knowledge of good and evil. This hyssop must not only be taken, but the hyssop must be dipped in the blood.

It must be imbued with it. Hyssop without blood is of no value. It must not be in water or in wine, but in the blood; and it must be the blood of the paschal lamb. No other blood would serve the purpose or fulfill the sign of God. Such is faith. It must come to the blood poured out into the bason of the everlasting covenant. It must stand, and gaze, and say, This is the blood of the new covenant, the blood typified through all past ages atoning blood shed for the sins of the whole world; the blood of Him who was both God and man; the blood which justifies the guilty and cleanses the unholy. And thus faith is taken and professed; but as yet the soul is not saved, the individual is not forgiven. Another act is necessary. What is this? With a bunch of hyssop, dipped in the blood, the Israelite must strike on the lintel and on the two sideposts.

And what doth this signify but that the blood of Christ must be applied to the heart and conscience? In one sense this is to be our act and deed. On the eve of the Passover, there was no public officer appointed to go around and sprinkle the dwellings of the people; but every householder must sprinkle the blood upon the doorposts of his own house. And so by the aid of the Holy Spirit we are applying our own heart and apply to our own conscience the virtue of the atoning blood. With St. Paul, we must say, Jesus Christ loved me, and gave Himself for me; or with William M. Bunting, we must sing,

"That blood I take, that blood alone,
And make the covenant peace mine own."

The work is now done. The blood is not only shed, but applied. God is obeyed, and we are now prepared

3. To Glance at the Benefits.

"When I see the blood, I will pass over you." What does this word represent? 1. Prevenient grace. It was grace and love, with infinite wisdom, that devised the institution of the paschal lamb and the applying of blood, to save the first born of Israel in that awful hour of midnight darkness, when the destroyer went forth. It was unmerited favor that sent Christ into the world, filled with grace and truth. It showed itself in His preaching, miracles, suffering, death, resurrection, ascension, and intercession; and in the descent of the Holy Ghost. It shows itself to this day in conviction for sin, pointing out our danger, and exciting the sinner to embrace the only method of deliverance from death.

(To be concluded.)

THE C. E. TOPIC

June 27.

Living Up to Our Responsibilities.

Matt. 25:14-30.

The lesson upon which we build the study of the Christian Endeavor topic this week is the parable of the talents, one of the most familiar passages in the New Testament and one that is frequently quoted. Note that not all had the same number of talents and therefore not all had the same opportunity for producing large results, but the point is not in the number of talents earned, but in the fact that the talents were put to use so that they could be made to produce something. The reward was for diligence and the punishment was for neglect. It is always so. That ability or talent which is used grows, that which is not put to use shrinks. If you had $100 five years ago and carefully put them away in some hiding place and brought them out today, would you still have as much as you had then? Hardly. You would discover that the 100 silver dollars, which would still be as hard and shiny as ever, had shrunk in purchasing power to half, or less, than five years ago. If on the other hand, during this time, you kept them carefully and actively invested they might have more than doubled themselves. We feel that in money matters we owe it to ourselves to keep it earning for us. The same is true of our faculties. Take the mind, if it is active along a certain line it grows in that direction and becomes a power. Take spiritual functions in the same way. If we cease to pray it will not be long before we discover that we have lost the power of prayer: if we cease to exercise faith we soon will have no faith at all: the man who loses interest in religion is not long in becoming barren of religion. As much as we owe it to ourselves to keep active in material things, so much and the more, do we owe it to ourselves to be always keenly active in spiritual things.

We all of us have responsibilities in our various field of activity. Some are general and others individual, in every case, the fact that they are responsibilities, implies that it is to our best advantage to live up to them fully and, if we in any way ignore them, there is certain to come an accounting. Here are the responsibilities of employer and employee. Each of them has certain definite things to do. The employer must be fair in his dealings with those who work for him, giving them just compensation for the service they give him and providing for their necessary comfort and protection. Many an employer, who has not recognized the rights of those who work for him, has realized, when too late, that his selfishness only reacted upon himself. The employee, too, has responsibilities. That which is entrusted to him must be carefully attended to, remembering that he has an accounting to give. If he sells his labor he must do a dollar's worth of work for every dollar he takes, to do less makes a dishonest person of him who must give an account of his shortcomings before the great Judge.

As parents and children we have serious responsibilities. It is the parent's duty to provide for the necessary care and education of the children. The state makes this a condition of parenthood and is prepared to compel parents to do their duty in this respect. God expects parents to bring up their children in the fear and admonition of the Lord. Nothing will excuse the parents, who, no matter how well they otherwise provide, do not give strict attention to the spiritual responsibilities they owe to their children. As children we owe to our parents the duties of obedience, love, care and help. Nothing is so mean and contemptible as the son or daughter who neglects his duty to parents.

Citizenship is a responsibility. It makes every voter responsible for the weal and welfare of the community. The Christian citizen will pray and vote, he will vote as he prays and pray as he votes. The only reason for rottenness in politics lies in the fact that so many who should know better do not take their citizenship seriously enough.

Christian every-day responsibility is a broad and comprehensive matter. The Christian is responsible to God for his daily conduct, his spiritual exercises, his concern about his fellow-man's needs and his active interest in the evangelization of the world in his generation. If he fails to function along any of these lines he fails in his plain duty and has God to reckon with as his Judge.

THE S. S. LESSON

June 27.

Review: The Noble Life of Samuel.

Read I Sam. 12:1-5; 13-25.

Golden Text: I will instruct you in the good and right way. I Sam. 12: 23.

Lesson 1. Israel Ruled by Judges. Joshua and his generation passed from the scene. They had done their duty and did it well. But their sacrifices, struggles and warnings were soon forgotten. Men seldom remember the good a long while. Israel's forgetfulness got them into sin, as it will all those who depart from the straight and narrow path of God. Israel (1) did evil; (2) forsook God; (3) served Baalim and,

as a result (4) the Lord's anger was kindled. But God is merciful. In the case of Israel He sent judges to deliver them. God never turns a deaf ear to the sinner's cry for mercy.

Lesson 2. Deborah and Barak Deliver Israel. Deborah, the prophetess was the only woman to judge Israel. Jabin's army was overrunning the country. His general, Sisera, had a great force at his command. Barak was called of Deborah to deliver Israel. The defeat of the enemy was decisive. God's leaders are always calling for men of mighty faith to fight the power of sin. In the strength of the Lord, victory is certain.

Lesson 3. The Victory of Gideon's Band. For seven years Israel had borne the oppression of the Midianites who consumed all they had. Gideon was called as a deliverer of Israel. The army of Israel was one-fourth the strength of Midian. The method of gaining the victory was to prove that it was not Israel but God who was actually doing the fighting. The weeding out until only 300 remained could leave no doubt that God was to be the biggest factor in the fighting. The strange weapons used — the trumpet, the torch and the pitcher — are suggestive of God's way of winning over sin. (1) The trumpet suggests the proclamation of the gospel (2) the torch the gospel's light (3) the pitcher, the outpouring of God's power.

Lesson 4. Ruth's Wise Choice. Calamity seemed to follow the family of Naomi—starvation at home, the loss of dear ones in a strange land — but God's plans were working out for the blessing of the world. Both Orpah and Ruth had lovable qualities but Ruth showed not only superior qualities but an appreciation of spiritual things. With Naomi she choose Naomi's God, and, because of this, entered into the honored line that was to give the world a Savior. When it came to the parting of the ways, she chose the better way and became immortal while Orpah disappeared forever from the scene.

Lesson 5. The Boy Samuel. (1) He was given by God in answer to prayer. (2). His parents consecrated him early to the Lord. (3). He was given to the priest, Eli, to be trained. (4). He grew up in the house of the Lord. (5). God called him early to service. (6). His task was not a pleasant one, but an important one nevertheless. (7). He was to take the place of Eli's unfaithful sons. (8). He became the most honored of the judges.

Lesson 6. Eli and His Sons. (1). Eli could not train his own children, but he could train a Samuel. (2) The sons of Eli were corrupt in spite of pious surroundings at home. (3). Eli could not be stern with them and consequently had to suffer. (4). Eli's sons thought they were safe when they had the form of religion (the ark) with them, although they had not the substance. (5). The ark could not save them. (6). They lost the ark, and, with it, their lives. (7) Eli's end is pathetic, but a just restribution for his weakness.

Lesson 7. Victory Under Samuel. The process of victory involved that they: (1) Put away false gods, (2) serve God only (3) Samuel prayed for them, (4) they fasted, (5) confessed their sin, (6) sacrificed. The result was: (1) Fear among the Philistines, (2) a battle fought, (3) a victory was won, (4) a memorial erected.

Lesson 8. Israel's First King. Israel wanted a king because: Samuel was old. (2) His sons were a disappointment. (3). Other nations had kings. (4). They were declining in faith. God sent Saul on a humble errand. He came home a king. Saul promised to make a proper king. (1) He was humble. (2). He was of prepossessing appearance. (3). Samuel had communed with him and examined him. A great start on a new venture but we soon see how appearances are not always a safe thing to go by.

Lesson 9. Jonathan and His Armor-bearer. (1) The Philistines were present in numbers. (2). Saul was far away. (3) Jonathan's was a daring plan. (4). He undertook it in faith. (5). He had splendid and loyal support from his armor-bearer. (6). The enemy was taken by surprise. (7). A great triumph was effected.

Lesson 10. Saul's Failure. (1). God had given a definite command. (2). Saul placed his own judgment in the place of God's. (3). He disobeyed because (4) he sought to gratify his own vanity. (5) Obedience is better than sacrifice. (6). He lost the kingdom, the friendsltip of Samuel and the favor of God.

Lesson 11. A Shepherd Boy Chosen King. Saul was man's choice and a miserable failure. David was God's choice and a brilliant success. Samuel looked to appearance, God to the heart. Though a child David was not too insignificant to miss the notice of God.

Lesson 12. The Lord our Shepherd. Great men of the Bible have been shepherds. The shepherd's occupation turned David's thoughts to God. As our Shepherd, God provides, gives rest, leads, protects, comforts, feeds, follows and provides a safe and delightful dwelling place. Jesus is our good Shepherd. There will come a time when he shall divide the sheep from the goats.

DEATH

Goldsmith.—On May 21, 1920, at the home of his daughter, Mrs. C. S. Klopp at Camden, Ohio, Christian Goldsmith died after a brief illness. He brought his age to 82 years, 10 months and 23 days. Funeral service and interment was held at Collinsville, Ohio, where the deceased had been a life-long resident. The services were conducted by Rev. A. J. Neuenschwander.

Lichti.—Died at Reedley, Cal., on May 22 at the age of 45 years and 2 days, Dr. Otto Lichti. He was born on May 20, 1875, at Kisselhof, Palatinate, Germany. In the year 1889 he was baptized and received into the membership of the Mennonite church. In April of the year 1891 he came with his parents to America and they made their home in Kansas. Here he attended Bethel College for four years and one year he studied at the state university. After this he attended the Bloomfield, N. J., seminary for two years and served this institution as teacher the two following years. Following this he became pastor of the church at Pandora, O., and after serving here he went to Germany and Switzerland to continue his studies. After returning to America he attended Yale University for one year and there became pastor of a congregation in Conn. Seven years ago he came to Reedley, Cal., and after teaching for three years in the high school of our town he retired with his family to the farm and raised fruit. He was suddenly taken sick and after a few days died with internal hemorrhage. In 1901 he was united in matrimony with Elizabeth Eymann and the Lord blest this union with six children who with their mother mourn the death of a kind husband and a loving father.

Funeral services were held on the 24th in our church. Bro. W. P. Neufeld spoke in German on Psalm 90:12 and Bro. H. J. Krehbiel spoke English, choosing as text Isaiah 28:29. The brother of the deceased, J. K. Lichti of Fairmead read a sketch of his life. The heartfelt sympathy of the large congregation and this community goes out to Sister Lichti and her fatherless children. May the Lord comfort them.

Stauffer.—After a very brief illness, Jarias B. Stauffer was called to his eternal home. He was born October 3, 1842 in Hereford township. As a young man he made his covenant with his God and was baptized by the late Christian Clemmer and became a member of the Hereford church. On October 17, 1868 he was united in marriage with Amanda Koch, who alone is left to mourn his departure. The three children born to them died when quite young. In later life he established his home near and a little later in Boyertown. This caused him to transfer his membership to our church at that place where he remained one of the very faithful standbys to the very last. He reached the age of 77 years, 6 months and 25 days. The end came on April 28, 1920.

On May third the weary remains were laid in their last resting place in the Union cemetery at Bally. Services were conducted at the house where Rev. Weber of the Lutheran church spoke words of comfort, followed by the regular services in the Hereford church where his pastor, D. J. Brand, preached on John 11:25.

CONTRIBUTIONS

FOREIGN MISSIONS

Receipts During Month of May.

Christian Wirkler, Los Angeles, Cal., $50; R. S. and K. Schmidt, American Falls, Idaho, $25; H. T. Neufeld, Canton, Okla., refund, $100; S. S. class, "Careful Gleaners", Berne, Ind., $52.21; Birthday offering, Berne, Ind., 10c; mission boxes, Berne, Ind., $19.85; young men of the congr., Berne, Ind., $65; friends, Berne, Ind., $250; friend, Clarence Center, N. Y., $10; Garden Twp. ch., Moundridge, Kan., Christian ch., Moundridge, Kans., $31.55; Menn. ch., Halstead, Kans., $75.04; Menn. ch., Hillsboro, Kans., $77.32; S. S., Salem ch., Dalton, O., $50; Menn. ch., Deer Creek, Okla., $38.26; Daniel Meshberger, Stafford, Kans., $250; First ch., Reedley, Cal., $48.32; S. S., Zion ch., Donnellson, Iowa,$13.55; West Zion ch., Moundridge, Kans., $50.50; Eden ch., Inola, Okla., $77.20; Menn. ch., Buhler, Kansas, $49.64; Ebenezer ch., Mt. View, Okla., $23.75; S. S., Brudertal ch., Hillsboro, Kans., $52.36; sewing society, Watova, Okla., $53; collection at Inola, Okla., $12; Bethany ch., Freeman, S. D., $150; H. H. Schroeder, Hillsboro, Kans., $50; Salem ch., Dalton, O., $32.50; West Swamp ch., Quakertown, Pa., $116.02; C. E., ditto, $2.50; Catherine Roth, Quakertown, Pa., $45; Salem Zion ch., Marion, S. D., $78.59; Rufus Meschberger, Geary, Okla., $50; Menn. ch., Canton, Kans., $39.50; Herold ch., Bessie, Okla., $153.35; Menn. ch., Sterling, O., $5.65; Brudertal ch., Hillsboro, Kans., $173; L. and J. Krehbiel, Moundridge, Kansas, $100; Tabor ch., Goessel, Kans., $169.79; May 15th, interest on bond, $1.07; Bergtal ch., Pawnee Rock, Kansas, $27.05; Bergtal ch., Korn, Okla., $12.91; Hoffnungsau ch., Inman, Kansas, $41.94; Bethel ch., Mt. Lake, Minn., $244.81.

Special Gifts.

Wm. Andreas, Beatrice, Nebr., for one child, India, $30, J. H. von Steen, Beatrice, Nebr., for student in China, $50; A. R. Crowser, Winger, Minn., for student in China, $20; Interm. C. E., Berne, Ind., orphan, India, $30; father and son, Berne, Ind., for orphan, India, $30; S. B. Latshaw, Bally, Pa., for boy, China, $50; S. S., mission ch., Chicago, Ill., for two children, India and China, $55; B. W. Harder, Whitewater, Kans., for Elisha, India, $30; sewing society, Tabor ch., Goessel, Kans., for child, India, $30; D. J. Schmidt, American Falls, Ida., for Moses, India, $15; J. B. Frey, Tuba, Ariz., for Sanudas, India, $20.50; C. E., Menn. ch., Hillsboro, Kans., f. Marian, India, $25; G. J. Voth's children, Inola, Okla., for child, India, $30; Peter Regier, Laird, Sask., for child, India, $25; Mrs. Katie Reimer, Beatrice,

Nebr., for child, India, $30; sewing society, Henderson, Nebr., for orphan, India, $30; C. E., Beatrice, Nebr., for boy, India, $25; Swartzendruver and Baughman, Pulaski, Iowa, for child, India, $30; sewing society, Alexanderwohl ch., Goessel, Kans., for child, India, $30; J. P. Gering, Murdock, Kans., for teacher, Isa Das, India, $160; David Goertz, Hillsboro, Kans., for child, India, $35; David Epp, Laird, Sask., for Nidi, India, $28.

Rest Home in India.

Sewing society, Henderson, Nebr., $124.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kans.
John G. Regier, Asst. Treas.,
Newton, Kans.

NEWS OF THE WEEK

WATSON HEADS PLATFORM BODY

Chicago, June 8. — The real job of framing the Republican platform was entrusted tonight to a resolutions subcommittee of thirteen, while the full committee of fifty-three appointed by convention was conducting a public hearing for all of those who had suggestions to offer.

Senator Watson of Indiana, overwhelmingly elected chairman of the committee earlier in the day, followed the usual custom and assumed also the chairmanship of the subcommittee. Among the other members named by him were Senator Borah of Idaho, who wants a plank rejecting entirely the league of nations; Governor Beeckman of Rhode Island, who has publicly objected to too much senatorial control in the convention, and Ogden Mills, who headed Chairman Hay's policies committee of 171.

Although the leanings of some of the members has not been revealed, it was plain an effort has been made to make the sub-committee representative all the extremes of Republican opinion, particularly on the still unsolved treaty issue.

Those clamoring for an audience included wets and drys, suffragists and anti-suffragists, economists, Irish sympathizers, labor leaders, and many others who thought they could give the committee winning ideas for the platform. Some were heard today and tonight, but the majority, including the labor representatives and a delegation which wants freedom for Ireland had to be put off until tomorrow.

Senator Watson, who took charge of a series of conferences on platform declarations, was chosen chairman by a vote of 41 to 3, only the committee members from Kansas, Maryland and Georgia voting for his opponent, Ogden Mills, of New York. In the lobby gossip Mills was credited with having the support of Will H. Hays, national chairman, to head the resolutions committee.

Immediately after effecting its organization, the committee threw open its door, but before the hearings had gone far they were suspended while by unanimous vote, it was decided to put a time limit on all who desired to be heard. On questions where two sides were to be presented, the allotment was 15 minutes in all, equally divided, and on all other subjects it was five minutes.

Among those who appeared today and tonight were Prof. Irving Fisher of Yale, who advocated an investigation of currency inflation. S. P. Bond, of Missouri, wanted price-fixing in war time declared a violation of the constitution.

Tomorrow Samuel Gompers, president of the American Federation of Labor, is to present his program; Henry Lane Wilson, former ambassador to Mexico, is to recommend a Mexican plank, and a delegation headed by Frank P. Walsh, is to argue for a plank advocating Irish freedom. There also are scores of others on the day's program and the list is growing tonight.

Foremost in the minds of most of the committeemen tonight was the league of nations plank, but other ticklish issues remaining included anti-strike legislation, the soldier bonus and a long string of proposals by farming interests.

A determined effort will be made, it was said, to have the platform include a plank at least indorsing in general terms the action of the Republican Senate in writing an anti-strike provision into the railroad bill. In many quarters that proposal met with fiery opposition, however, and the labor leaders on hand were expected to help in the fight against it.

A declaration for enforcement of prohibition will be asked of the committee, though many of the party chiefs are said to be in agreement that the liquor issue should be considered settled. It was suggested a compromise plank might be framed declaring generally for strict law enforcement.

While many leaders also want to let the suffrage question alone, there are some who think the platform should urge that ratification of suffrage should be completed.

UNINSTRUCTED UNITS WATCHED

Chicago, June 6. — Prospects for a deadlocked Republican convention are growing with the arrival of uninstructed delegates who hold the balance of power.

Out of the deadlock which will be produced by the failure of Wood, Lowden or Johnson forces to command a majority will come the nominee, be he a dark horse or one of the big three.

The Lowden forces tonight are claiming as high as 250 votes on the first ballot and the Wood forces equally as many. The Johnson claims are not stated in figures, but the California Senator's headquarters are claiming hourly additions to his column.

Up to this time the dark horses have gone begging for riders, because those who had any considerable support like Johnson, Lowden or Wood, refused to look at others for fear of indicating weakness before a test of strength had been made. Even those who favored a dark horse were unable to attract any support for him because there had been no opportunity for one dark horse to establish a lead over another.

Three ballots and possibly four by Thursday night, is the prediction being most frequently made, coupled with the further prediction of final ballotting on Friday.

The fight upon the platform planks, particularly that on the league of nations, continues to promise a test of strength of the various elements and renewed predictions are being made that the element which succeeds in framing a platform acceptable to the convention will also be able to provide a candidate equally acceptable.

At this time four years ago Charles Evans Hughes was a good as nominated, although the ballots were not cast until four days later. Tonight he is being mentioned here and there among the dark horses. Mention of former President Taft also is heard in the same way. The Hughes talk, which could not be denominated a boom yet bears the stamp of a good deal of support, was brought out by New York business men and financiers, who contended he was a man upon whom all the elements could unite. Governor Sproul of Pennsylvania and Senator Harding of Ohio, also figured in the speculation.

CHICAGO ALL SET FOR REPUBLICAN CONVENTION

Chicago, June, 6.—Sunday marked the arrival of practically all the delegates to the Republican convention. Thousands of visitors, anxious to get a look in at the Coliseum where history-making events of adopting platforms, choosing party leaders, etc., take place, came in on every train. Hundreds of women, many in official capacities of delegates, alternates or suffrage leaders, determined to have a voice in party affairs, were in the crowds. The convention crowd early took on the aspect of 1912, the year of the big jam.

Candidates held receptions in their headquarters and many formal and informal conferences were announced.

General Wood will leave his headquarters for Ft. Sheridan Monday. Johnson and Lowden plan to stay close to the Coliseum. Johnson is making his expected appeal to the galleries.

In the Sunday conferences, the league of nations issue continued to develop. It became more apparent that the convention probably would not be able to pussyfoot the issue, that it must say whether the party favors a league or does not favor a league. It looked as if the Indiana straddle would be rejected.

FEDERAL PROHIBITION IS HELD CONSTITUTIONAL

Washington, June 7.—Both the federal prohibition amendment and the enforcement act passed by the Congress were held constitutional today by the supreme court of the United States. Justice Van Devanter read the principal opinion.

Permission to file motions asking for rehearing was granted by the court at the request of the attorneys in the various prohibition cases.

The court dismissed petitions filed by the state of Rhode Island to have federal officials enjoined from enforcing prohibition in that state.

The court also dismissed injunction proceedings brought by the state of New Jersey to prevent enforcement of prohibition within that state.

Federal court decrees denying similar injunctions sought by the St. Louis Brewing Association were affirmed.

Injunctions restraining prohibition officials from interfering with the Manitowoc Products Company, a Wisconsin corporation, in the manufacture of beer containing more than one-half of 1 per cent. of alcohol were dissolved by the court.

The court upheld federal court decrees dismissing injunction proceedings brought to prevent the enforcement of the prohibition amendment against Christian Feigenspan, a brewer of Newark, N. J.

The court's opinion on the main issues involved was unanimous. Associate Justices McKenna and Clark, however, dissented in part.

The court's opinion was very short, setting forth only the court's conclusions. Chief Justice White gave a supplemental opinion concurring in the one by Justice Van Devanter but going more fully into the issues involved.

Federal court decrees dismissing injunction proceedings instituted by the Kentucky Distilleries and Warehouse Company, of Louisville, to enjoin enforcement of the act against it, were sustained by the court. Injunctions sought by George C. Dempsey, a Boston wholesale liquor dealer, to restrain enforcement of the enforcement act against him also were denied by the court.

CANDIDATES AT PRIMARIES POST ELECTION BILLS

The various candidates, successful and unsuccessful, were making a beeline Friday and Saturday for the clerk's office that they might comply with the Indiana law in filing their campaign expense account in the state primary. According to the provisions of the law today was the last day for filing and up to press time the clerk had reports from the following:

Carleton B. McCulloch, through his manager, J. H. Heller, filed an itemized statement, showing that it cost him the sum of $3,213.71 to be nominated for governor on the Democratic ticket. Other Democrats made statements as follows: Sephus Melchi, sheriff, none; Ira Wagoner, commissioner, $37.50; Fred W. Studler, treasurer, $13.80; Marting Jaberg, auditor, $125.73; B. F. Breiner, commissioner, $22.75; Joe McConnell, $20.50; Alva Vorhees, trustee town of Geneva, none; E. B. Lenhart, prosecutor, $23.80; Henry Gallmeier, commissioner, $38.00; Ernst Conrad, commissioner, $32.60; L. L. Mattox, coroner, none; Dick Roch, surveyor, $89.00; E. W. France, auditor, $85.00; Thurman Gottschalk, representative, $10; Clark Butcher, prosecutor, $37.75. The candidates for committeeman and delegate to the state convention also filed reports but no money was spent by any of them.

The Republicans made report as follows: Jay Teeple, recorder, none; Dale Moses, advisory board, none; John Hilty, auditor, none; W. F. Johnson, representative, none; F. M. Cottrell, prosecuting attorney, $15.65; Theo. Ewell, commissioner, none; Hugh D. Hite treasurer, none; Wade Manley, prosecutor, none; Grant Owens, commissioner, none; Thomas Rawley, surveyor, none. Candidates for committeemen and delegates to state convention spent nothing.

All expenses were to newspapers for advertising and printing, for gasoline or auto hire, and for postage, and in no case was there an excessive use of money to secure a nomination.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, JUNE 17, 1920. No. 25.

IN MENNONITE CIRCLES

Rev. Isaac Dick, of the First church of Mt. Lake, Minn., was ordained elder of the congregation on May 23. Rev. P. H. Richert, of Goessel, Kan., officiated at the service. Later in the day Bro. Richert participated in a service held in Grace church of the same town.

A letter from Bro. and Sister Suckau, written on board the S. S. Korea Maru brings the following information: "We are on our way home. Shall arrive in Yokohama tomorrow. Here we must change boats as all the cabins which were available are taken over by some government party. We shall have to wait in Yokohama three weeks, as we have not been able to get any boat earlier than the Fenyo Maru which sails from Yokohama on June 7 and arrives at San Francisco on June 23. We shall be happy when we get across the Pacific and enter the 'Golden Gate' at Frisco to be home with our dear ones again."

The parable "Love One Another" which tells definitely how God wants every Christian to live in war and peace, which was printed in The Mennonite some months ago, is now published in the form of a cloth-bound book. Copies may be obtained free of charge by sending a postal card to P. O., Box 497, Chicago, Ill.

The statistician of General Conference, Rev. Franz Albrecht, Beatrice, Nebr., reports that only 50 per cent. of the blanks have been returned. In the light of the fact that General Conference is soon to meet and figures must be in the hands of the statistician in time for him to present a digested report no time should be lost by those who have hitherto neglected to make returns. The questions to be answered are: How many men of your congregation have been in government service during the war? How many have returned? Died? Do you have a sewing society? a Young People's Society? Sunday school? number of schools? membership of church? language? contributions, 1917-1920? total contributions? other contributions? home missions? foreign missions? for general purposes? number of meeting places? church buildings? membership: 1917? 1920? gains? losses? Name and address of ministers and elders? Name and place of church?

Rev. W. W. Miller, of Goshen, Indiana, has resigned his charge to again take up work with the Chicago mission as the successor of Rev. Warren Shelly who is now pastor of the Carlock, Ill., church of the Central Conference.

Rev. W. S. Gottshall of Bluffton, Ohio, has recently been conducting evangelistic meetings in Kansas. Meetings were held in a large tent, some coming as far as fifty miles to attend.

A committee of the Eastern Conference is active in preparing for the meeting of General Conference, which will be held in Perkasie Park — a camp meeting ground. Perkasie is situated close to a group of Mennonite churches that can easily and frequently be reached by both steam and electric transportation. There will be ample facilities on the ground and in the town for feeding the guests. Perkasie is a neat and busy little town and visitors will have an opportunity to study the community at close range. It is within an hour and a quarter's ride from Philadelphia and many of those who will attend will no doubt inspect the "City of Brotherly Love" which is unique among the American cities as the "City of Homes" and the greatest manufacturing town in the world, noted for its textiles, locomotives, ships, tools and many other things too numerous to mention.

Rev. A. M. Fretz of Perkasie, Pa., was unexpectedly called to officiate at the funeral of Miss Hannah Krehbiel of Clarence Center, New York, on Saturday, June 5th. The deceased was a sister of Rev. Jacob Krehbiel for many years pastor of the churches in western New York and Ontario. Bro. Fretz was a loved associate with Bro. Krehbiel in his work, and a valued friend in the Krehbiel family for thirty-four years, and it gave him pleasure to be able, on such short notice, to comply with the wish of the departed sister to hold the obsequies over her remains. The Krehbiel family were among the early Mennonite settlers of western New York. There were ten children, four girls and six boys in the family, of these, two in the order of their birth, Jacob and Hannah, both in the eighty-second year of life have been called away. On the return home trip, Bro. Fretz visited friends in Canada, and of his members who have moved to Wilkes-Barre and Hazelton, Pa.

ANOTHER WAY OF HELPING

Dear Sisters of our Women's Mission Societies:

Many of you are acquainted with Elizabeth Ruth, "our" Hopi girl. She is a splendid Christian young woman and one of the fruits of our missionaries' efforts in Arizona. Unlimited are the possibilities of such a young life for good among her people. We should like to have as many of you as possible get acquainted with her. We have accordingly asked her to speak about the work among her people at the Women's Missionary program at the General Conference. What the grace of God has done for her it can do for others. We believe her presence at the conference would greatly help to increase interest in mission work in general, and especially among the Indians.

We have promised to pay her fare and we appeal to you to help us make good our promise. Will you kindly send contributions for this purpose to Mrs. J. G. Regier, Newton, Kansas.

A number of societies have already responded to this call in answer to private letters. Such societies we wish to thank for their prompt response. You can scarcely know how our hearts are filled with gratitude when we feel that our societies cooperate with us. That is the greatest reward we could ask for our efforts.

The Committee.
Mrs. F. J. Isaac, Sec.

NOTES AND COMMENTS

The Protestant churches of America have already in sight a total of $100,000,000 a year for the next five years, to be expended on missionary and educational work at home and abroad.

The Methodist Centenary Movement preceded the Interchurch World Movement and increased the Methodist missionary contribution something like four-fold, or up to an average per member of $6.18 per year. Great as was this increase and high as is this standard, compared with the past, the Northern Baptist churches have already subscribed over $11,000,000 per year for the next five years, which lifts their per capita giving to $9.00 per year. And the Baptist campaign is going right forward in the hope of nearly doubling this average.

The Disciples, who during four years of special effort raised $6,000,000 in their Men and Millions Movement, have already subscribed over $7,000,000 for their work during the coming year.

The Church and Community convention of the Commission on Interchurch Federations of the Federate Council of Churches of Christ in America and the Association of Church Federation Secretaries is at an end. For three days, from June 1st to June 3rd, the four hundred delegates met in session in Cleveland and took under consideration matters vital to the welfare of the church. Though the duration of the meeting was short the influence of it will be felt for many years to come throughout the entire country and into the far parts of the world. New policies were decided on, ideas, the results of years of work and experiences were freely given. A feeling of brotherhood, cooperation and helpfulness prevaded that left a

lasting impression on those present.

Mr. Fred B. Smith of New York, chairman of the convention, sounded the keynote in the opening paragraph of his talk on "Suggestions to Delegates" when he made this statement, "I am persuaded that we are here not only for the discussion of certain principles of definite, cooperative Christian work but that we are also to set standards which will influence the kingdom of God for many years to come, probably beyond the life of us all." He went on further to sum up the mission of the gathering in the following words, "We must, therefore, be sharply reminded of the fact that we are convened to discuss all problems of every shape, kind and character which inhere in the tasks of community life where our churches and Christian organizations are located. We have come at a time when there is a new unity which must be recognized in all the relations of life. What once might have been spoken of as a rather exclusive individualism is giving way to that vastly more significant community grouping, and we are here today to ask what the Christian churches unitedly can do in this ever growing intense community responsibility."

Nobody loves a striker! Why? Perhaps it may be partly due to ignorance and misinformation. At least here's what happened in one case. "During a strike of railroad shop men in Atlanta, Georgia, the strikers met over 2,000 strong every morning in the Tabernacle Baptist church and opened their peaceful meetings with song and prayer. Some of the meetings were addressed by ministers. Later, when the Tabernacle, seating three thousand people, was about to be sold under mortgage, the working people paid $101,000 to save the building."

An urgent appeal from the Dutch Council of the World Alliance for International Friendship through the churches for emergency relief for the starving populations of Europe has been received by the Federal Council of Churches of Christ in America. The message which is signed by J. A. Cramer, president of the Dutch Council, states that Europe and all western civilization are hastening toward a deplorable end unless prompt measures be taken to prevent the catastrophe. "Hunger, disease and death are increasing daily in Central Europe. The children who survive will have their vitality appallingly decreased. The whole of Europe is crying out for more production, which is impossible under existing conditions. No less necessary than help with food and clothing is an immediate and continual provision for labor and production by the distribution of raw materials and the granting of credit."

Indians, both mixed and full-bloods, are being released from government supervision as rapidly as their condition warrants. Whenever an Indian is found to be as competent as the average white man to transact the usual vocations of life, he is given a patent in fee, full control of his lands and moneys, and made a citizen of the United States. About 225,000 allotments of land have been made to Indians and during the last three years 10,956 fee-simple patents have been issued, or 1,062 more than in the ten years preceding.

REPORT OF THE QUARTERLY CONFERENCE

of the Blair, Bedford, Mifflin and Lancaster County, Pa., Churches.

L. L. Shaw of Altoona was elected moderator and Rev. S. D. Yoder of Roaring Spring, assistant moderator, of the second quarterly conference of the Mennonite churches of Blair, Bedford, Mifflin and Lancaster counties. Delegates were present from all the counties embraced in the conference, which was organized for the purpose of creating friendly intercourse between the churches of our faith in this section and for the deeper study of the unsearchable riches of the Word of God.

Barrville, Mifflin county, was selected as the place for the next meeting. Samuel Snyder of Roaring Spring was elected secretary and Rev. L. L. Miller of Mifflin county was elected a member of the executive committee.

The conference adopted resolutions endorsing the interdenominational Bible conference to be held at Lakemont, near Altoona, this summer and passed a resolution withholding its support at the time from the Interchurch World Movement.

Rev. George W. Price, Dean of the Calvary Training school was the speaker Saturday evening, talking on the subject, "The Workers' Preparation." Possibilities in Junior work were discussed by Miss Martha Franz and Rev. S. S. Amstutz of Lancaster county. A. A. Snyder, Jacob Snyder, L. L. Miller, S. D. Yoder, L. L. Shaw, S. S. Amstutz and Miss Elizabeth Foth also spoke.

Rev. W. S. Gottshall of Bluffton, O., president of the home mission board, will arrive in Altoona in a few days to have charge of the services in dedicating the new workers' home in this city, the dedication to be featured by services during the entire week, following which Rev. P. A. Pent of Philadelphia, and party will conduct an evangelistic effort in the chapel, beginning June 13th and continuing two weeks.

The quarterly conference proved to be a great blessing to all who were privileged to attend, for which we can only thank our heavenly Father, and we crave an interest in the prayers of the brotherhood in behalf of the coming meetings to the end that many may drink deep from the wells of salvation.

In Christian love,
Samuel P. Snyder.
Conference Sec.

DISTINGUISHED CHURCHMEN DEPLORE SENATE'S REJECTION OF THE TREATY

Shortly after the peace treaty by the Senate of the United States the church peace union wrote to fifteen representative church leaders, asking them to write a letter, frankly expressing their feeling on the whole matter. Letters were received from the following men: Rev. Peter Ainslie, D. D., LL.D.; Rev. William Pierson Merrill, D.D.; Rev. Nehemiah Boynton, D.D., Rt. Rev. C. H. Brent, D.D.; Rev Arthur J. Brown, D.D., LL. D.; William Adams Brown, D.D.; Rev. S. Parkes Cadman, D.D.; Rev. Howard A. Bridgman, D.D.; Rev. Charles S. Macfarland, D.D.; President E. Y. Mullins; Rev. William E. Barton, D.D., LL.D.; Dean Wilbur F. Tillett, D.D., LL.D.; Hamilton Holt, LL.D.

We are sorry that we have not space here to reprint these letters in full. They have been printed on a broadside and sent out by the Associated Press to all the daily papers of the nation, and have also been sent to the religious press, to the Senators at Washington, and to many distinguished leaders of the international movement in Great Britain.

One note runs through all of these letters. "That America", to quote Dr. Boynton, "should be tardy in finding her place with the other nations in this great and essential adventure is a cause of chagrin to our nobler citizenship and a summons to renewed and unremitted effort to deliver our nation from the pit into which it has fallen."

The same general feeling is expressed in a sentence by Rev. Arthur J. Brown, D.D.: "The whole position is pitiable to the last degree. I hope that there will be a wave of public indignation that will yet submerge narrow or misguided objectors, and show the world that the United States, having helped to win the war, is not now to run away and leave Europe to struggle against fearful odds to rehabilitate a devastated continent and to save an imperilled world."

One of the letters sums up the general trend of the others so well that we are quoting it here. It is by one of the officers of the World Alliance, Dr. Hamilton Holt, editor of the Independent, New York:

"The Senate of the United States has again run true to form. In 1897 it refused to ratify Cleveland's arbitration treaty with Great Britain. In 1904 it refused to ratify Roosevelt's arbitration treaties with ten sister nations. In 1912 it refused to ratify Taft's all-inclusive arbitration treaties with Great Britain and France. And now, last week, it refused a second time to ratify Wilson's covenant of the league of nations.

"I must confess that the only faction of the Senate which has my respect are the Irreconcilables. They have been totally wrong on the merits of the issue. They do not represent five per cent. of the public sentiment of the country. Every straw vote so far taken conclusively demonstrates this. But they have persistently, consistently, openly and above board voted to kill the treaty; and by throwing their votes now on this side and now on that they have completely outwitted the rest of the Senate, and so far come off victorious.

"Senator Lodge has played the game in this fight that he did when he killed the Taft arbitration treaties in 1912. That is, he did everything he could by word and deed to discredit and defeat the treaty while it was being debated in the Senate, and then when the final test came voted for it. There is overwhelming circumstantial evidence that Senator Lodge and a majority of his drastic reservations are 'Irreconcilables' at heart, though they voted finally for the covenant.'

"The mild reservationists likewise who have received so much praise in some quarters have not always voted as they felt. There can be little doubt that they were

intellectually almost completely in accord with President Wilson on the whole issue. They would undoubtedly have been glad to see the covenant accepted without any reservations, whatsoever. And yet, when the final showdown came, party pressure prevailed, and they lined up with Senator Lodge for nullifying reservations.

"As for Senator Hitchcock and his followers this may be said: By offering to accept the Taft reservation on Article X they conceded before the final vote the entire substance of the Lodge reservations. In fact, the Taft reservation was even more drastic than the Lodge reservation. Yet, when they found that Senator Lodge could not be budged they defeated the whole treaty on a matter of phraseology.

"Thus the Senate of the United States has misrepresented the American people. It has made vain the sacrifices of our boys whose blood reddens the soil of France. It has heartened our enemies. It has destroyed the moral prestige of America abroad. It has refused America's cooperation in saving half the world from barbarism and famine."—World Friendship.

CONDITIONS TODAY

Extract from an official report of recent investigations:

"It is difficult for us in America to fully conceive the conditions of a people in an actually starving condition, that is, large numbers of people who are unable through any channels to lay their hands upon sufficient food to sustain life. Such has been and to a certain extent still remains the situation among the Armenians and other destitute in the region under survey. People do not, in a well-fed country like ours, ordinarily snatch up apple or potato parings or similar refuse including individual crumbs if they are not hungry. Likewise they will not go miles to spend several days regleaning the fields already gleaned unless under serious stress for food. Nor will they under normal circumstances make grass a principal source of diet.

"The first two of these bits of evidence we saw in Russian Armenia and the third in Anatolia. Starvation as we observed it does not consist in a sudden death or even one of a few weeks. The victim is unable to obtain the minimum food necessary to sustain life and gradually loses physical vigor and power of resistance. After a time the weakness has reached such a point that the victim drops to the ground. We saw several cases that had reached this state in Erivan and along the railway leading from Sarikamish to Erivan and Erivan to Tiflis. Such people are not beggars. They have passed the point of begging. We took pains to assure ourselves that these cases were authentic and not merely persons asleep or sick. As these people become weaker and weaker they also become more and more subjected to attack by diseases. As a rule the terrible death rate among refugees has been caused by malady rather than starvation, but this malady has been a natural result of lack of food.

"In view of the exceptional recuperative power of the Armenians it is probable that an available fund of about fifty million dollars for the year beginning December 1st of this year, wisely expended, would relieve the most acute distress and go a long way toward locating the refugees and putting them into a position of self-support."

A STUDY OF HIS ATONEMENT. A COMPILATION FROM VARIOUS SOURCES. HIS ATONEMENT, ITS APPLICATION

Jacob Snyder.

(Concluded)

2. Remission of sin. No matter how great or heinous the sins of the first born, they are not imputed on account of the applying blood. Without shedding of blood there was no remission for them, nor is there now any for us. Where the blood of Christ is applied, there is apprehended as a sufficient atonement and by faith appropriated to our case, that instant we are justified, sin is remitted, guilt is cancelled and we are adopted into the family of God, and church of the firstborn. The simple condition of believing is complied with, and God shows Himself faithful and just to forgive us our sins." To every true penitent, therefore it may be said,

"Believe in Him that died for thee,
And sure as He hath died,
Thy debt is paid, thy soul is free,
And thou art justified."

Life given back. Without grace and remission, the firstborn was doomed to death. By these, a new title was imparted, and life was given for a prey, and the grave was deprived of its spoil. The sinner earns his wages, and it is just that he should receive his due; but the wages of sin is death. The soul that sinneth, it shall die. Faith, however, applies the blood; the sentence of death is reversed, and the life of God is implanted in the soul. He that believeth on the Son hath everlasting life, and he can say, The law of the Spirit of life in Christ Jesus hath made me free from the the law of sin and death. I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.

4. Safety and protection. Without the applying of the blood of Christ, we are unsafe as the first born would have been had the lintel and the doorposts been left unapplied. When, however, the blood is applied, we are safe, absolutely safe; and if we keep applying conscience, we are safe for evermore.

5. Peculiar privileges. We are delivered from worse than Egyptian bondage, even from that cruel sin. Its power is broken; its dominion is overthrown. We can now approach Mount Sinai without dread, receive the law as holy and just and rejoice that we are under law to Christ. The applying of the blood opens our way into the wilderness; and whilst there we follow the cloud of God providence worship in His tabernacle, feed upon heavenly manna, and press on unto our rest and heritage in the land of Canaan. Through this blood we find Jordan divided, and we come unto Mount Zion, unto the city of the living God, the merable company of angels, and then through the general assembly and church of the firstborn, which are written in heaven. We pass by God the Judge of all who smiles upon our blood-washed robes; and then we come to the spirits of just men made perfect; and finally we come to Jesus, the Mediator of the new covenant, and end where we began, with the blood of application.

In conclusion let me ask, Does the omniscient eye of Jehovah see the blood upon you? Are you conscious that your sins are forgiven? Does the Spirit witness with the blood, and also with your spirit, that you are a child of God? If so, when, where, and how did this take place? Christianity is a religion of facts. The midnight hour will soon arrive, and it is our wisdom to make sure work for eternity. Behold, now is the accepted time." If the lintel and sideposts are not applied your soul is in peril. Not an hour is to be lost. The night cometh. Give up all sin, and flee to the blood of the everlasting covenant. He said "Let there be light and there was light." In a moment the world was done. And the instant you believe, God, who commanded the light to shine out of darkness, will shine into your heart. If you have ceased to love sin, believe now, believe as you are, believe where you are. Wait not for anything or anybody. But you have believed, and you now feel the virtue of the applied blood. Watch, and remember that neither angels, nor principalities, nor powers, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus, our Lord."

CORRESPONDENCE

Tabor Church, Goessel, Kan., May 27, 1920. Dear Editor and Readers of the Mennonite:—Will send in a few of the things we are doing here at Tabor church.

We are receiving so many bountiful blessings that it is impossible to go into detail, so I will only touch upon a few.

In the first place, everybody seems to have determined to do more for his Master and his fellowmen since the grim times of the past few years and in everything we can feel a new life for betterment.

Our Sunday school is still endeavoring to meet the present day needs and therefore we are now conducting part of it in the English language.

The Christian Endeavor and sewing society work hand in hand and it is an inspiration to see most everybody take hand in it.

Then we have the mission prayer-meetings, the mid-week Bible study, the text being the book of Prophet Daniel.

Under the auspices of the Excelsior Y. M. C. A., Dr. J. E. Hartzler of Bethel College gave his series of ten lectures on, "The Kingdom of God," which always drew a good crowd and many are the blessings we derived from them.

On Easter Sunday we were to take a class of 14 into church through baptism, but as the roads were almost impassable on account of the snow, it was postponed to a later Sunday. We are indeed rejoicing with them that they have pledged themselves to Jesus and His cause.

Phil Schmidt.

WHEN IN NEED OF—

Comfort, read Isa. 40.
Companionship, read Prov. 1.
Composure, read Ps. 46.
Concentration, read Phil. 3.
Confessing Christ, read John 9.
Confessing sin, read Neh. 1.
Confidence, read Ps. 23.
Consecration, read Rom. 12.
Consideration for others, read Rom. 14.
The anointing of the Spirit, read Acts 2.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The charge has been made in some quarters that the attitude of certain Christians in regard to present day movements for the betterment of mankind, is altogether unreasonable. When they refuse to unite with other Christians on the ground that in so doing they join with the unorthodox and so make concessions to those whose attitude on the virgin birth, the inspiration of the Scriptures, the reality of the Holy Spirit is not to be approved. It has been on this score that the Federal Council of Churches, the Interchurch World Movement and several like organizations have been so bitterly criticized and opposed. And it is because of such an attitude that so many people despair of ever seeing an effective unity for righteousness among Protestants.

We have not been so sensitive on this point in regard to several of the most recent efforts in this direction, holding that when there is so much misery in the world, and when so large a population of it is still so ignorant of the gospel there should be a larger spirit of toleration on the part of Christians whenever the opportunity presents itself for doing good. Yet, we can sympathize with those who want to be extremely careful about this. No Christian can afford, indeed, no Christian worthy of the name, would permit himself to have a part in anything that might give the impression that he could look with the least degree of favor upon anything that could be construed into the denial of the Lord's divinity, or a denial that the Bible is of God or that the Holy Spirit is the real and living manifestation of God. We must admit that Unitarians and so-called liberal-minded Christians are capable of a humanitarian sense, as well as those of a more orthodox type of faith, and, just how far we may go in joining hands with them in saving life and relieving the world's bitter suffering is the question that is perplexing many well-intentioned persons today. If, without associating with unorthodox Christians, we have been doing our part, to the limit in the Samaritan and missionary efforts, then we may well enjoy our splendid isolation with a clear conscience. If, however, we have fallen short of our fullest opportunity to help, we then lay ourselves open, not only to the charge of unreasonableness, but to the charge of raising a point in order to cover up our own meanness and neglect of duty. So long as we, as a church, keep ourselves in the forefront with our works of bencvolence, and for the evangelization of the world, we can very well get along without compromising fellowship. The matter is one of whether we have been doing our best and are keeping at it, or whether we have "fallen down" in our task and want to hide the fact by loudly denouncing those who believe they have a vision of wider things. The only justification of an isolated Mennonite church is in the making of the Mennonite church the greatest power for redemption and righteousness that, under God, it is capable of becoming.

"CONSECRATION"

Jacob R. Fretz, Lansdale, Pa.

(Paper read at the Eastern District Conference, Young People's convention held on May 31st, 1920, at the Saucon Mennonite church, at Coopersburg, Pa.)

The principal theme or keynote of our convention here today, as you will note by the program, is consecration. The word, consecration, implies a deep-seated, sincere self-sacrificing devotion to any cause, and in religious life, it is more than ordinary devotion, it is a sacred dedication of one's self to the cause of Christ.

The earnest, sincere, wholehearted endeavorer, whether a member of a Young People's Union or Christian Endeavor society, in order to be a shining light in his or her church and the various religious auxiliaries connected with it, must most certainly be a consecrated Christian.

The question might arise as to what is the difference between a consecrated Christian, and an unconsecrated Christian, or someone might ask, can a person that is unconsecrated be a Christian. In the first place, when we consider carefully that Christian consecration means a devotion or dedication to our Lord and Master, we cannot perceive how anyone who is not consecrated to Him, can possibly be a Christian, for to be true Christians, we must be consecrated or devoted to a certain extent, at least, to Christ and His work.

However, as in all things we admit there are different degrees of consecration, which of necessity means that there are different degrees of Christianity. Just like the planets and stars that shine in the firmament above us, you will find different degrees of brilliancy as you scan the heavens, some being bright and easily visible, while others are so small that the naked eye can scarcely see them.

The same way in our Christian life, there are members in our churches and Young People's societies who are bright and shining lights, and who are known as sincere, active, devoted, consecrated workers for the advancement of Christ's kingdom, who stand like pillars upholding the whole structure of the individual church or society.

Then again on the other hand, we have as it were the lesser lights, those who have talents but do not use them to their fullest extent and ability in the cause, who may be hiding their light under a bushel, and not be putting it on a candlestick in order to let their light shine so as to lead others to Christ.

We should, however, distinguish between those who have five or ten talents, and those who may have but one talent. The member with but one talent if sincere and consecrated, may do more actual good by doing his best than he who has five or ten talents and may use but half of the talents at his command.

We also have the drones or listless and indifferent members, who surely have more or less ability, and who it is the duty of every active worker to awaken and interest in active service for the Master, that the church and its various branches may be a veritable bee-hive for good.

In my own experience I have personally known church members who for a time seemed careless and indifferent about the welfare of their church and its branches but who suddenly became interested and taking on new spiritual life became leaders in the church and its various auxiliaries as well as deeply and intensely consecrated Christians. What was it, that suddenly caused these members to become enthused in Christian work, and how did they become the consecrated Christians they are today, and through what agency may we all be stimulated to lead more devoted and earnest consecrated lives for Christ? Let us see.

Just as Robert Raikes saw that by starting the Sunday school movement he would not only keep the boys off the street, but would be able to instruct the boys and girls as well as the older folks in the Word of God, thus getting them interested in Christian work at an early age, as well as to make them become familiar with the Bible, in like manner Francis E. Clark saw the long-felt need of another much similar institution within the church, which would awaken more personal interest and stimulate more personal service. He organized the first Christian Endeavor society and although widely scattered, there were Young People's unions in existence prior to this, it, however, was the first inter-denominational movement of its kind that like the Sunday school spread not only over this country but the entire world.

We see here how two great consecrated Christian men wrought wonders, that the church as a whole might become more actively and earnestly interested and devoted and consecrated to the advancement of Christ's kingdom. Indeed, I would say that the Christian Endeavor movement has accomplished an inestimable amount of good. It has brought each member in closer touch with every other member, and through this personal touch, a few tactful leaders in a society are able to draw into the society the listless drone as well as the wide-awake member of the church, and make of the whole a live, earnest, consecrated society, all striving to lead those outside of Christ into the church through their Christian influence and example.

Let us look at the aims and methods of the model Christian Endeavor society whose members are all consecrated endeavorers working for the advancement of Christ's kingdom. In the first place, let us take the Christian Endeavor motto, "For Christ and the Church," this is a very worthy motto, in fact, the general aims of the movement could not be summed up in fewer or better chosen words, and this very motto denotes a consecrated devotion first to our Lord and Master and then also to the Christian body, the church.

Then we have the daily Bible readings which are read in the individual homes regularly and

reverently, after which on bended knee God is thanked for blessings received, the trials and troubles of the day are laid at His feet, the heart is reconciled and reconsecrated to our heavenly Father, and we have the assurance that He will guide and keep us, safe in the hollow of His hand.

The topical lessons which have been carefully selected by the United Society are studied with care and meditated upon, a leader filled with the Spirit of Christ, and who comes to the weekly prayer-meeting with a message which is sincere, although, however crudely expressed it may be, is sure to interest the members and inspire them to take some part in the discussion of the topic.

Near the close of the meeting before the last hymn is sung the members kneel in a season of prayer, and to hear the beautiful sentence prayers offered by both old and young is an inspiration. Another inspiring feature of this season of prayer is the singing softly of a verse or two of some well-known prayer hymn, for after all, very often the heart of stone has been touched and brought to accept Christ and becomesconsecrated to Him through the sweet strains of some old familiar hymn. After the meeting a few kind words and a hearty handshake with those outside of the active circle, or with a stranger will make them feel at home, and finally win them to the active membership of the society.

Then there are the different committees, each one striving to do its part. There is also the pledge which is really a pledge of devotion and consecration to Christ and the church. There are mission topics which are made interesting with the aid of mission stories and pictures from the front, and efforts are made to have the young consecrate themselves to the work in foreign fields.

The Quiet Hour is set apart for meditation, Bible study, and prayer, and is observed and looked forward to, by all truly consecrated Christians.

Last, but not the least, are the monthly consecration meetings and it is here that some of the choicest phrases and most beautiful quotations from God's Word are uttered by consecrated lips.

This is the model consecrated Christian Endeavor society and anyone attending its prayer-meetings and not in the proper frame of mind toward Christ will be led to feel that what he or she needs is a closer walk with God, a new consecration that will keep his heart in tune with his Master. True love for the Master is true consecration to Him.

The question may be asked, "How may we become consecrated?"

In order for us to become truly consecrated, we must first see our own weakness, our errors and mistakes, we must behold how sadly we have failed without Christ, then we must go to Him in prayer, we must empty our hearts of self and then bid Him enter and abide therein, determining by His grace and help, to live henceforth for Him alone.

We might state that we believe the prayer fellowship, as instituted by our union is a good thing, and will help our members to pray for definite things, especially for our missions, who so much need our spiritual as well as our material help, and we trust this movement will assist some of our young people to heed the call, and consecrate their lives and say "Dear Lord, with my hand in Thine, I'll go where You want me to go."

We find that the apostle Paul gave up his life of persecuting the Christians and offered himself to Christ, saying, "Lord, what wilt Thou have me to do?" And when the years of his great service were drawing to an end, and he was languishing in prison in Rome, he wrote in his letter to the Philippians :"To me, to live is Christ." This expressed the sole motive and purpose of his consecrated life.

The consecrated Christian should increase and grow in his consecration, just as a tree increases in size with age, sending its roots deeper, its trunk growing larger and stronger, its branches spreading and its fruits multiplying, so should we become more fruitful in the Master's vineyard.

We need more truly consecrated Christians today than ever before, this is an age of rush and hustle, an age of indifference, lukewarmness and worldliness, and the child of God must be indeed very careful that he or she be not engulfed, we must help to make the world better, we must be like leaven and with God's help leaven others for Christ, with whom we come into contact.

Someone has said, "What you do speaks so loud, I cannot hear what you say," this is very true, for deeds speak louder than words, and it is not so much what we say in prayer-meeting, but the life we live outside. In other words, our example is what counts. Martin Luther said, "the true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in blessings upon the world around him."

May we all then, as Christians, and as endeavorers strive daily with God's help and guidance to, live more closely with Him, to follow our C. E. pledge more consistently, to be more prayerful, to be more consecrated to our Lord, and then be able to say, "To me to live is not gold, not pleasure, not self, but Christ." And also to be able to say:

Take my life, and let it be
Consecrated, Lord to Thee;
Take my hands and let them move
At the impulse of Thy love.

Take my will and make it thine,
It shall be no longer mine.
Take my heart; it is Thine own,
It shall be Thy royal throne.

Take my love, my God, I pour
At Thy feet its treasure store,
Take myself, and I will be
Ever, only, all for Thee.

WORLD-WIDE SUNDAY SCHOOL NEWS

World-wide Representation at the Tokyo Convention.

Applications for delegates' credentials to the World's Sunday School Convention are being received from the very ends of the earth. It will be truly a world's convention which will meet in Tokyo next October. In addition to the hundreds who will go from the United States and Canada there will be representatives from different countries in South America and from the continent of Europe. All sections of the British Isles will send delegates. Then they will come from Australia, India, Java, and Africa. All parts of the Orient will send many delegates, both from among the missionaries and from the native churches.

LASTING JOY

Only the religious man can be truly glad. Believe me, there is no joy out of rectitude with God; there is laughter, there is noise, there is uproar, there is tumult, there is an ectasy that will not bear tomorrow's reflection; but as for gladness, health of soul, true, real, rational, abiding, as much awake at midnight as at midday, and at midday as at midnight, this gladness is the child of righteousness. There may be the deepest joy in what is apparently the deepest melancholy. A man is not necessarily unhappy because he is silent; he is the more happy when his tongue is quiet, and his tears express his rapture. The religious man has his enjoyments in the very midst of his distress. I know hardly any sentence of the apostle Paul's which has filled me with so much true ectasy and rapture as a sentence he wrote in his second letter to the Corinthians. In the seventh chapter of that letter he says: "I am filled with comfort; I am exceedingly joyful;" or literally, "I rejoice exceedingly in all our tribulation." What a marvelous force was that which would turn distress into joy, which could transform tribulation into delight! What a miracle to take in all the black messengers of evil, set them down in the house, and see them gradually whiten into radiant angels of God! No other religion than the religion of Christ can produce such miracles—not the miracles of an ancient time, but the marvelous surprises of our own life.—Rev. Joseph Parker, D.D.

GOD: MY EXCEEDING JOY

That means, in other words, "I am so happy in God I cannot describe it; it passes everything; my cup is running over." Let us seek to lay hold on this, and to knock, knock at this verse in the way of prayer, in the way of meditation, in the way of careful, prayerful consideration, until we get an abundant blessing out of this word.

This was spoken and written by an Israelite who had only learned of Christ in the way of prophesy. The Spirit was not given to the church at large now. The whole revelation which God had been pleased to put into our hands was not in possession of the psalmist. And yet he says regarding God, "God, my exceeding joy."

Oh! this might be the experience of every one of us and if it is not our experience, why is it not? And shall we not come to the holy, godly determination that we will seek after it, we will pray for it, we will wrestle with God on account of this, that we, too, may be able to say in our inmost souls, "Our heavenly Father is an infinitely lovely Being, an infinitely lovely being."

But when we are brought to this, let us go further, till with the psalmist we are able to say, "God, my exceeding joy." It is to be obtained in this life by the weakest and feeblest of the children of God, it is to be obtained by you and by me, beloved brethren and sisters in Christ.—George Muller.

THE C. E. TOPIC

July 4.

Our Duty to Our Country.

Isa. 1:16-20.

The 4th of July is not only the time when we celebrate the

birthday of our nation, but should also be a time when all thoughtful men and women should give serious thought to the bitter agonies and struggles that accompanied the birth of the nation. It should be more than a frivolous, noisy celebration, since it reminds us of the joy of possessing our glorious liberties and offers an opportunity for serious consideration of its perils and weaknesses for which we should be forearmed. A 4th of July is a poorly spent day if it does not represent a day in which we have made our beloved country the subject of earnest supplication at the throne of grace.

A historic toast one sometimes hears quoted goes something like this: "Our country, may she always be right, but our country, right or wrong." Such a sentiment is mischievous and dangerous. Certainly, our country should have the dearest place in our heart that can be given to any earthly thing and for that we should never be with her in wrong, but always for leading her and supporting her in that which is right. No greater patriots ever lived than the prophets. They loved their nation above all things, but their messages were the severest denunciations ever uttered to an erring people. Paul was a "Hebrew of the Hebrews", but that never stood in the way of his testifying against their unrighteousness and unbelief.

This, being a professedly Christian country, it behooves every true Christian to strain every effort to make it so in reality. The best way to insure a Christian standard for the nation is for every Christian to set an example of the highest standard of Christian life. One cannot expect others to be better than one's own ideals, and preaching a righteousness that is not emphasized in life only creates hypocrisy and brings contempt upon the professions that are made.

As in every other interest, prayer is an important matter in our relation to our country. A nation of praying men and women will be the most blest of all nations and will reap a harvest of divine favors that cannot possibly be secured in any other way. Our prayers should not only be for material blessings, although they will come in this way, but they should be also for guidance, protection, reproof and correction. In all things a people should endeavor to discover just what is the divine will in regard to them, and this comes only by prayer. We should pray for those who are in authority and strengthen their hands by every possible spiritual exercises that Jehovah had prescribed for them.

Obedience to law is the duty of every citizen, great and small. No nation can attain to its best influence and greatest development that does not pay strict regard to the laws that are made for its benefit. The apostle commanded strict obedience to even the rule of heathen government that the Christians were under at that time. In our day we are under a rule that respects the Christian faith and we should be all the more obedient. If there are any laws on the books that are inconsistent with the Christian religion it should be the earnest desire and effort of every Christian voter to have them corrected.

Some people are of the opinion that a Christian should not hold public offices because it is unbecoming for one belonging to the kingdom of God to mix in so purely a worldly affair as the civil government. We do not understand the matter in this light. Government stands for righteousness. God established government. He certainly would not have the state run according to the ideas and policies of those who neither love nor honor Him. If a Christian should not hold office does it remain that rascals and godless men should? Where, if such were the case, could we look for decency and order? It is not enough to vote, although it is a crime against the state not to vote. We should vote intelligently and with an eye to getting the best results for righteousness. If Christians had prayed as they voted and voted as they prayed the awful curses of slavery and rum would have been abolished long before they were. We certainly should never again see the misery and distress that the recent war forced upon the world if all those nations who professed allegiance to the Prince of Peace had been sufficiently conscious of their duty to Him to prevent it.

THE S. S. LESSON

July 4.

David in Camp and Court.

I Sam. 17:40-49; 18:5-9.

Golden Text: David behaved himself wisely in all his ways: and Jehovah was with him. I Sam. 18:14.

The Philistines were continuing their war with Israel and, among them was the giant Goliath, whose height has been estimated to have been about nine feet. We recall that the spies whom Joshua sent into the land, generations before, were very much discouraged with the many difficulties they saw must be met and among them the giants. There appears to have been a race or clan of giants, who survived to a later day, who were a terror to their enemies and it seems to have been their custom, when at war, to challenge any of their enemy to single combat. Their unusual size and strength enabled them to carry heavier armor and use larger weapons, the result of such combats was usually victory for the giants and destruction for their opponents. Goliath had, for days, been defying Israel to send a champion against him. The longer it went that none came against him, the more defiant and abusive he became. The condition was sure to have a depressive influence upon the Israelites. They regarded the might of their enemy, but did not think of the greater power of the Lord their God. Every power for evil is sure to raise its head in defiance so long as the people of God do not have sufficient faith in the Lord to go out and destroy it. There can be no possibility of defeat where there is a strong and living faith; but defeat already exists where faith is not exercised.

David's brothers sought to ignore him and belittle him, because of his youth, and as they thought, his interest to be arrogant self-assertion. But when God calls a man, no matter how young he may be, there is a task which he must perform in spite of all discouragements others put in his way. Though still a boy, David was the most matured man in faith in the whole population. Though a youth in years he was a giant in faith—more than a match for the giant of the Philistines.

The lesson pictures the battle. We should bear in mind what goes before. Saul had placed his armor on the boy. It was a thing with which he was unfamiliar and, if Saul thought it sufficiently strong to resist Goliath's weapons, he should have kept it and gone out to the fight himself. He was perfectly willing that a mere slip of a boy should try out something he himself did not fully trust. Like many other persons, even in our own time, he was willing that others should attempt to do what he himself would not do. David laid off the armor and trusted himself with weapons with which he was familiar. The sling was an effective weapon in ancient warfare and was used by shepherds to protect their flocks and hunters to kill their game. Oriental boys, even now, are very expert in the use of the sling. Israel at a later time possessed a company of left-handed slingers who had great reputation for their marksmanship.

The heavily armed Philistine thought it an insult that a boy should come to meet him as he would some prowling dog that threatened his sheep. The giant, because of his size was contemptuous, boastful and a braggart. The forces of evil assume such an attitude toward all righteousness and it is just this attitude that hastens their fall. Had Goliath been more cautious and not so much despised his antagonist, the battle might have lasted longer.

David regarded the battle as one between Jehovah and the gods of the Philistine and himself the Lord's champion. "The battle is the Lord's" was his warcry and in His name he went forward never once doubting what the result would be. Behind Goliath was the army of the Philistines, but behind David was Jehovah and all His power.

Goliath fell by one little pebble thrown by the hand of a boy. Great things have their weaknesses. The opening in the helmet of the giant was his weak spot. "Let him who standeth, take heed lest he fall." There is always the possibility of some weak spot in every character and surely in the defiant powers of in there are such weak places that the hand guided by faith may find and destroy.

David's courage and youth at once won him a place in the affections of the people. Naturally, Saul had to reward him for his achievement with military honor and responsibility. The public acclaim given to him and the seeming slight placed upon Saul stirred up the envy of that narrow-minded selfish monarch. In David, Saul saw a possible rival and from that day, though keeping up outward relations, David was marked by Saul for whatever injury he could do him. Saul's envy was a failing too common with so many of us.

DEATH

Trumbauer.—At his home near Gardenville, Pa., on May 6, 1920, John Trumbauer, aged 87 years, 2 months and 2 days. Services held and interment at the Doylestown cemetery on the 9th, his pastor, A. M. Fretz, officiating.

Krehbiel.—At the home of Andrew Eshelman, in Clarence Center, N. Y., on June 2, 1920, Hannah Krehbiel, aged 81 years, 11 months and 14 days. Funeral services were conducted by A. M. Fretz, and interment made on the 5th in the local cemetery.

NEWS OF THE WEEK

IT IS HARDING AND COOLIDGE

FACTS ABOUT THE NOMINEE

Warren G. Harding, newspaper publisher, United States Senator from Ohio.

Born, November 2, 1865, Corsica, Ohio. Age, 54.

Student of Ohio Central College, 1879 to 1882.

Engaged in newspaper business at Marion, O., since 1884; president of Harding Publishing Co., publishers of the Marion Star.

Member of Ohio Senate from 1900 to 1904; governor of Ohio, 1904 to 1906; defeated for governor in 1910. Elected to the United States Senate in 1915.

Temporary chairman Republican national convention 1912, temporary and permanent chairman in 1916.

Married, July 8, 1891, Florence King of Marion, O.

Home, Marion, O.

Coliseum, June 12. — It is Harding and Coolidge.

Senator Warren G. Harding of Ohio was nominated for the presidency at 6:13 p. m., on the tenth ballot. The unofficial total as first announced was: Harding 644 7-10. Several states changed their votes, and the nomination was later declared to be unanimous, despite the fact that Wisconsin voted against it.

Senator McCormick of Illinois obtained recognition and nominated Senator Irvin Lenroot of Wisconsin for Vice-President. New York, Arkansas and Ohio seconded the nomination, as did Hert of Kentucky.

Governor Coolidge was then nominated for Vice-President by Wallace McClamant of Oregon and seconded by Pennsylvania.

Ex-Governor Joseph W. Bailey of Kansas nominated Henry J. Allen for Vice-President.

Charles B. Warren was the first man to inform Harding that he had been nominated. He rushed up the stairs from the ballot field, burst into the room and said:

"Harding, you are nominated."

Harding's statement, as he rushed from the Coliseum, was:

"Boys, I'm proud of it—I'm proud of it."

The unofficial total was first announced as: Harding 644 7-10; Wood, 182½; Lowden 28.

Then several switched their ballots. Illinois changed its votes—sixteen of seventeen recorded for Lowden changed to Harding. Washington made its vote unanimous for Harding, fourteen.

Mississippi changed twelve votes to Harding. Colorado voted twelve for Harding. Arizona gave him its six. New Mexico six also.

Senators Borah, McCormick and Watson held a conference shortly previous to the announcement of the final vote to consider nominating Senator Lenroot of Wisconsin for Vice-President.

Senator Harding is a man who improves upon acquaintance and nobody will know until the campaign is well under way whether or not the American people after all are inclined toward a man of the Harding type. He is conscientious and honest. He has a splendid reputation for rugged Americanism. Washington correspondents recalled his famous speech on the night war was declared against Germany. Senator Lodge and others took up the Wilson cry that it was a war for democracy and humanity but Senator Harding politely took exception. He said he was voting for war not because of that but simply because American rights on the high seas were invaded. That seemed to him the only justification for war. Senator Harding favored the entrance of the United States into a league of nations and the ratification of the Versailles treaty with proper reservations. Never did he join the Borah-Johnson group of irreconcilables. He will interpret the platform as meaning immediate ratification of the peace treaty.

HARDING PLANS FOR ACCEPTANCE

Washington, June 15. — Senator Harding today began preparation of his speech formally accepting the Republican nomination for President.

This speech will be Harding's own personal platform on which he will go before the country. Judging by his past utterances on questions of the day the speech will adhere to the Republican platform adopted at Chicago.

The speech will probably be delivered July 1 at Harding's home in Marion, Ohio.

Before completing his address, Harding will hold numerous conferences with Republican leaders. He was to talk over financial problems with Leslie M. Shaw, former secretary of the treasury, today. He has already conferred with Senator Fall, New Mexico, regarding Mexican affairs. Senator Lodge, Will Hays and others will see Harding during the week.

Following his conference here, Harding will leave early next week for some seaside resort where he will spend a week or more before leaving for Marion to deliver what will probably be his first formal speech of the campaign.

Harding will retain his seat in the Senate until his term expires March 4. next, he announced today. He added that his petition for re-election to the Senate will be withdrawn.

Asked if he had any intention of resigning from the Senate, Harding said:

"There is absolutely no possibility of that. I do not intend to resign from the Senate but intend to serve my term out.

"I do, however, intend to withdraw my petition filed last week in Columbus, O., giving notice that I would be a candidate for re-election to the Senate. It will be done this week."

The resignation of Senator Harding from the Senate would probably result in overturn of the Republican majority in that body as Governor Cox of Ohio would probably appoint a Democrat to serve out Harding's term. This would make forty-eight Republicans and forty-eight Democrats in the Senate, giving Vice-President Marshall power to break the tie.

CHICAGO'S POPULATION PLACED AT 2,701,212

Washington, June 12.—Chicago, whose 1920 census was announced Saturday night by the census bureau as 2,701,212, had during the last decade the second largest growth numerically in its history, with an increase of 515,929. It was the third time Chicago had shown an increase of more than half a million.

Chicago's rate of growth was 23.8 per cent., which was 5.1 per cent. less than the previous ten years, and exceeded New York City's rate by 5.7 per cent., New York's 1920 rate having been 17.9 per cent.

Chicago, second most populous city in the United States and metropolis of the Middle West, had shown a remarkable growth. In 1840 it had only 4,470 inhabitants and did not even rank among the county's fifty large cities, while today it has more than 2,000,000 persons within its boundaries and more than 3,000,000 in its metropolitan district, which includes the city and territory ten miles from the city's limits.

With an increase of 570.3 per cent., Chicago in 1850 had a population of 29,863, ranking it as twenty-fifth largest city. It passed the 100,000 mark in 1860, with an increase of 64.8 per cent., and ranked then as ninth largest city. Another big increase of 173.6 per cent. in 1870 brought the population to 298,977 and placed Chicago in fifth rank. It advanced to fourth largest city in 1880, with a population of 503,185, an increase of 68.3 per cent.

WILL HAYS RE-ELECTED REPUBLICAN CHAIRMAN

Chicago, June 12.—Will H. Hays, of Indiana, was re-elected chairman of the Republican national committee at a meeting of the new committee here Saturday night, which was presided over by Henry McCoy, national committeeman from the Philippines.

Harry M. Daugherty, national manager for Senator Harding, appeared before the committee and, on behalf of the presidential candidate, requested that "something prompt, snappy and positive be done forthwith, and work ought not to be delayed," Mr. Daugherty said.

He asked that a subcommittee be appointed to confer with Senator Harding on the selection of assistant officers and an executive committee. Edwin T. Thayer, of Indiana, was re-elected sergeant-at-arms of the national committee. John T. Adams, of Iowa, was chosen vice-chairman; Clarence B. Miller of Minnesota, secretary, and Guy Howard, also of Minnesota, assistant sergeant-at-arms.

MOB LYNCHES THREE NEGROES

Duluth, Minn., June 15.—Three negroes were lynched here tonight by a mob estimated at 5,000 persons who overpowered the police, took possession of police headquarters and seized the negroes, who were held in connection with an attack on a young white girl.

A mock trial was held by the mob in the police station and three negroes were found guilty, three others also held in connection with the assault were acquitted and turned back to the police.

Not a shot was fired in the attack on the police station, the members of the mob using bricks and other missiles. Shortly after midnight the mob still surrounded the police station but there was no indication of further violence. The police believed the mob would disperse in a few hours without other disorder.

One negro hanged was taken about two blocks from the police station to the corner of First street and Second avenue, where a rope was thrown over a telephone pole.

As he was pulled into the air, the rope broke and he tumbled to the ground. He was held until another rope was procured and the hanging proceeded.

Four lines of hose were taken away from firemen by the mob and turned on the police. Stones and sticks were used to break windows and members of the mob crawled into the jail.

The attack on the girl is alleged to have occurred last night at the circus grounds here. The negroes employed with the circus were rounded up by the police after the girl's story had been told. Four other negroes it is said were arrested several miles from here and were being brought to Duluth tonight.

St. Paul, Minn., June 15.—Two companies of the Sixth infantry, Minnesota national guard were ordered tonight to proceed to Duluth and a train due to leave here at 11:35 p. m., was held for the assembling of the troops.

National guardsmen of the state are in camp at Fort Snelling and in a comparatively short time after orders had been issued by State Adjutant General Rhinow, the troops were ready to leave for Duluth.

In the meantime General Rhinow odrerd a company of home guards at Duluth mobilized and gave instructions for commandeering of such ammunition and guns as could be obtained for use in an effort to quell the disorders.

The police prepared to fight back the mob with fire hose and in the water duel that ensued, neither side had a marked advantage until the mob managed to cut the police hose. This caused a momentary retreat by the police and the mob began battering down the front door.

34,000,000 POUNDS SUGAR COMING FROM ARGENTINE

Buenos Aires, June 11.—The United States government has bought 14,000 tons of Argentine sugar.

New York, June 11.—Thirty-four million pounds of sugar will be available for commercial canners and preservers during the five months from June 1 to October 31, A. W. Riley, special assistant to Attorney General Palmer, announced here today. Assurance that the sugar will be provided were given, Mr. Riley said, by representatives of the leading refiners.

Representatives of the canning and preserving industries told him, Mr. Riley said, that both industries were in a serious condition, due to the threatened shortage of sugar. The refiners promised, he added, that the supply would be available at a reasonable price. They expressed willingness to fill the orders of all essential industries but declared the principal obstacles was lack of transportation facilities.

The 34,000,000 pounds will be divided equally between the canners and preservers.

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VOL. XXXV. BERNE, INDIANA, JUNE 24, 1920. No. 26.

IN MENNONITE CIRCLES

The First church, Philadelphia, Pa., has extended a call to Rev. Victor Boyer of Allentown, Pa.

Rev. S. M. Musselman of Wayland, Ia., is considering a call received from the Bluffton, Ohio, church.

The home mission board of the Eastern District Conference is arranging to begin work in the city of Lancaster, Pa., with Rev. L. L. Miller in charge.

Rev. H. G. Allebach of Quakertown, Pa., after spending six months in a hospital, has returned to his charges.

The church of Napier, Pa., elected Rev. A. A. Snyder of Altoona, Pa., to its pastorate. Rev. Stephen Yoder, who hitherto has been the pastor, takes charge of the work in Smith's Corner, Pa.

The Goessel Mennonite church of Goessel, Kan., dedicated its new building on Sunday, June 13.

Rev. W. S. Gottshall conducted a series of meetings in the Alexanderwohl church, Kansas, last week. Later, he also visited Newton and preached in the First church there.

Rev. J. W. Kliewer, president of the mission board, visited the missions in Arizona last week. He is expected to start for the Orient about July 20.

Prof. J. H. Langenwalter of Bethel College attended the meeting of the Northern District Conference, held in Henderson, Neb.

Rev. L. L. Miller of Barrville, Pa., last week completed a series of meetings in a school house some miles away, with encouraging results. There is a possibility that this point will become a regular preaching station.

Brother I. K. Freed, treasurer of the Eastern District Conference, and Brother William Cassell, for years one of the deacons of the Second church, Philadelphia have purchased homes in Souderton, Pa.

The "Old Colony" Mennonites of Manitoba held a large Conference recently to discuss their migrating to the southern part of the United States, where they hope to continue their schools according to their own plans, which recently came into conflict with the Canadian authorities. In the event of such a movement, the largest migration of Mennonites, within recent years, will occur. The "Old Colony" Mennonites are perhaps the most extremely conservative of all Mennonites.

NOTES AND COMMENTS

"Black coats," "white coats," "water churches," "short coats," and "yellow churches," are some of the titles which the American Indian gives to the various denominations which send missionaries to work in the reservations. The names apply to characteristics of the various churches which the Indian has observed and are used by him to distinguish one from another, the Interchurch survey reveals. In arguing the merits of their own churches among themselves, the Christian Indians are especially fond of using these unique and to them impressive terms.

To abolish child labor not merely by prohibiting employment, but by providing suitable education is the aim of the Stay-in-School campaigns now being carried on or just completed in 20 states in cooperation with the Children's Bureau of the U. S. Department of Labor. The campaign is to be followed in the fall by a Back-to-School drive in order to round up the children who fail to report at the opening of school, since the influence of vacation work in leading to permanent withdrawal from school has been strikingly shown.

An encouraging feature of the campaign is that 6 of the states taking part in it are among the 10 in which more than 20 per cent. of all the children between 10 and 15 years of age are regularly engaged in agricultural work. Rural child labor, which involves three-fourths of all the workers in the country, is the most difficult form of child exploitation to reach. It is subject to no legal regulation except through school attendance laws, and these are, as a rule inadequate and poorly enforced. In 3 of the 6 states taking part in the Stay-in-School campaign, the percentage of illiterates over 10 years of age represents more than one-fifth of the total population. The other 3 states have illiteracy rates considerably higher than the country as a whole.

Foundation stones have been laid in Persia, and Afghanistan for intensive missionary work as soon as the political prohibition against such activities has been lifted, the board of foreign missions of the Presbyterian church in the U. S. A. has announced.

A mission hospital is working full blast at Meshed, the great Persian shrine, which is visited annually by thousands of pilgrims from Tabriz, Resht, Teheran, Yezd, Kernan, and Seistan and Shiras, cities lying across the desert in South Persia. A strong mission station has been inaugurated there and its forces have been doubled within the past year. In addition, a fund has been begun which will provide still more adequate hospitals and schools.

The people who have been restored to health at the Meshed hospital are anxious to welcome the missionaries in their home provinces as soon as the ban is raised. One man, who had been cured of appendicitis, returned after two years to ask the missionaries to induce an American to start some industry—a mine or a factory where no religious discrimination would be allowed, for the sake of "many who would in that case become Christians." The man was not seeking to enrich himself; he had the money and a good business. He had learned of Christ while in the hospital, and believed in Him.

Through the war thousands of men were made blind. These, added to the number who were blind from other causes, constitute a call for the sacred Scriptures in many different languages. In 38 different languages parts of the Scriptures are now being completed for the blind. A complete Bible has 5800 pages and fills 39 volumes. These Scriptures are usually given free to the blind. There remains much work to be done to produce the Scriptures for all the blind and much means must yet be raised to make this possible!

A gift of $100,000 from John D. Rockefeller, Jr., for the permanent establishment of a course in Industrial Supervision and Employment Management for women at Bryn Mawr was recently announced at commencement exercises at Bryn Mawr. The course, which trains women for the position of supervisors in industrial plants, is the only one in the country open to women alone and demanding college graduation as a pre-requisite. It was started as a war emergency step in 1918 when women first began entering industry in large numbers.

To reach the Jews by means of street preaching is a difficult task, but the New York Jewish Evangelization Society is sending its workers to various centers, like the original down-town Ghetto, Harlem, and the Bronx, for this purpose. Thousands of men and women have heard the story of salvation plainly and lovingly told who otherwise would not hear it at all. The messages are given in English, German and Yiddish, and the attention is very marked. Some opposition is manifest, but in general the desire to hear is strong and persistent in spite of attempts in some cases to organize rival meetings.—The Sunday School Times.

Speaking on "An Adequate Christian Program" for the Indians before the home missions' council, Mr. G. E. E. Lindquist, secretary of Indian work of the Young Men's Christian Association, mentioned the following results: The government maintains 310 schools, of which 200

are day schools, 70 are boarding schools on reservations, 24 are non-reservation schools, 2 are at the same time sanitariums, and the rest are tribal schools in Eastern Oklahoma. Of mission schools, Roman Catholics conduct 47 and Protestants 25. There are 29,463 Indian pupils enrolled in public or private schools. Of the 7,237 pupils enrolled in 21 of the 24 non-reservation schools, 4,242 show Protestant affiliation or inclination, 2,926 Roman Catholic, a few are acknowledged Mormons and a few are "unattached," that is, pagan. Approximately 60 per cent. are Protestant and 40 per cent. are Roman Catholic. Practically 95 per cent. of our Indian young people who are in any school whatsoever are enrolled in government Indian schools. The government allows time for religious education on Sundays freely, and two hours on week days.

THE POSITION OF THE FOREIGN MISSION BOARD TO THE INTERCHURCH WORLD MOVEMENT

In reply to repeated questions I am instructed by our board to report to our papers the position of the board to this movement.

The board has not joined the movement. No one in the board has even made the motion to join it. The fact that we and our missionaries in India and China have participated in the survey does not mean joining the movement. Dr. Clemmer, an official representative visiting our ministerial conference, showed from his official lists that we were on the same list with the Old Mennonites as such who had only participated in the survey.

As to my personal position I may say that for a while I trusted the leadership more than I do now. Some of the main leaders are un-Biblical in certain fundamentals, without which the genuine revival is impossible. I am not for joining this movement, for which we, however, ought to pray, especially to pray for right leadership.

P. H. Richert, Sec.

A PLEA FROM ONE OF OUR MISSIONARIES

Dear Brethren of the Board:—My wife and I are off to the hills. We have until now waited for reinforcements and have not gone to the hills for this reason. But now we must go because we are dead tired. There is no benefit for the mission for us to stay. All others except Sister Burkhalter are going or will be going, so that the only white face on the plains of our mission will be Sister Martha Burkhalter. This is, as you will readily understand, not as it ought to be, but we do not assume any responsibility if not more workers can be sent.

Brother Burkhalter is dead, Brother Suckau and family on the way home,—will this, together with the fact that some of us are tired from 12 years of uninterrupted work in the tropics, stir out young people and the churches to send workers **at once?** Let us hope so. Brethren, for the work's sake, do send us help at once, please don't let this appeal remain a little bit of an article in some obscure corner of the Mennonite and Bundesbote. We earnestly plead with you for three to four families, for a doctor and for a number of single ladies. Don't let the board wait for cooler weather, for some good brother to get a handle on to his name, but send reinforcements and that at once. Will you do it?

Men travel through the conferences collecting money for the colleges, which we think is certainly right, but why not send a man through the churches pleading with the young men and women to offer themselves for the foreign field? And I think that all workers whether in America or China will bear me out in the assertion that just now, India is the most neglected field as far as workers is concerned. Four large stations, many Christians, large institutional works and yet only three married couples on the field and one single lady and Mrs. Adah Burkhalter, who would be a great help if she know the language. Let me plead with you for workers and that these be sent at once. Could not Brother Moyer resign his position immediately and come? It would appear to me that it would be easier to fill his position than to get workers for India.

With greetings and a fervent prayer that our plea will receive a sympathetic hearing and immediate action, I am,

Yours in earnest,

P. A. Penner.

Note: The above letter is published by order of the board in order to let our churches know the critical labor problem in India.

We wish to add that Bro. and Sister S. T. Moyer are planning to take the first ship available and proceed to India. Furthermore, the board has decided to make another effort to get permits for the four workers who could not get them during the war, namely, Bro. and Sister P. W. Penner, Frieda Sprunger and Elizabeth Goertz.

Pray for them that the Lord may open the way speedily for them to go. We believe the money will be forthcoming also.

P. H. Richert, Sec.

OUR WOMAN'S WORK

WORD PICTURES FROM CHINA

(The following are extracts from letters received by the Women's Mission Society of Upland, Cal.)

From Missionaries E. G. and Hazel Kaufman, Kai Chow, Chihli, China, Feb. 18, 1920: "Your remembrance was certainly most welcome and we want to thank you most sincerely for it. We often wonder if the people at home realize what it means to the missionaries on the field to be reminded in such a real way of the fact that we are not alone in this great work, but that there are others who are doing the foundation work by interceding prayerfully for the great cause of our Master. It is always with new vigor, determination, and consecration that one goes on with the work when these kind expressions of your interest in the welfare of the kingdom arrive here.

"We are now in the beginning of the Chinese New-year, the first day was last Friday. At midnight of the last day in the old year they begin to celebrate by shooting off fire-crackers, pounding on tin pans, and parading up and down the main streets. Then early in the morning they prepare a big feast consisting of meat, cabbage, and other vegetables which the common people can only afford to eat this once during the whole year, and many must go into debt to do it then. All like to have new clothes for New-year; children wear the brightest colors they can find. Much idol-worshipping is done; children must bow down to their grandparents, parents and older brothers and sisters. The temples are cleaned up and new paper gods pasted up who again shall have new power. During the first few days in the new year we also have many visitors. They come to give us New-year greetings, but their main reason of course is to see our houses. We cannot begin to let them all in, so we have services in the church all day, and in the evening show lantern slides. This New-year celebration last two weeks. This is also the one time in the year when young married women are at liberty to do more or less as they please, otherwise they are always the servants of the mother-in-law. The woman in China has not much liberty: when small she must obey parents; when married, her husband and mother-in-law; and when old, her son. The last few evenings of the New-year celebration they have the lantern festival, streets and shops displaying many different kinds of lanterns.

"These days when the people do not work they do much drinking and gambling, women and children as much as the men. Many of our Christians have a hard time, if only one or two in the family are Christians and the others still of the staunchest idol-worshippers. They are often laughed at, punished or even driven from home if they do not give up their Christian belief and go through their heathen ceremonies as before. Not long ago a woman in a nearby village died. One son and his wife are Christians; he is evangelist and she is a Bible woman. The other members of the family attend services sometimes but still hold on to their old religion. When the mother died, the son succeeded in persuading the rest to have a Christian funeral and have the missionary there. Afterwards the heathen members of the family bowed down at the grave and went through a few of their heathen ceremonies. When the son's wife would not do this they laughed at her and said she did not love and care for their mother."

"Just a little about the school work here in which we are especially interested, as the boys' school is our particular work. This term we have some 90 boys enrolled, and nearly every day have to send away some who come and ask for entrance. The school is more than full already, but we have tried, by crowding together as much as possible, to take in a few more than we had planned for. One does not like to turn any away, as they may never get to school at all, or go to the Catholic or government school and then be lost to us altogether. Our three Chinese teachers and many of the boys are Christians, and we hope that none will leave the school otherwise. We would ask you to remember these boys in your prayers; many of them longing to become Christians but as yet do not dare to take the step, probably father, mother or some other relative standing in the way. We have a fine bunch of boys and as a rule they are very eager to learn. At present a good many of them have sore

eyes; some even had to go home, as the disease spreads so rapidly."

From Missionary Sister Maria Brown, Kai Chow, Chihli, China, March 10, 1920:

"In these (Chinese) New-year's days, when the heathen go from temple to temple to worship their idols, I often had to think of the words of our Savior when He saw the multitude and had compassion on them, for they were as sheep having no shepherd."

"In these days everyone can go about freely, even the young married women who cannot do so at other times; on this account we had much company for several days, over two hundred women in one day. As our house is far too small for so many guests we invited them cordially to come to the church; there we had two or three services daily. Many came only for curiosity, while some were very attentive. One woman came forward during the preaching and asked what she must do to be saved. Now we are having ten days of instruction for those who are candidates for baptism. Of course, it is different here from at home, for not all that attend the instructions (catechetical) can be baptized. Several of these are even old mothers, and these find it hard to learn; often there are tears. I then try to comfort them by telling them that we know it is hard for old people to learn, but to be saved they are not too old. May the Lord save such even in the eleventh hour. Many are so poor that they cannot afford to stay here during these ten days. Several days ago a woman came and asked for work that she might earn something before the instructions should begin.

"There are always so many poor women that ask for work, and for this reason I said to Sister Isaac, when I was in America, that here in China we would prefer money to clothing, not that we cannot use clothes, but for the same money we can buy more goods and cotton here than in America. The goods is coarse, but they are used to it. Of course, at present the money exchange is poor, but then the women would have something to do.

"With many hearty greetings to you and the whole mission society."

LEST YOU FORGET

Dear Sisters: — Several weeks ago it was announced that Elizabeth Ruth, "our" Christian Hopi girl, of Arizona, was to be sent to the General Conference in Pennsylvania this summer, that by her presence and testimony she might inspire greater interest in and encouragement for our missionary work among the Indians, and that the women's mission and sewing societies were asked, by their executive committee, to help pay the expense of her trip. If you wish to help in this good work, kindly send your contribution as soon as possible to Mrs. J. G. Regier, Newton, Kan. Those of you who can attend conference will find a treat in store for you in meeting this dear Christian young woman, and your heart will be kindled with fresh zeal for the work.

—A. G. S.

CORRESPONDENCE

Pratum, Oregon, June 7, 1920.

Dear Friends: — Undoubtedly someone would be interested to hear from the Pratum Mennonite church. This is such an ever-changing world. Friends and things in general are constantly changing so much that one sometimes wonders in surprise, and what a really grand and wonderful change it will be when that place is reached where "there shall be no night." Rev. 22:5.

God in His wise providence has given some rain the last two days and fruit and crops are promising. Last winter, being quite severe for this country, froze a good many peach and English walnut orchards. As for cherries and roses (the wonder in Oreg.) prospects are fine.

Rev. I. A. Sommer has also been in our midst, in the interest of Mennonite publication work. On Memorial Day, services were held at the Pratum cemetery. Rev. Sommer rendered an impressive and encouraging heart to heart talk of those that have preceded us in the beyond.

On June 6th a local Sunday school convention, composed of some various Mennonite branches, was held at Dallas, Ore. The speeches, comments, talks and singing were of an elevating character. A model Sunday school class rendered a lesson. Afterwards comments were made by various ones bringing out the points to the foreground.

Mr. Peter Suter, visitor from Ohio, led the song service in his inspiring and congenial way. Rev. Peter Kliever who had been attending "Torrey's Bible School" at Los Angeles, was also present and said some timely things. Rev. Kliever expects to return to the Indian mission in Montana about July 6th.

The last few months various families from Idaho, Mo., and Okla., have come to this beautiful Williamette Valley to make their future home, mainly in the vicinity of Dallas, Salem and Pratum.

This spring light forms of whooping cough and smallpox had been making a turn-out here amongst the smaller folks but apparently the few having it are recovering nicely. Rev. S. S. Baumgartner has a fair sized catechism class started here. Church and Sunday school attendance has been encouraging this spring. On the 4th of July, Sunday, a joint Children's Day program is intended to be held with the neighbor church in the woods. The Lord has blessed this community with a nice lot of little folks and it is well to heed Christ's command when He said: "Suffer little children, and forbid them not, to come unto Me; for such is the kingdom of heaven." Matt. 19:14.

Sincerely,
Elmer A. Steiner.

P. S. Respectfully submitted to The Mennonite.

ORGANIZING A VILLAGE CHURCH

A "Heaven Doctrine" sign over the door and the ten commandments on the wall transforms any idol temple into a church in China. An unlettered man from O-Ka-Da heard of God and went to a church in a neighboring village that he might hear more about the Father of men. At last he resolved to open a church for his neighbor's benefit, and calling a village writer, instructed him to prepare a tablet containing the ten commandments, for they must be hung on the wall, he said. He could not recall their form, so he abbreviated as follows:

1. One God.
2. Don't use mud and wood to make gods.
3. Don't use God's name lightly.
4. Six days work, one day rest.
5. Honor your parents.
6. Don't kill.
7. Don't commit adultery.
8. Don't steal.
9. Don't bear false witness.
10. Don't covet.

Three months later a petition was despatched to the mission in Hing-hua:

"The people of O-Ka-Da village beg you to send us a preacher to lead us in the Wave of Life."

The following Sunday, a native preacher came to inspect the new church, and now regular services are established.—Ex.

REPORT OF THE FOREIGN MISSION BOARD SESSION

Held on June 5-8, 1920, in the Home of Its President, J. W. Kliewer, Bethel College, Newton, Kan.

With the Scripture passage I Peter 1:1-12, read by the chairman, and prayer by each one present, the session was opened.

With gratitude and hopefulness in spite of many difficult questions before us the board went to work. Heaviest on our hearts and minds was the critical labor problem in India caused by the death of our promising new worker, Bro. N. L. Burkhalter, who lately died of typhoid fever. Had Bro. and Sister Suckau expected this, they might have postponed their furlough another year, although it had already been postponed two years. May the Lord comfort the bereaved sister and the others on the field as well as all of us.

Taking up first the financial report as read by Bro. J. G. Regier, Asst. Treas., we feel grateful for the Lord's visible blessings of our treasury during this past critical year, which was very expensive both on account of much building and law exchange. The following figures are taken from the said report:

General gifts	$ 72,857.87
Special gifts (various accounts	21,790.80
Total income	$ 94,648.47
In treasury from last year	8,968.28
Together	$103,616.76
Total disbursements..	98,478.97
April 1, 1920, in Treas.	$5,137.79

During the year bonds and stamps amounting to $7,125.50 have come in which might be sold if the rate were better. By way of comparison we have then the total income of this year, $94,-648.47. Last year's total income, $82,394.66. This is an increase over last year's income of $12,-253.81.

In view of the many other collections held we feel like David, who praised the Lord for having made his people so willing to give. I. Chron. 29.

So in spite of the low exchange in India and China we feel encouraged to go forward with the growing work.

Since April we have had to overdraw the treasury by some $3,000.00 and July 1 we will need about $12,000.00 more for salaries, etc., to which we wish to call attention in this connection.

1. Resolved to accept this report with thanks to the treasurers.

(Continued on page 4)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The national Republican convention, which while endeavoring to do all in its power to strengthen the position of its party and belittle anything that might be a credit to its opposing party (as is the way of all political conventions) recognized, singularly enough, that a man with a military bias would not be required and might possibly be dangerous to the plans for capturing the votes of the American people. After each war, in which our country was involved, it always has been thought of the highest importance to place in nomination the names of candidates whose military records were brilliant and who naturally were possessed of a decided military leaning. Why, we wonder, after the greatest of all wars, have our politicians not repeated the tactics of former times? In reply we beg to state that politicians always have their ears to the ground and those of the present day brand have heard the rumbling. They know that the American nation would resent any policy that might lead Uncle Sam to go about with a club on the shoulder. They are sick of war and, now that the nasty business is over, they surely would not stand for anything that might lean in that direction and involve us in further military efforts.

In glancing over the first column of this issue the reader will note an unusual number of changes of pastoral relations. Until a few years ago it was rather the abnormal thing for a Mennonite minister to change places, now the practise is becoming more usual. The church and the people are changing and, for this reason, there must come changes in the pulpits. It is a beautiful tribute to both church and pastor when there is a life-long relation, but in our day our people are coming to feel that the church owes it to its best interest to maintain a pastorate that can give it the best it is in a position to receive. Pastors also are coming to look upon it as their privilege to accept, or seek, if opportunity present, the pulpit relation that will be to their best interest and opportunity. Other denominations have long ago discovered that perpetual pastorates do not bring the best results and, since the matter of saving souls and reaching as many as possible is at stake, they do not hesitate to make changes whenever such changes are deemed advantageous.

An occasional change is not a great matter for complaint, but too frequent changes speak little for the seriousness of the preacher or the church. We want to be exceedingly cautious lest we develop a class of ministers who are continually flirting with other pulpits and everlastingly fishing for "calls." The call of God to the ministry must be taken as final, but the call to better advantage, more money, or more congenial surroundings too often has a flavor about it that is not of God. Nothing works so much harm in a denomination as a congregation that cultivates a delight in hearing and calling candidates. It permits its likes and dislikes to lead it to a continual performance of making love to or rejecting ministers whose personality appeals to its sense of like or dislike.

In the Methodist system every conference gives opportunity for this sort of thing. The minister can run away to conference and leave behind him forever the mistakes he has made. In churches where long pastorates are not uncommon the minister stays and goes to bed at night with the ghosts of all the mistakes of ten or twenty years sitting on the bedposts to haunt him. We think it better for the preacher to stay and see through the difficulties he has created and then do better so long as he and the congregation can get along together at all, but we cannot reasonably expect a mis-alliance of pulpit and pew to go on forever without doing serious damage to the cause. The immediate danger to our church just now lies in overdoing changes of pastoral relations.

A careful reading of the report of the board of foreign missions, appearing in this issue, is no more than we expect of all our subscribers. We feel that every member of the church should be thoroughly familiar with the work done under the direction of our own board. In following the report the reader will note with satisfaction that the work is steadily growing to larger proportions, with a crying need for more trained men and women on the field. Our people have never prospered as they are now doing and if they do not feel that they are under greater obligations to support the greater need of our missions there must be something radically wrong with them. We have gone through so many "drives" recently that it seems to have become a habit with us to respond. It is right that Christians should not turn deaf ears to appeals from needy fellowmen and women and we are proud to note that Mennonites have responded so generously. It speaks well for their generous Christian type of faith and we would not ask them to desist in any particular but while we would not ask them to love any worthy cause less, we would also urge them to love the special interests of our beloved Mennonite church more.

REPORT OF THE FOREIGN MISSION BOARD SESSION

(Continued from page 3)

2. Resolved, gratefully to acknowledge the joyful and prayerful support by the churches as shown by the increased gifts, an increase of $13,000 over last year.

Oklahoma.

3. After the reports from the five stations had been read, the budgets for next year were approved as follows:

For Hammon $190.00
For Cantonment $200.00
For Fonda $500.00
For Canton $50.00

In addition each station receives $200.00 auto allowance beside gas expenses. Cantonment with three workers receives the double amount of auto expenses.

4. The Fonda church is not to be moved at present on account of the treasury.

5. As soon as Bro. and Sister Claassen leave Cantonment, Bro. and Sister Linscheid will take their place and will also superintend the Arapaho mission in charge of Bro. W. Meek, a native worker, whom Bro. Funk left in charge there when he went to Calif., as it was announced a year ago.

May the Lord bless the four workers that step out this year and lead them into other harvest fields where laborers are few.

Arizona.

6. The following budgets were allowed:

For Moen Copi (Tuba), . .$300.00
This includes furniture for the sisters Burkhalter and Jenkins.
For Oraibi 36.00
For Hotevilla 180.00

To these budgets the auto expenses must be added.

7. The building of an orphanage in Tuba is to be postponed for one year.

8. Fred Johnson, who is recommended by Bro. Frey for schooling as native helper, is requested to have a reliable physician examine his health, before we can decide about training him as helper.

9. The president of the board who visits Arizona this week is instructed to discuss with Bro. Frey the question of location for the proposed orphanage.

10. Concerning Bro. Frey's question regarding his auto truck the board offers to pay for all mission freight the usual rate including that of the past year.

11. Resolved to engage the Hopi sister Minnie Jenkins as native helper for $30.00 a month.

Montana.

12. The following budgets were approved:

For Lame Deer $360.00
For Busby 200.00
For Birney & Ashland .. 400.00

Besides the $200.00 auto money and gas expenses.

13. Resolved to postpone the building of a chapel on the Upper Rosebud.

14. The board approves of Bro. P. A. Kliewer's proposition to take care of Birney from Ashland for one or two years, until we have found a new man for Birney.

15. Resolved to make an attempt to secure Bro. Valdo Petter's services for the Cheyenne mission with the view of stationing him at Birney as soon as he is ready. He is now attending the Moody Bible Institute.

16. Resolved to refer to the workers' conference in Montana, Bro. Habegger's plan for community gatherings in connection with the religious services.

17. Resolved to ask the missionaries Petter, Linscheid and Kliewer about the advisability of petitioning Congress against the use of peyote by the Indians. If they favor this, we ask them to draw up a petition for publication and send it to the board, so that our churches may the more easily write up their petitions.

India.

Our missions in India are just now passing through a critical time on account of lack of workers. Various reasons account for this, but the main reason is the difficulty of getting permits from the British government.

18. Resolved to send besides Bro. and Sister Moyer, who plan to go this fall to India, also four other workers, for whom another effort is to be made to secure permits, namely Bro. and Sister P. W. Penner, Frieda N. Sprunger and Elizabeth D. Goertz.

19. Bro. Suckau's budget of $1300.00 for Korba was allowed.

20. For the other stations in India no new budgets had been reported, therefore the last year's budgets were allowed, also for this year until the difference is reported.

21. Resolved to ask Bro. Horsch to see Miss Clara Kuehny, Los Angeles, personally with a view of securing her services for India as nurse.

22. The Executive committee is to make a program with Bro. Suckau for his itinerary through the churches.

China.

23. The reports from China show that there also the needs are greater than the means to meet them.

The following budgets were allowed:

For Kai Chow and Chang Yuan Hsien $1410.00
For boys' boarding school, Kai Chow, ... 1100.00
For Kai Chow girl's school 350.00
For Tung Ming 600.00
For Tung compound, (more land) 1500.00

For India the auto allowance is $300.00 for each auto, besides gas.

24. Sister Loretta Lehman, Berne, Ind., is being asked to go to China this fall as nurse. The other seven new workers asked for are to be sent to China as soon as possible.

25. Dr. A. W. Lohrentz, who will be ready in a year from now, is to be sent to China unless he is willing to go to India.

26. The request of the workers' conference in China to the sewing societies for $4000.00 to $5,000.00 for a girls' school was referred to the Executive committee of the sewing societies with a recommendation by the board.

27. Sister Talitha Neufeld may take her furlough next year or earlier, if necessary on account of health.

28. Resolved to approve of both the report of the workers' conference and of their constitution.

General Resolutions.

29. Resolved to instruct the secretary to work out an application questionnaire blank for mission candidates and send it to the board. Also a questionnaire for a systematic physical examination.

30. Although we do not at present raise the salary of our workers, the board wishes to make an allowance for the high cost of living, namely $100.00 for married and $50.00 for single workers.

31. The secretary of the board is to receive $300.00 instead of $200.00 a year, beginning April 1, 1920.

32. Resolved to recommend to the General Conference to allow 5 per cent. of our income to the Mennonite missions in Sumatra and Java beginning April 1, 1920, to April 1921.

33. The rest house problem was referred to the president's conference with the workers on the field.

34. The president is also to get the opinion of the missionaries regarding pensions and furloughs.

35. Resolved to instruct the secretary to report to our papers the position of our board to the Interchurch World Movement.

36. In view of the fact that our missionaries have so faithfully held out under various trials, tests and threats, in some cases even at the risk of their lives we wish to commend their faithfulness and encourage them. We are willing to intercede for them with all diligence.

37. The board approves of the suggestion by the board of home missions in connection with the General Conference to hold a joint session of the two boards and to discuss at that time the advisability of engaging jointly an executive secretary.

38. Bro. Musselman is to continue his work as candidate secretary.

39. We are glad to see our missionaries on the different stations make special efforts to train native helpers.

40. Resolved to remember our president and his mission in special prayers while he is on his inspection trip to China and India. May all our congregations join in this in the interest of the whole mission cause.

41. Resolved to thank Bro. and Sister Kliewer in whose home the session was held, for the kind entertainment.

As will be seen by this report the work is progressing in spite of hindrances and high prices, even the price of one dear life. Yes, the very field, where this hightest price was paid, has also reported the greatest gain, namely 248 new baptisms in the past year. To the Lord of harvest be all the praise and glory.

There is no price too great,
No way too hard and long,
To kindle fires of faith
Among the heathen throng.

This is true also of great price in money which we pay. This price amounted to $98,000.00 last year, although we had made our budget only $75,000.00.

For next year our budget was figured out during the session of the board and amounts to $86,000. Unforeseen expenses will undoubtedly increase this considerably. May the Lord continue to make us willing to pay the price in men and money and prayers for the work that is not in vain in the Lord. Even the hard soil among the Indians is not so hopeless as some think, for in proportion to the size of the field, Montana yielded the best results of all during the past year.

May "times of refreshing" also soon come to all our fields.

The total number baptized is 1270, of which 322 were won last year, that means $300.00 for each soul, if we may figure thus.

Present List of Mission Candidates.

Rev. S. T. Moyer, Lansdale, Pa., now pastor, Pulaski, Ia.

Mrs. Metta (Habegger) Moyer, Berne, Ind., now teaching.

Frieda N. Sprunger, Berne, Ind., deaconess, Newton, Kan.

Elizabeth D. Goertz, Hillsboro, Kan., deaconess, Newton, Kan.

Lucas Horsch, Upland, Cal., engaged as principal, high school.

Elsie Dyck, Moundridge, Kan., now in Bethel Deaconess Home and Hospital.

Isaac Boehr, Henderson, Neb., studying medicine.

Harvey Bauman, Milford Square, Pa., studying medicine.

Rosella Biederman, Bluffton, O., studying medicine.

Dr. A. M. Lohrentz, Moundridge, Kan., will finish his internship in one year.

Ella B. Garber, Versailles, Mo., plans to study medicine.

Otto B. Pankratz, Hillsboro, Kan., has just graduated, Bethel College.

W. F. Unruh, Newton, Kan., student in Bethel.

W. J. Friesen, Wymark, Sask., student in Rosthern.

Annie Penner, Rosthern, Sask., student in high school.

Paul Wenger, Aberdeen, Ida., prepared as mission farmer, plans to go to Bible Institute.

Of these, Bro. and Sister S. T. Moyer prepare to go to India this fall.

Statistics.

Fields	Stations	Workers	Helpers	Baptized
Oklahoma	5	9	5	174
Arizona	3	8	3	34
Montana	4	8	3	188
India	4	13*	75	769
China	2	14	12	105
Totals	18	54	98	1270

* Five on leave of absence.

NEEDS FOR 1920

Oklahoma	$ 9,270.00
Arizona	7,901.00
Montana	5,850.00
India	26,367.00
8 new missionaries.	
35 native helpers.	
1 outstation.	
China	29,530.00
8 new missionaries.	
3 helpers.	
Total	$86,000.00

We hope to send three new workers to India this fall and one to China. Pray for all of them.

The session was closed by prayer led by Bro. G. Harder.

J. W. Kliewer, Pres.
P. H. Richert, Sec.

THE C. E. TOPIC

July 11.

Christian Brotherhood Among Races and Nations.

Acts 17:24-28.

One not unfrequently hears it said that, since God is the father of all men, all men are brethren. This of course is true, but as many men do not give to God, their Father, the proper love and respect, so they also too often ignore their plain brotherly duty to men. The revelation we have through Jesus Christ makes it distinctly a duty to recognize the rights and claims of our fellowmen, not only for special consideration, when they are in need, but, under all circumstances. A celebrated document, dear to the heart of every loyal American citizen, declares that "All men are born free and equal," but the Christian religion makes it plain that all men, of every circumstance and condition, are welcome in the kingdom of God, provided, to be sure, they come in the way God says they shall. The word, "whosoever", as we often remark, is the widest in the human language. Whosoever will may come and whosoever is numbered among the children of God must bid him welcome and do his part by him.

It is a brother's part to share what he has with his brother. Christian America must today realize that there is a great call for help from all quarters of the world. We think of starving Armenia, of the many, many millions of starving ones in Poland, Austria, Servia and all the other war-cursed nations. So long as one brother has a crust of bread he should, if he is a true brother, share it with his starving brother. The shame of it is that, while here there is such a wonderful era of prosperity, we spend so much of it in all sorts of amusements and indulgences and give so very little of it to relieve the agonies of men in other parts of the world.

No brother can rest comfortably, feeling that he has done his duty, while another brother remains who has not yet been brought to a knowledge to the

salvation there is in Christ Jesus. Think of Paul's agonies for Israel. Today there is great opportunity for bringing Christ to the Christless brethren in heathen lands. A few years ago we were planning to evangelize the world in this generation and then came the war in which the brotherhood of man was quite forgotten and enough talent and means was sacrificed to hatred to evangelize the world in a year. We may send gifts, schools, a knowledge of science and art, to those not of our civilization and it will all be wasted and our duty will still remain unperformed if we have not stirred ourselves to the utmost limit to conquer unevangelized lands for Jesus Christ.

One has a right to expect that brothers live together in peace and love. The world is one great house sheltering the human family. Does a condition of love exist? It never has and in the past five years there has been more hatred loose and at the devilish work of destruction than men have seen for thousands of years. What a mockery to speak of the nations that engaged in the war as Christian nations when one of the chief doctrines that Christ came to teach was that men should love one another and not hate. The apostle advises that we owe no man anything but to love. What a great debt there still remains to be collected of Christian peoples! The message of Jesus to the troubled soul is one of peace. No peace is so satisfying as peace with God. All men in sin must find it and all Christians who follow the Prince of Peace must be His messenger of peace.

We owe the duty of teaching the backward races. If I, as a brother, am in possession of some precious thing and keep my other brothers from knowing about it or sharing it with them I am wholly unworthy of the name of brother. Christianity has made possible the arts and sciences that have made Christian people great. In the possession of these arts and sciences we enjoy a peculiar advantage that may be used to the hurt or the advance of the backward nation. It surely is not brotherly to use an advantage to the disadvantage of a brother. The doctor can relieve the pain of an African as well as he can that of an American. The science of healing should be made a world-wide blessing. The writer can bring information and intellectual improvement to the Chinese as well as he can to the European. The storehouses of knowledge should be unlocked for the benefit for all men everywhere.

NOTES ON THE S.S. LESSON

July 11.

Jonathan Befriends David.

I Sam. 20:32-42.

Golden Text: A friend loveth at all times; and a brother is born for adversity. Prov. 17:17.

Chap. 20:1-21. In this chapter we have an interesting and beautiful account of a time in which the two friends take counsel together about the peril of David. Jonathan's attitude is remarkable and admirable. His friendship for David is clearly manifest, but there is even a deeper note present in all the happenings in this connection. He is heir-apparent to the throne, but he knows that God has chosen his friend for that position. And, as it would seem, without any pang of regret, he aquiesces in the divine will and remains the friend of David, loving him more, rather than less, because he is the anointed of Jehovah. Saul added to all his other evils that of attempting the life of his son. He is fast becoming an irresponsible mad-man while David is through all the painful discipline being prepared for the work that lies before him.—Campbell Morgan.

Between this last lesson and this occurred David's marriage to Michal, the daughter of Saul, Saul's persecution of David, David's escape and the covenant between David and Jonathan. Jonathan was Saul's eldest son and heir-apparent, high-minded, high-mettled and handsome. In self-forgetfulness, valor and contempt of danger, Jonathan has been called the "Noblest figure in the Old Testament." In defending David Jonathan risked his own safety.—Thornton.

It is when hearts are young that they are most readily knit to each other as the heart of Jonathan was knit to the heart of David. But the formation of friendships is too important a matter to be safely left to casual circumstances. It ought to be gone about with care. If you have materials to choose among, see that you choose the best. At the foundation of all friendships lies congeniality of heart—a kindred feeling of which one often becomes conscious at first sight. But there must also be elements of difference in friends. It is a great point to have a friend who is above us in some things and who will thus be likely to draw us up to a higher level of character instead of drawing us down to a lower. A friend is very useful, if he is rich in qualities where we are poor. But, surely, of all the qualities in a friend or companion who is to do us good, the most vital is that he fears the Lord. As such friendships are by far the most pleasant, so they are by far the most profitable. And when you have made friends stick by them. Don't let it be said of you that your friend seemed to be everything to you yesterday and nothing today. And if your friends rise above you in the world, rejoice in their prosperity and banish every envious feeling; or if you should rise above them, do not forget them, nor forsake them, but, as if you had made a covenant before God, continue to show kindness to them and to their children after them. Pray for them and ask them to pray for you.

Perhaps it is with some view of the friendship of Jonathan and his father that Solomon wrote: "There is a friend that sticketh closer than a brother." Jonathan was such a friend to David. But the word suggests a higher friendship. The glory of Jonathan's love for David fades before our Lord's love for His brethren. If Jonathan were living among us, who could look on him with indifference? Would not our hearts warm to him as we gazed on his noble form, and open face, even though we had never been the object of his affection? In the case of Jesus Christ, we have all the noble qualities of Jonathan, in far higher excellence than his and we have this further consideration, that for us He laid down His life, and that none who receive His friendship can ever be separated from His love.—Blakie.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

Month of May.

For Germany.

San Marcos Menn. ch., J. J. Dueck, $36.20; Peter Miller, Marion, S. D., $25.00; Peter Burkhalter, Berne, Ind., $5.00; Wm. Andreas, Beatrice, Nebr., $100.00; I. G. Schrag, Moundridge, Kans., $25.00; H. C. Evert, Avon, S. D., $25.00; Mr. and Mrs. J. Moeschberger, Reno, Okla., $30.00; Sister Ida Epp, Mt. Lake, Minn., $5.00; Greenfield Sewing Society, Ft. Colb, Okla., Mrs. J. G. Regier, $73.00; Jacob Bentzinger, Cook, Nebr., $10.00; Henrietta Bentzinger, do, $5.00; P. H. Eck, Ringwood, Okla., $15.00; Anonymous, Whitewater, Kans., $50.00; S. S. Class No. 17, Delft, Minn. G. D. Peters, $3.00; Hoffnungsau ch., Buhler, Kans., $177.56; Anonymous, Buhler, Kans., $50.00; Amelia Bartel, Burrton, Kans., $20.00; Martin Fast, Ojibwa, Wis., $10.00; D. A. Vogt, Salem, Oreg., $10.00; J. H. Johnson, Tologa, Okla., $40.85; Louise Ringleman, Geary, Okla., $10.00; Richard Schirmer, Halstead, Kans., $3.50; Susie Tschetter, Yale, S. D., $20.00; Anonymous, Alta Loma, Calif., $50.00; Abr. Neuman, Buhler, Kans., J. F. Siemens, $20.00; Buhler Menn. S. S., Buhler, Kan., J. F. Siemens, $282.48, Anonymous, Halstead, Kans., J. E. Amstutz, $20; A. J. Schmidt, Whitewater, Kans., J. G. Regier, $20; A. Zurfluh, Bluffton, O., $10; J. J. Reimer, Mt. Lake, Minn., J. J. Balzer, $100; Bethesda Sewing Society, Henderson, Nebr., Mrs. Jacob Epp, $124; Various persons from Mt. Lake, A. A. Wall, $47.50; Elizabeth Unruh, Avon, S. D., $20; Ludwick Decker, Galva, Kans., J. J. Stucky, $25; J. H. Schmidt, Hillsboro, Kans., $5; Johannesthal ch., Hillsboro, Kans., H. H. Schroeder, $315; Bergthal ch., Corn, Okla., J. H. Ediger, $14.29; Buhler Menn. ch., Buhler Kans., J. F. Siemens, $259; H. B. Johnson, Goltry, Okla., H. R. Voth, $2; Anonymous, Goltry, Okla., $15; Bethesda ch., Henderson, Nebr., J. J. Kroeker, $697.55; Mrs. Maria Thiesen, Henderson, Nebr., $100.00; Abraham Entz, Newton, Kans., $50; Klaas Franzen, Liberal, Kans. $65.39; Hoffnungsau ch., Inman, Kan., A. B. Reimer, $98.69; Margaret Dueck, Beatrice, Nebr., Mrs. Kath. Dueck, $5; Per J. Lichti, Deer Creek, Okla.: John J. Gaede, $25; Katie Handrich, Mio, Mich., $10; Mary Handrich, do, $10; Henry Handrich, do, $50; Andrew Wiebe, Beatrice, Nebr., $10; J. H. Johnson, Tologa, Okla., $10; Bergthal ch., Corn, Okla., J. H. Ediger, 12.18; H. D. Schmidt, Cordell, Okla., $25; Wm. Leisy, Paso Robles, Calif., $10; J. M. Boese, Springfield, S. D., $100; Per D. A. Schultz, Avon, S. D., Mrs. J. M. Boese, $50; Anonymous, per do., $10; a brother of the Inman ch., Buhler, Kan., J. F. Siemens, $50.

For Where Needed.

J. H. Entz, Kuna, Ida., $25; Bank of Fortuna, Int. on balance, $25.41.

For Mennonites in Siberia.

Greenfield Sewing Society, Ft. Colb, Okla., Mrs. J. G. Regier, $75.

For Sufferers in Europe.

C. E. Medford ch., Medford, Okla., J. Lichti, $11.54; H. D. Penner, Bethel College, Newton, Kans., $10; Joe Huff, H. P. Krehbiel, $1; S. S. First Menn. ch., Aberdeen, Ida., Ed. Moser, $71.53; Irma D. Haury, Halstead, Kans., $10; Ebenezer ch., Mt. View, Okla., D. A. Goertz, $24.40; Menn. ch., Deer Creek, Okla., Wm. Moyer, $25; D. W. Friesen, Altona, Okla., $4.

For Mennonites in Germany.

Salem ch., Freeman, S. D., $737.21; Fair View school, Turner Co., S. D., C. B. Lehman, $45.

For Mennonites in Austria.

Peter Penner, Upland, Calif., H. E. Suderman, $300.

For Austria.

Various persons, Mt. Lake, Minn., A. A. Wall, $47.50.

For Syria and Armenia.

Rev. and Mrs. Karl Friesen, Oraibi, Ariz., $25.

For H. Ummel.

Katherine Roth, West Swamp, Pa., Allen Bleam, $10.

For Lina Beeler.

Mrs. Corn. Evert, Avon, S. D. $25.

For Babetta Graf.

C. Latchar, J. Lichti, Deer Creek, Okla., $20.

For Mennonites in Russia.

F. H. Goertz, Goessel, Kans., J. G. Regier, $10; Peter Nightingale, J. Lichti, $25; Menn. ch., Pretty Prairie, Kans., P. A. Graber, $1160.87.

The last contribution under this item was made Feb. 28, 1919, but through an oversight, was never receipted in our church papers.

Gratefully acknowledged,

P. P. Hilty, Treas.

Fortuna, Mo.

NEWS OF THE WEEK

RAILROAD TIE-UP SEEMS CHECKED

Philadelphia, Pa., June 22. — The railroad strike apparently has been checked in this city, although strike leaders say a big walk-out will come on Friday.

According to railroad officials, some of the strikers returned to their posts today and there was slight improvement in the movement of freight.

Governor Sproul today discussed the situation with officials of the Pennsylvania department of labor who are here trying to settle the strike through mediation. It was reported the governor contemplates sending a request to the United States railroad labor board at Washington asking that a decision be reached at once, on the demands of the railroad employes for increased wages.

The wages asked follow:

Yard brakemen, $1 an hour; yard engineers, $1.35; yard conductors, $1.10; through freight engineers, $1.50; firemen, 95 cents to $1.35; freight conductors, $1.15; freight brakeman, 95 cents; local freight conductors, $1.25; local freight brakemen, $1.05; passenger engineers, $9 a day; firemen, $7.60; conductors, $8; baggagemen, $6.50; brakemen, $6.

Large number of loaded coal cars are accumulating in the anthracite region. Coal dealers say coal held up now because of lack of shipping facilities can not be replaced as the market is millions of tons behind industrial plants will feel the effect at once, while householders using hard coal will suffer from lack of it next winter, they say.

Merchants in Pennsylvania cities affected by the freight embargo are pressing motor trucks into service. Lancaster, the great produce center, has opened a line to Philadelphia and New York. Only foodstuffs are being transported.

Officials of the Pennsylvania reported tonight a marked improvement and declared the peak of the strike had been reached.

C. E. Musser, chairman of the Brotherhood of Railway Trainmen of the Pennsylvania system, in a statement tonight characterized the strike as "illegal" and declared that members of the brotherhood who participate in it are liable to expulsion from the organization.

McADOO STEPS OUT OF RACE

New York, June 18.—William G. McAdoo, who has been considered by party leaders as one of the principal candidates for the Democratic presidential nomination, announced tonight that he could not permit his name to go before the San Francisco convention.

"This decision," he said, is irrevocable, as the path of duty seems to me clear and unmistakable."

His decision was made known in a telegram to Jouette Shouse, Democratic delegate-at-large from Kansas, who had telegraphed Mr. McAdoo that sentiment throughout the country was rapidly crystallizing in his favor.

Mr. McAdoo's telegram follows: "Your telegram of June 17 requires an explicit and immediate answer. I am profoundly grateful to you and my other generous friends, who with such spontaniety and unselfishness have, without my solicitation, advocated my nomination. To cause them disappointment distresses me deeply, but I am unable to reconsider the position I have consistently maintained, namely that I would not seek the nomination for the presidency. I cannot, therefore, permit my name to go before the convention. This decision is irrevocable, as the path of duty seems to me clear and unmistakable.

"The considerations which compelled me to resign as Secretary of the Treasury and director-general of railroads, after the armistice in 1918, in a large measure still prevail. I must have a reasonable opportunity to rehabilitate my private affairs and to make that provision for my family, which, in time of peace, is at once the sacred duty and the cherished desire of every right thinking man. Having been out of office less than eighteen months, I have not yet been able to accomplish these objects. Moreover, a presidential campaign entails upon the candidate unavoidable expense which I am unable to assume, and which I do not want my friends to assume.

"The record of the recent Republican Congress and the platform and candidates of the Republican national convention make Democratic victory in the next election almost certain. Victory will be certain if the Democrats adopt a straightforward, unequivocal, unevasive, honest and liberal platform and put forward candidates who will command public confidence.

"We must stand squarely for ratification of the league of nations without deliberating reservations and we must be direct and explicit on the important domestic issues. The times are not propitious for equivocation or for appeals to blind passion or to doctrine of hate, or for reactionaries and those who would shut their ears to the great swelling voice of humanity which cries aloud for the restoration of peace and good will at home and in the world and for the opportunity to live in an atmosphere of justice, progress and prosperity."

DEMOCRATS IN SPECULATION

San Francisco, June 19.—Chairman Cummings today refused to comment on the refusal of William G. McAdoo to permit his name to be presented to the Democratic convention as a presidential candidate. Members of the national committee, however, were inclined to take McAdoo's statement at face value and believe he is definitely out of the race.

San Francisco, June 19.—Secretary Colby is still regarded here as the most likely choice for permanent chairman despite his statement in Washington that he is not even receptive.

Kansas City, June 19. — Declaring that he has not changed his attitude on William G. McAdoo, for whom he is scheduled to deliver the nominating speech at the Democratic national convention, Dr. Burris Jenkins, editor and publisher of the Kansas City Post issued a statement today saying that the statement of McAdoo declining to sanction the placing of his name before the San Francisco convention is all the more reason for his selection as a Democratic candidate. "In these days when other men are running around the country spending millions endeavoring to get themselves nominated it is refreshing to find a man whose head is not turned by the possibility of obtaining the highest position in the world."

"Despite his declaration it is not conceivable that the former secretary would refuse to run if he were drafted, and that is just what the Democratic convention should do, draft him. The welfare of the party and nation demands it."

Washington, June 19.—Secretary of State Colby today announced that the report that he is to be the permanent chairman of the San Francisco convention is without foundation. "I am not even a receptive candidate for the position of permanent chairman."

San Francisco, June 19.—The making of a platform that will avert the threatened storm in the Democratic convention over issues like the league of nations and prohibition on which leading Democrats are split, is still occupying much of the attention of Democratic National Chairman, Homer S. Cummings, today.

C. & O. FREIGHT THAIN IN WRECK AT MUNCIE

Twenty cars of a westbound double-header freight train on the C. & O. railroad, which passed through Muncie about 9:15 o'clock last night, were derailed at the Barker switch, five miles northwest of Muncie, when the switch was split by the two big engines, and then caught on fire, resulting in a loss estimated to be $500,000 or more. The fire was thought to have originated in a car containing merchandise among which was a lot of matches. None of the crew was injured.

The train was traveling about thirty miles an hour at the time of the accident. It was running as "Extra No. 550" and consisted of fifty-nine cars. The remaining twenty-nine cars, which were not thrown from the track, were brought back to Muncie by a passenger engine.

Soon after the cars were derailed the fire was detected. It spread rapidly throughout the eight or ten of the cars and early this morning was burning rapidly. Included in the cars which caught fire was matches, coal, shoe polish, socks, overalls, stationery, bolts of cloth and lumber. In one car was a huge gas engine. All of the cars which were burning were stacked on top of each other.

The engines passed safely over the switch but the first car in the train pulled out on the switch and the others followed. The first car ran abont 800 feet down the track, finally plunged down the side of the bed of the track and over into a clover field to the right.

One by one the cars stacked up on top of each other, crashing sideways against each other and some splintered so that nothing but the trucks and the frame of the bed remained. Two or three cars of coal were dumped to the west of the track. One or two of the cars of coal were afire. A car of lumber burned.

CHICAGO AGAIN HAS RACE RIOTS

Chicago, June 20.—Two white men were killed and several negroes, including a negro policeman, were wounded tonight in a riot in the heart of the south side "black belt," following the reported burning of an American flag by a band of negroes who were said to have paraded the streets in the interest of a "back to Africa" movement.

The dead are:

R. L. Rose, white, a sailor.

Joseph Hoyt, white, a cigar maker.

Rose was shot through the heart, dying instantly. Hoyt's head was split across the brow, leading the police at first to believe he had been killed by a blow from an ax. Later investigation, however, brought the conclusion that his skull had been split by a dum dum bullet.

The trouble occurred at Thirty-Fifth street and Indiana avenue, near the scene of last year's race riot in which more than thirty whites and blacks were killed and hundreds injured.

Several hundred policemen were rushed to the district and succeeded in restoring order before the disturbance spread. More than a thousand negroes gathered, but no general riot occurred.

Several negroes who witnessed the flag burning, ran to a pool room at Thirty-sixth street and Indiana avenue and asked aid of persons in the place in preventing the act.

Rose, who was in the pool room, and a number of negroes, proceeded toward the gathering of blacks. They were joined by policeman Owens who attempted to arrest one of the group.

Owens started to search the man for a weapon when other negroes in the crowd were reported to have drawn pistols.

It was not known who fired the first shot. Owens was wounded in the back, and Rose who had just left Hoyt's cigar shop after enlisting the latter's aid, was shot through the heart.

According to the statements of spectators, the parade of negroes disbanded and gathered in a circle around an American flag which they set on fire. After it had burned a little, they stamped on it and then several drew revolvers and began firing at it.

Police declared tonight that they probably never would know the exact number wounded. Several were carried off by friends, it was said, for the parading negroes disappeared rapidly after the first few shots. Estimates ranged from one to a dozen.

SENATOR HARDING PREPARING FOR CAMPAIGN

Washington, June 17.—In accord with his announced decision against Harding, the Republican presidential nominee, today conferred with various party leaders and tomorrow will discuss his plans with Harry M. Daugherty, of Columbus, Ohio, his pre-convention campaign manager. At tomorrow's conference a date for holding the formal notification ceremonies at the nominee's home at Marion, Ohio, is expected to be fixed.

Senator Harding announced his aversion to a "one man" campaign at his daily conference with newspaper men today. He declared that all Republicans looked alike to him and that he would solicit advice from leaders of all factions.

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The Mennonite.

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VOL. XXXV. BERNE, INDIANA, JULY 8, 1920. No. 27.

IN MENNONITE CIRCLES

The Russians, Benjamin Unruh and Cornelius Warkentin and two others who escaped from Russia, through Constantinople into Germany, after holding a number of conferences with representatives of Mennonite churches in Germany, arrived in America on the steamer Noordam, from Rotterdam, June 20. The representative of the Friends Service Committee in Berlin, Mr. Scattergood, kindly advanced them the necessary funds for proceeding on their journey. They were in Scottdale, Pa., last week.

Ground has been broken for the new mission church in Altoona and it is hoped that the cornerstone can be laid at the time the home mission board meets in Altoona, August 27th, prior to the General Conference.

A very successful evangelistic meeting has just closed at the mission, being the concluding services incident to the dedication of the new workers' home. The meetings were conducted by Evangelist Pent and almost a score of souls confessed Christ or renewed their covenant with Him.

The address of Rev. J. P. Boehr, formerly of Moundridge, Kansas, hereafter will be Wisner, Nebr., R. R. 4, Box 68. The editor and readers of the Mennonite deeply sympathize with Brother Boehr, who has been compelled to give up his active pastorate on account of poor health. Rev. Suderman, former pastor of the Moundridge church, is expected to return and again assume the pastorate as soon as possible.

Dr. J. H. Langenwalter informs us that the pamphlet, "Mennonite Immigration" is published by the Bethel College Library Committee and can be gotten through Prof. G. A. Haury, Newton, Kan., at 25c per copy.

A Request of the Board of Education.

The board of education wishes to prepare a report on religious education in the congregations belonging to the General Conference. For this it requires certain data which the ministers in charge of the congregations are asked to kindly send to the undersigned. The following questions indicate the kind of information the board is seeking:

1. Does the congregation maintain a parochial school?
2. If so, how many months per year?
3. What percentage of the children of the congregation between the ages of 6-14 attend the same?
4. What religious subjects are taught in such school?
5. What percentage of the children of the congregation attends the Sunday school regularly?

H. H. Ewert.

Gretna, Manitoba, Canada.

JEWISH MISSION NEWS

"The Lord hath been mindful of us: He will bless us; He will bless the house of Israel; He will bless the house of Aaron." Ps. 115:12.

Praise His name. We can certainly thank Him for His faithfulness to His promises. God is working among Israel today more than ever before. Nations and kingdoms (enemies of Israel) were melted and disappeared, but Israel, His chosen is forever. God's promise concerning the blessings upon Israel will never fail. "For the Lord will not forsake His people (Israel) for His great name's sake: because it hath pleased the Lord to make you (Israel) His people." I Sam. 12: 22.

Today, God is not only working among His people, Israel, in behalf of their salvation, but He is also working in the churches in behalf of His chosen ones. Never before has the church of Christ taken such a great interest in behalf of Israel's salvation as today. Never before have we heard or seen the gospel appreciated among the Jews as it is today. Israel's time to accept Christ as their Messiah has not yet come, the times of the Gentiles has not been fulfilled, but the time is nigh. The Jews are beginning to think about their Messiah more than ever before. I was standing at the bedside of an old learned Jewish man at the Cook county poor house near Chicago just a few days ago, arguing with him from the Hebrew Old Testament Scriptures concerning the Messiah. After a short conversation, he said to me, "Yes, the Messiah will soon come, not later than the year of 1928 as the sign of the times according to the New Testament and the Talmud (Hebrew traditional books). Dear friends, Israel is searching for the truth. Pray for them that they may find in Jesus, God's promised Messiah.

A Conference in Behalf of Israel.

A conference in behalf of Israel was held in Chicago at the Moody Bible Institute from June 7 to 10. Delegates from various Jewish missions in this country and Canada were present. God is marvelously working in and concerning Israel. It gave me great joy to face a large crowd of Christian people and gave a short message at the opening of the conference. Oh, how God is working! Dear Christian brethren, why not work along with God among His chosen people, Israel? The Jews are mentioned in the Christian conferences of today. In the great World Fundamental Conference held in Chicago from June 13 to 20, the Jew was practically considered and dealt with.

A Mennonite Jewish Mission in Chicago!

Dear Reader: Do you know that our Mennonite church under the guidance of God has opened a mission to the Jews in Chicago? The gospel is becoming a factor to the Jew, and it is your duty to help us with prayer. We need your prayers as well as your help financially. Remember God's claim and our responsibility for Israel.

Contributions for the work should be sent to the Rev. J. E. Amstutz, Halstead, Kansas, our treasurer. Information regarding the work will be given upon request to the superintendent.

Yours in His work,

I. I. Saxe,

Supt. and Missionary.

1122 N. Western Ave., Chicago, Ill.

IN HOPI LAND

J. W. Kliewer.

Our train had arrived in Winslow, Arizona, nearly eighteen hours late because of a wreck due to a collision between a freight train and the Wells Fargo express train. It was past midnight, but Rev. J. B. Frey, our missionary at the Hopi village of Moen Copi, was at the station to take me to the village of Oraibi, where my schedule called for my first visit. Of course, it was too late to start on a ride of 65 miles of desert road, so we sought a few hours of sleep at the hotel. Before retiring I was wondering whether I would find many changes in this desert country from the way I found conditions when Rev. A. S. Shelly and I made the trip in the opposite direction about seven years ago.

At an early hour the next morning the same invigorating air and a little later the same warm sun in a spotless blue sky greeted us as we had noticed seven years ago when on an identical morning as this one we left our bed in the covered wagon in which we had camped through the night and enjoyed a breakfast prepared by Missionary J. R. Duerksen of the Hoteville station now, at that time of Oraibi. Just as air, and sun, and sky had not changed in these seven years, so the mesas were the same, also the buttes, the sage brush, grease wood and even the bark of the prairie dog. The few Navajo hogans along the way looked as unhomelike as they did seven years ago. And yet, some changes were noticeable at once. Where travelers formerly had to wait at the Little Colorado river, in case of high water, for the water to go down before they would cross the river or river bed, now they can go to the bridge that spans the river near Winslow and cross even in case of high water. Seven years ago we made the trip in a prairie schooner and had to camp in the desert over night, now we made it in an Oldsmobile auto truck and would have made it in about five hours, if we had not struck a stretch of mud about

ten or twelve miles in length. Mud in the desert may sound like a contradiction of terms, but we found it and were compelled to use chains in order to get on. By way of contrast, however, we had to use the spade at another place to dig away the dry, loose sand from in front of the auto wheels before we could proceed.

In the village of Oraibi changes are also noticeable. The old village on the mesa is gradually crumbling into ruins. The tooth of time is gnawing at the one, two, and three story adobe dwellings of the natives, and home after home is collapsing never to be rebuilt on its old site, although now and then one is being rebuilt. In view of the filth of ages that has accumulated in the irregular streets of this old village, at times inhabited by several thousand people, it is not to be regretted that it is gradually being abandoned and a new village is growing in the valley below, with houses that have at least some marks of modern civilization and conditions of sanitation that are at least somewhat better than those in the upper village. This newer village is clustering about the government school and thus this civilizing agency is more easily accessible to the Indian children than it was from the upper village which is a steep few hundred feet higher than the lower village. The lower village is also much nearer to our mission station and almost on the same level with it. But since the Hopis live partly in the lower and partly in the upper village it became necessary to erect a chapel in the lower village and still retain the one in the upper village. This increases the number of meetings for our missionaries because of the necessary duplication.

One can also notice some change in the Hopis as to their manner of dress. There are fewer today wearing the characteristically Indian dress than there were seven years ago. Seeing a group of them, especially of the men, but for their smaller stature, darker skin and longer hair, one could easily take them for white people dressed in their everyday clothes. Today they do not seem to be so scantily clothed as they were seven years ago. A small child running or creeping about stark naked or a very old man with but very little clothes on can still be met occasionally, but the occurrences are not as frequent anymore as they used to be.

The noticeable change, however, that gives the greatest joy to one interested in our mission work in Oraibi, is the change in the membership of our little native church there. Seven years ago there were really no other members here except the old expriest Wickway, Lillie, Laura, Bessie and the then very young girl Elizabeth. Today there are several whole Christian households here. The total membership is 26 now. About some of these I shall write specifically a little later, because their experiences may prove instructive and inspiring to our mission friends. No one can attend one of the religious meetings at Oraibi without being convinced that the Spirit has wrought mightily here among the Hopis. Of course, there are also evidences of the evil one.

A Day Spent Not According to Program.

I had made arrangements with Otto, the interpreter on our Oraibi station, to go with me to some Hopi Christians to get their story so that I might pass these stories on to our churches. We had hardly stopped into the home of Johnson's when the report was given us that next day at noon their son, Frisco, and Harry, the son of Bessie Payestiwa, were to be taken to school at Phoenix to be there three years. The orders had just arrived from the agency and there was but the short time of about twenty-four hours to get them ready for the three years' separation. Both of these boys as well as Hulda Fredericks had professed conversion at a special meeting only a few days ago. The question arose whether these boys should receive baptism before starting on their long absence. Mr. Friesen, the missionary, and I spoke to Mrs. Johnson, the mother of Frisco, about it. Mr. Johnson was at work in the field and would not be back until quite late that evening, Frisco was herding sheep and also would likely return late. To our inquiry whether the son was ready for such a step the mother answered deliberately, as if weighing the meaning of each word: "My husband and I have prayed for Frisco that he might accept Christ, we think he has done so. This morning the news of his leaving reached us just before he started away to herd sheep and we could not talk much with him anymore. We think he wants to be baptized, but we cannot decide for him, he will have to decide for himself."

Mr. Friesen and I then drove to the upper village to see Bessie about her son Harry. Almost the identical story was told us with reference to Harry as had been told us with reference to Frisco. She had prayed for Harry's conversion. She felt assured that her prayers had been answered. Just before Harry had started out with the sheep that morning they had been informed that he would have to leave for school at Phoenix at noon the next day to be away from home for three years. She had not had much time to speak to him, she thought he desired baptism, but he would have to answer for himself. But he would not be home early that evening as his sheep were quite a distance away in the valley to the south of the Oraibi mesa.

With the above information about the two boys in hand we decided it would be almost impossible to arrange for the baptismal services that evening, because the boys had not yet declared their attitude towards this step. Efforts were then made to arrange for such services for next forenoon, provided the boys were found ready. The question had to be decided whether or not the boys would still be given permission to come to the church since they with several others had been asked to report at the local school next morning. The matter was at once taken up with Mr. Marks, the principal, and found a sympathetic hearing. He even invited Mr. Friesen and me to stay for dinner, which we did.

I had been asked by Mr. Friesen to officiate at the baptism, but I felt that the use of the Hopi language would make the occasion fuller of meaning to those more directly concerned. So we called up Rev. J. B. Frey, our missionary at Moen Copi, but who was at that time at the Baptist mission at Toreva, near the second mesa, assisting the evangelist French E. Oliver in a series of meetings. The recent installation of the telephones on the Keain's Canyon agency made such communication possible. Mr. Frey promised to come the next morning, though he was 25 miles away, if the baptismal services would take place.

That evening after the sun had sunk behind the mesa at whose eastern foot the lower Oraibi village nestles. Mr. Friesen and I reported at the Johnson home, to which place Bessie and Harry had also been asked to come. The family had just gathered about the table for the evening meal. In the absence of the father, who was late in coming from the field, Fred, the oldest son at home, asked grace and led in the evening prayer. The whole atmosphere of the place suggested that we were not in a heathen but in a Christian home. Frisco had already arrived, Bessie and Harry came before very long, Hulda was brought in by one of her aunts, other relatives interested in the step the three young people were considering also soon came as did Johnson the father of the home. Mr. Friesen explained what the step would mean to the three persons involved and then said we would have a brief prayer-meeting asking God to show these young persons the state of their heart. The response was ready and hearty. The mothers led in fervent prayers, also the father of Frisco. When the three were asked whether they desired baptism, they answered affirmatively. The next forenoon the Christians gathered in the chapel for an impressive service. Bro. Frey baptized the three applicants. Let mission friends pray for them.

In the mission field an interruption of the day's program is not an infrequent occurrence, but is not always for such pleasant purpose as the one described above.

CORRESPONDENCE

Reedley, Calif., June 24, 1920. —Some time ago Bro. I. A. Sommer who was here on a visit wrote in the Mennonite that I am a busy man. Since then I have become busier still, for on the 14th of June we started a daily vacation Bible school, which meets from 8 to 11 a. m. I proposed to teach the school and let the children from 6 to 14 years of age attend free of charge but the second day I had such a large attendance that I had to engage an assistant so now we are charging $2.00 for each pupil for a term of four weeks. The school is such a success that a little girl invited by her parents to go with them to a picnic said she would rather go to the Bible school. This year it is only an experiment but we hope to make it a permanent institution.

Last Sunday afternoon we met with the Krimmer, and the Mennonite Brethren in the church of the latter to deliberate what we could do to help our afflicted brethren in Russia. The result of the meeting was that a committee of three, one from each church, was appointed to do preliminary work. They will gather information and investigate through the consuls at San Francisco the possibility of these Russian brethren immigrating to South American countries. We read some time ago that certain S. American countries were offering inducements to European immigrants as follows: Argentina, free land; Brazil, passage from Europe and free transportation to destination; Chili, one hundred acres free to each family and implements.

The supposition here, by those who are acquainted in Russia, is that the Mennonites would all leave Russia as soon as they can get away. As they have been robbed of all earthly possessions, it is our Christian duty to assist them. The sentiment that prevailed at the meeting last Sunday was that the Mennonites at Reedley and elsewhere in the United States and Canada will, if necessary, bring great sacrifices to help them.

Excessive heat for two days did some damage to the raisin crop but we still have prospects for a crop larger than the average, so ought to be thankful.

Sincerely,
H. J. Krehbiel.

Mechanic Grove, Pa.—Rev Jacob Snyder and wife from Roaring Spring, Pa., spent June 20th at Mechanics Grove, where he officiated at our spring communion. Brother Wm. Rosenberger and family from Lancaster city, and Brother George Wilson and wife from Mechanicburg were also here and partook the Lord's-Supper with us.

Rev. Snyder also preached to a fair sized audience at Oakshade, an abandoned church, Sunday afternoon.

The people at Oakshade, with the aid of some of the workers at Mechanic Grove, expect to organize a Sunday school, July 4th and also have preaching service every other Sunday afternoon.

Silverton, Ore., June 21.—The longest day of the year has come which is considerably longer at this place than in southern California. On May 26, P. C. Suter's, of Pandora, Ohio, and I left Reedley, Calif., for Oregon, where we arrived on May 28. California has a great diversity of climate, soil and crops. We passed Chowchilla, and saw the Great Arch, the gateway to 108,000 acres of land for sale, whose agents did some "personal work" at Berne, Ind., last year. Some of the mountain scenery in the northern part is marvelous.

My desire which I cherished over forty years, to meet some of my former pupils and friends, was finally realized when I came to Silverton. Eight years ago I started for the Northwest and West but on account of severe illness I had to return from Gretna, Manitoba. Truly, God's ways are often different from those of men. He always knows what is best and how glad and grateful should we be that He overrules our plans.

In Oregon, as in other localities, the years or seasons are not all alike. People say that this season is from two to three weeks later than usual. In December they had an exceptional cold spell, some 20 degress below zero. Many apples, and potatoes were froze, and a large per cent. of the fruit trees were damaged or killed. The prospects are for a good crop with the exception of fruit.

At Pratum the services are conducted by Rev. S. S. Baumgartner, in English and German. Sunday school, C. E. meetings and singing are important factors in the church activities.

On June 6 a Mennonite S. S. convention was held at Dallas. The attendance was very good in spite of rain and the interest and discussions lively, interspersed with appropriate, good, vocal and instrumental music from the different Sunday schools represented.

Yesterday's occasion, a funeral, was an overflowing meeting at the Pratum church. It was a rather sad case. A wife and mother of a family—nobody knows to what extent she was responsible—died by violence, by taking poison. How often have we, individually, reason to pray, "Lead us not into temptation."

I. A. Sommer.

Donnellson, Ia., June 27, 1920. —Dear Editor and Readers of the Mennonite: Will write a few lines about the Mennonite congregation of Donnellson. In August, 1919, Brother Hilty left us for his new field of work at Fortuna, Mo., This left us with only the regular Sunday school services, until February, 1920, when Bro. Basinger came. And we were all very glad again to have someone to teach us the Word of God, and be with us with all our church activities. We now have four services every week. Sunday school and preaching services, Sunday morning and C. E. and preaching services Sunday evening. All services are well attended, especially Sunday morning services. The Endeavor we have only started lately, but quite a bit of interest is taken in it, especially by the young ladies.

On July the fourth we will start again with the outdoor union meetings, the four churches of this town together. This has been done with good success for the last few years. The ministers of the different churches take turn about with the preaching. We all look forward to it with great interest. Our parsonage which we are building is getting along nicely. Plasterers will start work probably this week. It is a two-story house, 30x30 ft. with a study room, living room, dining room, kitchen and four bedrooms. We will all be glad when we can help our minister move into it.

Correspondent.

Noble, Iowa, Church.—Just as it seemed to many, that spring was long in coming so it would sometimes seem that a cloud will darken our lives, seemingly, never to clear up again.

But spring did come full of promise and "Every cloud has its silver lining." If we take the Lord as my Shepherd, as the psalmist did, in our individual lives we would not despair so easily as the problems of life confront us.

We have been having beautiful spring weather so that our crops could be put in even if a bit late in instances.

Our Sunday school observed Mothers' Day with a fitting program given by the young people. Following this program, at the regular hour, Rev. Musselman gave us a very appropriate sermon on Mothers.

Sunday, June 16, Rev. Musselman was at Newton, Kansas, where he attended the regular meeting of our foreign mission board.

Our Sunday school aims to hold a workers' conference once a month. At these meetings some interesting and helpful things are being discussed in regard to our church and school, for after all the two are interdependent and a good many problems of similar nature confront us in both places.

Sunday, June 13, was a Sunday devoted to our children, namely, Children's Day. Oh, such joy and delight! If the parents and older people were as eager to perform their part on a program as the children are, perhaps some of our church problems would not be quite so perplexing. There surely is much hidden talent in these young folks that needs to be nurtured and developed into the proper channels. May God grant that we put forth an honest effort.

Mrs. C. C. Sommer.

Germantown, Pa., June 28, 1920. —It seems quite a long time since we noticed any correspondence from the little church wherein the Mennonite church was born over two hundred years ago. While the membership here is not large, yet the Word is preached with spirit every Sunday by the pastor, Rev. J. W. Bayley. Brother Bayley although having nearly reached the four score mark in age is still doing valiant service in the Master's vineyard not only here at the little old church but frequently helps out in the sister churches.

Benjamin Bertolet is the deacon and much interested in preserving the historical records of the church. Brother Bertolet at the resent time is gathering data and expects with the aid of the board of trustees to publish a sketch of the early history of the Germantown Mennonite church. This sketch is being prepared for the benefit of the many visitors who frequently come to the church and especially is it expected to be of interest to the visitors from the western and Pacific coast churches to the sessions of General Conference, which will be held at Perkasie Park in a few months.

Much of the success of the little church is due to the untiring efforts in its behalf of Mrs. Wayne Getz who has been superintendent of the Sunday school for the last few years. The average attendance is about 30, what is lacking in number is made up in spirit by the superintendent, and the other officers, teachers and pupils. The school has an up-to-date primary department in charge of Miss Eleanor Temple, who is always at her post of duty and sacrificing for the church and her class.

The Christian Endeavor society has an enrollment of about 20 and is under the leadership of Mr. Walter Temple. Through his consistent efforts, the society was represented by a delegation of 6 at the C. E. convention at Saucon held on the past Memorial Day. The society is also seventh on the list of Germantown societies in the drive to have all C. E. members enrolled for the Pennsylvania C. E. convention which convenes in Philadelphia in the Baptist Temple, July 6-9th. On July 17th will be held the annual picnic of the Sunday school in Cliveden Park. This is an annual event enjoyed by all members of both church and Sunday school. In closing may we ask for an interest in your prayers, that this little church which marks the birthplace of Mennonitism in America may always be preserved.

Moundridge, Kansas, June 25, 1920.—To the Readers of the "Mennonite": If this letter, dear readers, has a tinge of sadness, you will know it is because of the death of our beloved pastor, Rev. Wm. Galle, who passed away early in the morning of June 15th after a short illness and a life of faithful service; Bro. Galle served

THE MENNONITE

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2956 N. 12th St., Philadelphia, Pa.

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our (West Zion) congregation for thirty-two years. He indeed seemed to us an earthly father and we mourn for him, but not as those who have no hope, for do we not all "desire a better country, that is, an heavenly." Heb. 11:16. The funeral service was conducted last Sunday with Rev. J. H. Langenwalter and Rev. P. P. Wedel, officiating, the former in English from Gen. 5: 24 and Rev. Wedel in German, I Kings 2:1-2, both very impressive sermons.

As most of the readers probably know, Rev. J. P. Boehr resigned on account of poor health, his resignation was accepted with many regrets as his good sermons were a great help and a blessing to many in our congregation. This leaves us without a minister until August, when Bro. J. M. Suderman and family will be back; Rev. Suderman had to sacrifice his second year of study at the Los Angeles Bible school and we should all be grateful to him for his willingness to return. Until he returns our pulpit will be filled by other pastors.

My letter would not be complete without mentioning the ten lectures which Bro. Hartzler of Bethel College gave us on the "Kingdom of God," these lectures were by far the most instructive Bible lectures which our congretion has had the privilege of hearing, we hope we may have the opportunity of hearing him again.

Mrs. D. O. Rupp, (Corr.)

Blumenthalstr. 3, Lichtenrade, near Berlin, June 9, 1920.—Dear Brother Grubb:—Your letter, dated March 20th reached me while I was attending a conference with the Mennonite delegation from the Ukraine in Heilbronn, Würtemberg. It was very kind of you to inform me about several matters in our church affairs. From 1917-1919 we were practically cut off from all intercourse in the States. The few letters from home, which, through the kindness of a friend in Switzerland, reached us occasionally, of course brought us only personal news; since then we have little by little been orientating ourselves on the political and religious questions at home.

As regards the situation of German prisoners in Siberia and European Russia, I am glad to tell you that the German government has come to an agreement with the Soviet government, through which a mutual exchange of prisoners will take place. The German government has chartered a number of Japanese vessels, which will bring the Siberian prisoners home, at least we hope that they will be given the opportunity to make use of this means of transportation. As we heard recently, many of the German prisoners both in European Russia and in Siberia have been drafted into the Red army; such who did not go willingly, were kept on bread and water so long till they were finally glad to do anything in order to satisfy their hunger. These prisoners have their own batallions and seem to be especially numerous this side of Moscow. We have this from a Mennonite fugitive, (civil prisoner), who visited us last week. He fled from near Orenburg with one remaining son of 11 years, after having lost his wife and five children during his time of captivity there. Eighteen German soldiers fled with him, but he with his son were the only ones to pass the Polish lines. From Moscow on, the trouble began: they traveled afoot, continually followed by these bands of former German soldiers, who were bound to get them dead or alive. His companions were all either captured, shot or wounded along the way. This man, Braun by name, had a large farm in the Molotschna colony, when the war broke out (a friend of ours here in Berlin knew him personally there), but because he was a German citizen, he was banished to the province of Orenburg, where he lived until he fled in April 1919. There he had the management of a flour mill and had saved 10,000 rubles, when he undertook his flight. Once the Kossacks under Koltschak dragged him away from his family, but he managed to escape and return. We have heard many a sad story during these years, but his is one so tragic and so full of hardship, that it would move a heart of stone. He moved to the Molotschna with his family and his parents in 1912 from near Bromberg, where he was born, there in the Molotschna, namely, he bought the farm on which he lived at the outbreak of the war. His parents, who were also banished to another place, fell prey to the hand of a traitor, who killed them with a hatchet. On his flight from Moscow to the Polish lines, they hid themselves in the forests by day and moved forward by night. During the dusk of the evening the boy begged for bread and food from the huts along the outskirts of the forests. His boy he left with friends near Bromberg, where he is well taken care of at present, but because the Germans are not given any work there (it is Polish now) he was compelled to leave. Here the Red Cross assisted him to get work on a larger possession in Westphalia, but did not give him any clothing; the only suit in his possession, which he wore, belongs to a brother who is still in Siberia. We expect to hear from him soon; if he should not be treated well there, we will try to find a place for him among the Mennonites in West Prussia. We gave him 100 marks in order that he might buy himself another shirt. I also wrote to Rev. Neff immediately, but he writes that their treasury is empty and in order to satisfy all the present demands they would need another 125,000 marks.

But it was not my intention to describe this case at length. It has only laid itself upon my heart and without actually realizing it, the story flowed from my pen. What I really wanted to write you was the fact that the Mennonite delegation from the Ukraine received their visis from Washington and are sailing today, the 9th of June, from Rotterdam. You may probably even be seeing them before this reaches you. As I wrote Rev. A. S. Shelly, the president of our conference several weeks ago, Mr. Scattergood, the vice-chairman of the Quaker committee here in Berlin was very helpful in aiding them. He went with us to the American Commission, he also set up a letter introducing them to the Central Bureau of the Quakers in Philadelphia, kindly commending their cause. He also forwarded them the necessary funds for their journey, with the expectation of course, that the Mennonites in the States would refund the same when they learned of this mission. We are hoping that this plea for help from the Ukrainian brethren will be a means of bringing the various Mennonite factions together. We are not only hoping that —but we think that this relief work—at least we feel it here in Germany—will be a means of bringing about a mutual relationship between the Mennonites in Europe and America. The "Mennonite" has always sounded a warm note for this unity, and we are hoping and praying that we may soon at least see the beginning of its realization.

Before closing I only want to add that Mr. Ediger (Mennonite, Danish consul in Berdjansk), who was here from the Ukraine last summer, has again come to Berlin via Rumania. We have not spoken with him as yet as he only arrived a few days ago, but as he expects to remain several months, we will have occasion to see him soon. He will bring reports as to the conditions there as late as March. As soon as we learn more I will be glad to pass the information on to you.

Fraternally,

J. Quiring.

CONSECRATION SERVICES

One of the most sacred rites of the Israelite people was that of bringing the child to the temple. The Old Testament practise of circumcision is perpetuated in the Christian church of many denominations by what is called infant baptism. One of the chief reasons why the great father of our faith, Menno Simon, and Martin Luther could not agree was this very point of difference. Our founder could not find the New Testament to teach anything but a "believer's baptism." The order is believe and be baptized. Can children believe? Should they be baptized? To the Mennonite this is no longer an open question. For not only do Mennonites, but almost all denominations agree that the water of baptism applied to the infant is not essential of salvation. In other words, a child being baptized in infancy is not because of that baptism a saved child, neither is it because of that baptism a saved man or woman. In its last analysis, infant baptism is more of a presentation of the child to the Lord, and a time when the parents pledge themselves to train the child in the Christian way and bring the child to an early knowledge of Jesus as Lord and Savior.

To accomplish this same end without the use of the water of baptism, the Mennonite church has infant consecration. This service is provided for the parents to acknowledge that the new-born babe is a gift of God, and bringing it into the church for consecration is simply a way of thanking Him. Furthermore, it is the parents' expression that at the

very beginning of the child's life, it is the first wish and prayer that the child may be the kind of a child that will bring joy to the home. It is the first step toward giving it a Christian training. Let us not neglect to give our children to the Lord and this service in consecration. Furthermore, let us not forget the promise we made to God at the time of consecration.—Reed Landis.

THE C. E. TOPIC

July 25.

Every Christian a Missionary.
(Missionary Meeting)
Acts 1:1-9.

That Christianity was designed of God to be a missionary religion there can be no doubt. His revelation is for all the world. It has the only solution of the world's greatest problems in its hands. It is designed for all men. If all men, or any men, do not find their peace through it they perish eternally. Many men do not have a saving knowledge of Jesus Christ and some do; it is therefore the obvious duty of those who have it to bring it to those who do not have it.

A missionary is a Christian who testifies concerning his Lord before the world and appeals to men to accept Him as their Lord also. This makes every Christian a missionary, since Jesus set it down as a certainty that if men would not confess Him before men he would not confess Him before his heavenly Father.

Wherever there is an ill in the world men must honestly seek its cure or they betray themselves to be utterly selfish and unworthy of the name of man. The festering sore of human-kind is sin. Not only does self-preservation demand that it be combatted and overcome, but a sense of mercy and love, which may be a noble characteristic of the human heart, compels those who have the cure to bring it to those who do not possess it.

Gratitude is one of the pure and noble passions of the soul. We dare not show by word, thought, act or affection that we ignore our fullest duty to those who have done so much for us that we can never repay them. This is especially true in our relation to our Lord and Savior. We should love Him because He first loved us; we should give Him our all because He gave us His all; we should live and die for Him since He lived and died for us. We can only do this as we go the course of duty He directed us to follow. It is a course involving our doing everything within the power God gives us to bring others to know our Lord and Savior and enjoy His favor and we know and love Him and enjoy His blessings.

Jesus Christ is Lord and Master in His kingdom. Those who belong to it must obey Him. He laid down certain rules of life and conduct in the Sermon on the Mount, which must be the fundamental law by which His subjects are to be governed. Love is the prevailing note in this code of laws. If we obey Him we will love our fellowmen. If we love them we will show the highest type of love that expresses itself in an endeavor to bring salvation to them. That there might be no mistake, our Lord, when He departed from the world, gave command to His church to evangelize the world. As we read the New Testament we nowhere find that provision is made for any member of His kingdom to be excused from this duty, but we do know that we shall be held to strict accountability for any sin of omission of which we may be guilty. When Christians cease to be missionary Christians they commit the most serious sin of omission against both God and man.

A missionary need not necessarily be a foreign missionary, although every young Christian should at the outset of his Christian career, definitely settle it with his Lord whether he should offer himself for the foreign mission service. The need is still great. The field is open as never before for the activities of Christian missionaries among the heathen. Few have the qualifications or the opportunities to go, but everyone has the chance to do his bit to make it possible for another to go if he cannot do so. We cannot conceive of a true Christian ignoring the claim that foreign missions have upon him. If he does not give, if he does not give regularly and often, if he does not give cheerfully and liberally, there is something in his Christianity that invites the suspicion of insincerity. Let none of us belong to that class.

THE S. S. LESSON

July 25.

David Succeeds Saul as King.
II Sam. 2:1-7; 5:1-5.

Golden Text: Trust in the Lord with all thy heart and lean not upon thine own understanding.

David, though no enemy of Saul, which he proved by sparing his life when he had the half-mad king in his power, was fanatically hated by Saul and because of his persecution had to spend a long time as an exile and fugitive who allied himself to a foreign king. Then it happened that Saul and his three sons perished. Saul had had a part in God's plans but proved himself unworthy of God's confidence and God, in His own time and in his own way, permitted events so to shape themselves as to remove Saul and make way for David. No man can stand in the way of God's purposes and though he seems for a time, to be defying Him, God in His own time will have His way.

David's first step upon hearing of the fall of Saul was to "enquire of the Lord." One of the things that made him such a power was that he sought divine direction in every crisis. Many men take advantage of every opening for advancing themself without first taking it to the Lord. This accounts for so many failures. God wants to have something to say in all our affairs and without His lead we are bound to turn off into wrong paths.

Next, the Lord gave David specific directions. There was no doubt as to what he should do. He went up to Hebron because God directed him to go there. Hebron was a stragic location and a strong city. Just the right site for a new king to erect a throne and establish a powerful influence. It is noted that two wives went with David. Polygamy was permitted, but it always brought trouble. David's weakness in this direction was not only the cause of most of his own trouble, but his sons inheriting the same leaning came into worse trouble, as we note in the cases of Absalom and Solomon.

He went to Hebron to wait upon the will of the Lord. So did his men. The power of a good example is always felt among one's associates. These men, at least many of them, had not been very respectable members of society. Under David's leadership they came to be changed men and loyally supported his cause.

In Hebron, David was crowned king of Judah. We note that long before this God had chosen him king and his prophet had anointed him to the office. These were private arrangements. Now Judah publicly confirms what God had already done. All good men are the sons of their great king. The crowning day is coming for them when they shall come into their eternal glory. We have a greater King than David in the person of our Lord Jesus to whom we owe our supreme allegiance:

"All hail the power of Jesus' name
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

We next find David commending the followers of Saul for their loyal devotion to their former master. Although these had been his opponents he bore them no resentment and admired their devotion. The act won them. There is always a better way of winning men than by fighting them.

David as Israel's king won full allegiance because he had proved his worth of their confidence under many trying circumstances. God made him king because He recognized the kingly stuff in him.

PROGRAM OF THE 20TH GENERAL CONFERENCE OF THE MENNONITES OF NORTH AMERICA

To Be Held at Perkasie Park, Pa., from Aug. 29, 1920, to September 5, 1920.

(Second Publication)

SUNDAY, AUGUST 29.

FORENOON

I. Missionary Services.
a) Sermon on Foreign Missions. C. H. Suckau. b) Sermon on Home Missions. W. S. Gottshall.

SUNDAY AFTERNOON

II. Sunday School Convention.
1. Roll Call: What Good Quality or Activity of Your Sunday School Can You Recomend? (Each Sunday school is to instruct pastor, Sunday school superintendent, or other representative to respond.)
2. One of the Greatest Needs of the Sunday School, Efficient and Devoted Teachers, and How to Procure Them.
3. A General Secretary for the Sunday Schools and C. E. Societies of the General Conference.

Discussion after each topic.

Officers and program committee:
C. E. Krehbiel, Chairman,
P. R. Schroeder, Secretary.
Anna G. Stauffer, Member.

SUNDAY EVENING

III. Introductory Services. (In charge of conference officers.)
a) Conference sermon. A. S. Shelly.
b) Brief addresses of welcome:
1) By the local pastor, A. M. Fretz.
2) By Rev. G. B. Gensemer.
3) By Charles W. Baum.
c) Response by Christian Hege.

MONDAY, AUGUST 30.

FORENOON

Early morning devotional half-hour. Conducted by Jacob Snyder. Opening of conference session with song and prayer.

IV. Preliminary Business.
1. Appointment of assistant secretaries (English and German).
2. Order of the day. (Time for opening and closing of the conference sessions.)
3. Reception of delegates' certificates.
4. Appointment of temporary committees.
a) On credentials and complimentary votes.
b) On admission of new congregations.
c) On incoming and outgoing telegrams and letters.
d) On resolutions.
e) On elections.
f) On nominations: East Conf., A. M. Fretz, chairman; Mid-

dle Conf., I. A. Sommer, secretary; West Conference, Peter Buller, (Kansas), H. R. Voth, (Okla.); North Conf., N. F. Toews; Pacific Conf., S. John Gerbrandt.

Question: Should our General S. Baumgartner; Can. Conf., Conference try to have the various district conferences represented on the different boards, or should we look only for the ablest men, no matter where they reside? H. R. Voth. (About five minutes.)

Discussion of the above question.

g) Memorial committee.

h) On publicity. (To arange for daily reports to the press.)

i) Other temporary committees.

5. Report of the officers.
6. Amendments to the constitution. (First reading. Final action to be taken at a later session.)

The following amendments have been proposed:

a) IV, B, 1, d shall be amended by the addition of the following clause: But no delegate shall be entitled to more than ten votes at conference sessions.

b) IV, B, 2, b shall be amended by the addition of the following paragraph: The conference officers and the chairmen of the standing boards shall constitute an executive committee, which shall represent the conference between sessions and shall coordinate the work of the standing boards. The conference may determine how extensive the authority of this committee shall be.

Paper: What advantages would the General Conference derive from the creation of the executive committee provided for by amendment b)? What powers should the conference confer upon this committee and what should be its relation to the standing boards? H. D. Penner.

Discussion of amendments.

7. Election of conference officers.
8. Resolutions of the last conferference (1917).
9. Any other preliminary business.
10. Brief memorial service for departed brethren. Conducted by C. H. van der Smissen.

V. Main Business of the Conference (beginning Monday afternoon.) The principal items of business are grouped with reference to the work of the standing boards or committees of the conference. Each board is requested to conclude its report with a summary containing an itemized series of recommendations for discussion. Any resolutions upon which standing boards desire action should be definitely formulated.

MONDAY AFTERNOON

Preliminary: Vote upon amendments a) and b).

A. Foreign Missions. Monday afternoon and first half of Tuesday forenoon.

1. Introduction. J. W. Kliewer.
2. Reports: a) of the secretary, P. H. Richert; b) of the treasurer, Gustav Harder.
3. Papers:

a) Shall the board of foreign missions be authorized to employ an executive secretary who shall give his whole time to the work of the board? S. M. Musselman.

b) Should our conference enter upon industrial mission work in India and China? C. H. Suckau.

4. Questions.

a) Should our candidates for the foreign field prove their qualifications as regards soundness of doctrine and fitness for service in the foreign field by a year or two of service in the home field before being sent out into heathen lands? M. M. Horsch.

b) Should we create an old-age pension fund for our missionaries? D. J. Brand.

5. Discussion and resolutions.
6. Election.
7. Closing prayer.

MONDAY EVENING

Program relating to missions and deaconess work. (The program committee of the Ladies' Missionary Societies is requested to arrange and publish the program.)

TUESDAY, AUGUST 31

FORENOON

Early morning devotional half hour. Conducted by H. J. Krehbiel.

First half of Tuesday forenoon. Completion of business relating to foreign missions.

B. Home Missions. Second half of Tuesday forenoon and Tuesday afternoon.

1. Introduction. W. S. Gottschall.
2. Reports: a) Of the secretary, H. P. Krehbiel; b) of the treasurer, J. E. Amstutz.
3. Papers.

a) Should we not encourage short Bible conferences in our congregations? P. R. Aeschliman.

b) Personal evangelism as a vital force for deepening the spiritual life, a) in the home, b) in the church, c) in schools and colleges. David Toews.

4. Discussion and resolutions.
5. Election.
6. Closing prayer.

TUESDAY EVENING

Bible study: Things that abide according to the New Testament. 1. Faith. J. H. Langenwalter.

WEDNESDAY, SEPT. 1

FORENOON

Early morning devotional half hour. Conducted by C. H. Suckau.

C. Publication. Wednesday forenoon.

1. Introduction. N. B. Grubb.
2. Reports: a) Of the secretary, Wm. J. Ewert; b) of the business manager, J. F. Lehman.
3. Papers.

a) How can we make known to the world our Mennonite doctrines? J. R. Thierstein.

b) How can our church papers be better adapted to the present day needs of our young people? H. G. Allebach.

4. Question.

a) How can our General Conference provide a suitable church hymnal for all occasions? J. F. Lehman.

5. Discussion and resolutions.
6. Election.
7. Closing prayer.

WEDNESDAY AFTERNOON

(Free)

(Time for committee meetings, etc.)

WEDNESDAY EVENING

Bible study: Things that abide according to the New Testament. 2. Hope. J. H. Langenwalter.

THURSDAY, SEPT. 2

FORENOON

Early morning devotional half hour. Conducted by P. R. Schroeder.

D. Education.

1. Introduction. Silas M. Grubb.
2. Report of the board of education. H. H. Ewert.
3. Papers.

a) Do our young people receive sufficient religious instruction to confirm them in our faith? If not, what further provision should be made to accomplish this result? J. F. Moyer.

b) Should our congregations endeavor to retain the German language in their religious services? J. K. Penner.

4. Question.

a) Should our young people be made acquainted with the apologetics of the Christian faith? If so, how? S. K. Mosiman.

5. Discussion and resolutions.
6. Election.
7. Closing prayer.

THURSDAY AFTERNOON

E. Relief Work and Sanitarium.

1. Introduction. P. R. Aeschliman.
2. Reports: a) Of the Emergency Relief Commission, John Lichti; b) of the sanitarium committee, D. J. Dahlem.
3. Papers:

a) How can we give our brethren in Russia the most help 1) in the matter of relief; 2) in the matter of emigration? Wilhelm Neufeld.

b) The sanitarium as a mission field: its needs and possibilities. D. B. Hess.

4. Discussion and resolutions.
5. Election: a) Of members of Relief Commission; b) of sanitarium committee.
6. Closing prayer.

THURSDAY EVENING

Bible study: Things that abide according to the New Testament. 3. Love. J. H. Langenwalter.

FRIDAY, SEPT. 3.

Early morning devotional half hour. Conducted by David Toews.

F. Doctrine and Discipline. (Friday morning and afternoon.)

1. Introduction. By M. H. Kratz.
2. Reports: a) Of the special committee of seven, (Exemption Committee.) S. K. Mosiman; b) of the Lodge Committee, P. P. Wedel.
3. Papers:

a) Our attitude toward compulsory military training. A member of Exemption Committee.

b) What peace propaganda does our denomination still have since the close of the war? How should it be put forward? J. P. Boehr.

c) In view of the present-day dangers of departure from sound doctrine, should we not obligate ourselves to abide by a uniform confession of faith? W. S. Gottshall.

d) Are not the Mennonite mutual aid societies a substitute for that protection which our members seek in lodges? J. H. Epp.

e) Have we the Biblical conception of stewardship? Silas M. Grubb.

f) The Interchurch World Movement 1) in the light of Scriptures, 2) in the light of denominational differences. P. H. Richert and — ——.

4. Question: Should the General Conference examine and license young ministers, and create a committee to help locate ministers?
5. Discussion and resolutions.
6. Election: a) Of a committee on lodges; b) of a committee on "exemptions". (If so ordered by conference.)
7. Closing prayer.

FRIDAY EVENING

Bible study: Supreme happiness according to Matt. 5:1-16. Rodolphe Petter.

SATURDAY, SEPT. 4.

FORENOON

Early morning devotional half hour. Conducted by Elmer Basinger.

VI. Special Business. Saturday morning.

1. Introduction.
2. Report of the trustees. C. F. Claassen.
3. Report of the statistician. Franz Albrecht.
4. Report of the auditing committee.
5. Report of the program and business committee.
6. Reports of societies. (Mennonite historical society and others.)
7. Election:
   a) Of a statistician.
   b) Of three trustees.
   c) Of an auditing committee.
   d) Of a member of the business committee.
8. Unfinished business.
9. Further questions. (Handed in during the conference.)
10. Consideration of timely subjects not provided for on the program.
11. Selection of the place for holding the next conference.
12. Closing prayer.

SATURDAY AFTERNOON

1. Bible study: Supreme happiness according to Matt. 5:1-16. (Continued). Rodolphe Petter.
2. Closing remarks and closing hour of worship. Conducted by——.

SATURDAY EVENING

(Free)

SUNDAY, SEPT. 5.

FORENOON

VII. Public Services. (If desired in various churches of the community and of surrounding congregations.

SUNDAY AFTERNOON

VIII. Young People's Convention.

1. Christian Endeavor, a training school of the church.
2. Bible and mission study classes in the Young People's Society.
3. a) What Y. P. S. C. E., should do for our denomination. b) What our denomination should do for Y. P. S. C. E.

Discussion after each topic.

4. Election of officers.

SUNDAY EVENING

1. Closing Bible study: Supreme happiness according to Matt. 5: 1-16. (Conclusion), Rodolphe Petter.
2. Voluntary prayers by a number of conference workers.
3. Closing prayer by the local pastor, A. M. Fretz.

Respectfully submitted,

The program and business committee,

J. J. Balzer, Chairman,
J. B. Epp, Member,
E. J. Hirschler, Secretary,
Bluffton, Ohio.

Remarks: Papers upon topics are to be limited to 20 minutes. Answers to questions are to be limited to 5 minutes. Time will be given for general discussions after every paper or introductory answer to any question. Preference should be given to the English language by speakers unless they are unable to use it to good advantage.

Financial reports should be published in advance and need not be read in full on the floor of the conference.

The program is still subject to change in some items.

NEWS OF THE WEEK

COX HEADS DEMOCRATIC PARTY

San Francisco, July 6. — James M. Cox, three times governor of Ohio, was nominated for the presidency early this morning by the Democratic national convention in the breakup of one of the most prolonged deadlocks in the history of national political parties.

It took forty-four ballots to make a choice and it was not until the 38th, when Attorney-General Palmer withdrew from the race, that the long succession of roll calls showed any definite trend.

In the turnover of the Palmer delegates Cox gained the advantage over Wm. G. McAdoo, his rival, for the first time since early in the balloting, and that advantage never was lost.

After Palmer's withdrawal, Indiana, which had been voting twenty-nine McAdoo and one for Cox, had decided to go back to what was called the normal division, nineteen for Cox and eleven for McAdoo.

As the balloting approached the stage where it was apparent that the nomination of Governor Cox was only a question of a few ballots, the Indiana delegation, which in previous balloting had shown a willingness to throw its strength to the nomination of either McAdoo or Cox, were turned toward Cox. On the forty-second ballot Indiana gave Cox nineteen and McAdoo eleven. On the forty-third the Indiana votes were cast twenty for Cox and ten for McAdoo. On the forty-fourth and final ballot the Indiana delegation threw its entire thirty votes to Cox.

San Francisco, July 6. — Franklin Roosevelt, of New York, assistant secretary of the navy and relative of the President who bore that name, was chosen by the Democratic national convention today as its candidate for Vice-President and running mate for Governor Cox.

The rules were suspended and Roosevelt was nominated by acclamation.

The convention then adjourned sine die.

The band wagon movement for Mr. Roosevelt got under way very quickly after the convention assembled, and although other candidates, among them Governor Stewart, of Montana, and Major General L. D. Tyson, of Tennessee, were presented, there was no doubt of Mr .Roosevelt's selection from the first.

The gossip about the convention hall was that the New York organization with whom Mr. Roosevelt has not always been on good terms was disinclined to accept him at first, but in the language of the politicians who are working for Roosevelt, "decided to swallow him".

Governor Smith, of New York, finally took the platform and told the convention he had been instructed by his delegation to second Mr. Roosevelt's nomination.

BRYAN OPENS UP "DRY" FIGHT

San Francisco, July 1. — As submitted to the Democratic resolutions committee by the subcommittee of nine, and adopted by the former, the administration treaty plank, according to authoritative statements, provided:

"We recommend ratification of the treaty of Versailles and the league of nations covenant without reservations which would impair its essential integrity."

The words added by Senator Walsh's admendment were:

"But we do not oppose reservations which make more clear or specific our obligations to the associated nations."

San Francisco, July 1. — The subcommittee plank proposing to leave settlement of the Irish question to the league of nations was requested today by the full platform committee which also voted down by a majority of two to one a blanket proposal favoring Irish independence.

A plank merely to express sympathy for the Irish people in their aspirations for self-government then was offered, but before the committee acted on it, a hearing was granted Frank P. Walsh, head of the American commission for Irish independence, behind closed doors.

The plank urging diplomatic recognition of the Irish republic was rejected by the platform committee, Irish sympathizers backing it said, by a vote of 17 to 30.

San Francisco, July 1. — The Democratic convention resolutions committee reconvened today to take up the platform struggle where it ended long after midnight. A sharp fight on the "dry" plank offered by William Jennings Bryan was an immediate prospect when Chairman Carter Glass banged his gavel for order and newspaper and propagandists were hustled out of the hall to their dreary watch in the corridors.

Mr. Bryan was early in the committee room, stirring about in a score of personal conferences. He said he was prepared to fight to a finish for his "dry" declaration against the disposition of the subcommittee on platform to keep the party declaration silent on prohibition enforcement.

After a wrangle of more than two hours over the suffrage plank, the platform committee reached an agreement and began consideration of the Irish plank by granting the request of Frank P. Walsh that he be heard.

The suffrage plank as approved by the platform committee is understood to follow the lines of that framed in the subcommittee, calling on the Democratic governors and legislatures of Tennessee, North Carolina and Florida to complete ratification of the suffrage amendment in time to permit the women to vote next November.

BRYAN TELLS 'EM IN HIS LOUD BARKING VOICE

San Francisco, June 29. — "I would like to ask whom you came here to represent," said former Congressman Theodore A. Bell of San Francisco, turning to William J. Bryan at this morning's session of the committee on resolutions of the Democratic convention.

With a resounding bark that made Mr. Bell vibrate, Mr. Bryan replied:

"I came here as a Democrat. I came as a defender of the homes of this land and the children of this land whom your traffic would slay. I want you to be just as open as we are. If you are here for pay, you ought to tell them you are here as an attorney."

Mr. Bryan settled himself together physically in the manner of a lion that has made the spring and is satisfied with the distance covered. He also allowed silence, copious and tense to settle upon the big committee room which was crowded to the window ledges.

PRESIDENTIAL NOMINEE WELCOMED TO HOME CITY

Marion, Ohio, July 5.—Marion today paid tribute to Senator Harding, Republican candidate for the presidency upon his return accompanied by Mrs. Harding to his home here from Washington for the first time since the nomination. It was a big day for the little Ohio city and one that will go down in its history.

The celebration began early and lasted until tonight when in the presence of a crowd of home folk that crowded the spacious lawn of the Harding residence and overflowed to the opposite side of the street, Senator Harding was officially welcomed by D. R. Crissinger, president of the Marion Civic Association. The Senator replied in a brief speech in which he opposed one man government and urged the restoration of normal conditions as a steadying force for civilization which he said has been "fevered by the supreme upheaval of all the world."

"Let me say to you friends and neighbors," said the Republican nominee, "If I believed in one man government; if I believed the superman were necessary to appeal to the sober sense of the Republican and ask our people to plant their feet in secure and forward paths once more, I would not be here in the position which has inspired your greeting.

"Let us pledge ourselves anew one and all, that this heritage handed to us through the heroism and sacrifices of the founding fathers shall be held sacred, unabridged and undimmed, and American nationality shall be the inspiration of the myriads of Americans of the future even as it stirs our hearts today."

Partisanship took no part in today's celebration and both speakers carefully avoided any reference to politics. Mr. Crisinger in his speech paid tribute to Mrs. Harding.

Harding in concluding introduced his wife as a "faithful friend who knows my faults but has stuck to me." Mrs. Harding blushingly acknowledged the tribute and bowed while the crowd cheered.

The Senator's speech was delivered from the front porch of his home.

INVESTORS DEFAUDED INDICTMENT ALLEGES

New York, June 24.—Four oil companies, ten brokerage houses and about fifty individuals have been indicted by the federal grand jury on a charge of using the mails to defraud investors out of millions of dollars, it was learned today, when seals on the indictment were ordered broken.

Federal agents in cities throughout the country are engaged in rounding up the men indicted. They are charged with having made gross misrepresentations regarding oil properties and with paying dividends out of money obtained from the sale of stock.

The companies named were the Ranger Oil Company, W. P. Williams Oil Company, Great Western Petroleum Corporation and Crown Oil Company.

Brokerage concerns indicted were: Strickeny, Rawlinson & Coleclough, of Boston and Curtis, Packer & Co., United Securities Company, H. Kent Holmes & Co., H. Morgan Pollock & Co., Thompson, James & Co., Crossman, Sherman & Co., George A. Lamb & Co., E. M. Fuller & Co., and Greenbaum, Bigelow & Greenbaum. Nearly all of them have headquarters in this city.

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27, 9, 1, 3

PHILADELPHIA STILL THIRD CITY WITH 1,823,158

Washington, June 23. — Philadelphia's population was announced tonight by the census bureau as 1,823,158, showing that the country's third most populous city had maintained mesical increase of the last ten years rate of growth it has had since the first federal census in 1790. The numercial increase of the last ten years was 274,150, the second largest increase of any decade in the city's history, surpassing that of the ten years ending with 1910 by almost 20,000.

Philadelphia's percentage of increase was 17.7, which was slightly lower than the rate made by New York in the same period, the nation's metropolis having shown 17.9 per cent. Compared with the rate for the decade 1900-1910, Philadelphia's percentage of increase for the last ten years was 2 per cent. less.

UNION MINERS ORDERED TO GO ON A STRIKE

Charleston, W. Va., June 29.—Six thousand union miners in Mingo county, West Virginia, and Pike county, Ky., were today ordered by district headquarters of the United Mine Workers here to refrain from reporting for work tomorrow. Issuance of the strike order, District President, C. F. Penny announced, followed the refusal of the officials of the coal operators' association to treat with the miners.

The men affected by the strike ordered include practically all of the miners in Mingo county and almost 1,000 who worked for West Virginia corporations in mines on the Kentucky side of Tug river and along Pond creek, one of its tributaries, union officials say.

Charles Kerwin, of the United States department of labor, was in communication with President Keeney today in an effort to stay the strike order but negotiations failed.

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VOL. XXXV. BERNE, INDIANA, JULY 15, 1920. No. 28.

FAREWELL MEETING

As Bro. J. W. Kliewer expects to start for the far East in the interest of foreign misson, it is the intention to have a farewell service at Bethel College on July 18th at half past two o'clock p. m. To this service the mission board and the Bethel College church extend a hearty invitation.

A CALL FOR SISTERS

The need for workers, in the work for our Savior, is constantly growing in all branches of church and mission work. This is especially true in the branch of Christian deaconess work. A branch of mission work which is not as well known and introduced as most of the other branches.

The Mennonite deaconess home and hospital of Beatrice, Nebraska, is in need of Christian sisters who are willing to answer their Master's call and work in His vineyard.

We pray that the Lord may make many young sisters willing to serve Him in this blessed work to suffering humanity. The annual course of study in our institution opens in the beginning of September and it would be well that the young sisters who are willing to enter into this work of love for Jesus in caring for the sick and needy, to make application before that time. For further information, which we will very glaly furnish, address the elder of our church, Rev. Gerhard Penner, 700 West Court St., Beatrice, Nebr.

IN MENNONITE CIRCLES

The address of missionary E. B. Steiner is now Korba, via Champa, India. Brother Steiner writes:

"We are spending three months' rest in the Himalayas away from the plains and the heat, which effects us every hot season. But before we will receive your next issue, we will be located at Korba, where we will labor during the time of Bro. and Sister Suckau's furlough."

The Central (Ill.) Conference has purchased 25 acres of land at Meadows, Ill., where they will erect an old folk's home.

On Sunday, July 4th, the Richfield congregation called to the office of elder, its minister, Benjamin Snyder Graybill, who was accordingly ordained, with bishops Jacob Snyder of Roaring Spring, A. M. Johnson of Skipback and A. K. Bean of Iron Bridge, officiating. The large Richfield church was filled to the door at the services. After the election of Brother Graybill, which was unanimous, the charge was delivered to the congregation by Rev. Johnson, and the charge to the candidate by Rev. Jacob Snyder, the ordination following by the laying on of the hands of the three bishops present. Rev. Bean delivered the prayer of consecration.

Rev. Graybill becomes bishop over one of the most active Mennonite congregations in Pennsylvania, and was preceded to this office by his father, Rev. Thomas Graybill, Solomon Graybill, Elmer Graybill, and P. A. Appel, all deceased. The church at this place has before it a great future. It has not been connected with any conference since its separation from the Lancaster Conference some twenty years ago, but at the present time is considering very seriously of applying for membership in the Eastern District Conference of the General Conference at its next session.

The Mennonite church people of Altoona have just broken ground at 2206-08 Eleventh avenue for the erection of a new house of worship, the structure to cost upwards of $16,000 when completed. It will be known as the Mennonite Memorial church, the cornerstone for which will likely be laid about the first Sunday in August.

Plans for the church, which will be modern throughout, include a brick structure 42 by 50 feet in dimensions, the church fronting on Eleventh avenue with the 42 foot side. It will be of red brick, will be equipped with electric lights, hot air heat and will have a seating capacity of 250 persons, not including the class rooms which are planned in connection with the main auditorium.

This church will replace the Bethany Mennonite mission which was established here in 1913 by the home mission board. This temporary chapel which has been in use since the organization of the mission has been moved to the rear and will be used, however, until the new church home is completed.

So far the members of the local church have expended about $17,000 for the erection of a mission and more recently the building of a mission workers' home, a brick structure which in itself cost about $7,000. These buildings together with the purchase of the ground on which they stand and other expenses were financed by the congregation without any appeal to the general public. All of the former undertakings are now free from debt, the home itself being dedicated recently without a mortgage of any kind.

In addition the contemplated church building will have a finished basement and large Sunday school rooms. A kitchen is also to be constructed for the use of the members when occasion demands. The project is going ahead with the church building with an appeal to the public for assistance has been given the endorsement of the Altoona Chamber of Commerce and Miss Martha Franz and Miss Elizabeth Foth, connected with the local mission, have been placed in charge of the subscriptions. Up to this time nothing was ever asked of the public or the board although the mission did much relief work among all denominations and all classes of people.

The building committee in charge of the present construction includes L. L. Shaw, S. P. Snyder, Clarence Dively and Jacob Snyder.—Altoona Mirror.

"The Holy Spirit finds it impossible to inhabit the church whose business program is disloyally dishonest." — Guy L. Morrill.

CHRISTIAN FUNK AND THE SCHISM AMONG THE MENNONITES. HIS STAND FOR LOYALTY

The first important separation that occurred among the Mennonites in America centered about Christian Funk, during the time of the Revolution. Mennonites at that time were confined to Pennsylvania and composed a large percentage of the German inhabitants of that colony. For many years the differences between the German-speaking and English-speaking inhabitants had been sharply drawn by political leaders, especially Benjamin Franklin. During the war, Mennonites in some parts were compelled to endure numerous hardships because of their non-resistant attitude. They literally accepted the form of political government described in the Bible as alone having divine sanction and many of them could not understand why Christians should want to live under anything but a king. Christian Funk, representing the pro-colonial element in the church, took the position that the colonies should be supported. This led to a division, the results of which were two generations in dying out. From the booklet, written by Funk in 1809 from which the following extracts were taken, we get an account of the schism, its causes and its results.—Ed.

"I now began, when an opportunity offered, to say that we ought not to denounce the American government as rebellious—that there were already four republics—perhaps America might become another—that we ought to let the Americans and English decide the contest—that they were brethren — and remarked further that the English had taken America from the Spaniards; that the Americans were about to wrest it from them. I am sorry to say that this was considered foolishness in the eyes of my fellow ministers.

"A tax of 3£, 10s. was now laid, payable in Congress, paper money. My fellow ministers were, however, unanimously of opinion

that we should not pay this tax to the government, considering it rebellious and hostile to the king. But I gave it as my opinion that we ought to pay it, because we had taken the money issued under the authorities of Congress, and paid our debts with it. And yet this caused no manifest dissatisfaction between us, until about the year 1777, when, as usual, I invited my eight fellow-ministers together, and observed to them that the time was at hand to break the bread to the congregation, and to see whether we were at peace; and further remarked:—'I am in peace with you and the congregation,' for no brother nor minister hath revealed anything of a contrary nature to me. On this day the great calamity had commenced without my knowledge; for Christian Meyer answered to my declaration of inward satisfaction, 'I cannot at this time break the bread—I am not satisfied with myself'—the other seven said the same. I replied if this is the case you will all depart to your homes—if you are not fit to break the bread, neither are you fit to preach. The seven answered that it was not meant so—that they were willing to go along; but Meyer would not. Whether they had been displeased at the Americans who had taken our horses, wheat, and provender, or no, was unknown to me. As these ministers had recalled their first obscure answer, and outwardly exhibited signs of peace towards me, I was not disturbed, and conducted myself as though I had not heard it. A day was at length agreed upon when we should hold an examination for the three congregations—I at Clemens', Meyer at the Plain, and Rosenberger at Baechtel's." The Plain here mentioned by Funk was the meeting house still known by the same name, in Hatfield; Clemens' was in Lower Salford, and Baechtel's in Franconia township.

"But in the meantime Baechtel (now Bechtel), came to me and said none of the ministers and elders should put the usual questions, but that private members should interrogate. I replied that it was strange, for the ministers and shepherds were appointed for the purpose of giving counsel, help and comfort to troubled members. And as there was no complaint against me and my fellow ministers, I was as yet no way disturbed by this dark effort. I put the questions at Clemens, and found the congregation to be at peace. Meyer and Rosenberger proposed to the two other congregations that private members only should make the necessary inquiries, and that the congregation should state what they had against their ministers. This I considered as directly pointed against myself; and now they had what they sought for. Fourteen accusations were exhibited against me, and behind those they sought to shelter themselves. On Tuesday evening following, Rosenberger and Oberholtzer remarked that the whole congregation were in peace, except with me, and that I could not celebrate the Lord's Supper. I inquired what complaints were alleged against me, but could not be informed of any. On this, my wife observed, that they were always creating contentions before the breaking of bread. Oberholtzer replied that he would tell her of an hundred sins, and departed in anger. Early the next morning I went to Rosenberger and inquired of him who had been at the examination, but he refused to inform me. I told him I must know who was not in peace with me; on which he replied, that Isaac Diestein and Samuel Detweiler would give me the names of my accusers, which they accordingly did. I first went to twelve, who informed me that they had said nothing further than that I had allowed the payment of the tax of 3£ 10s., and that I had not expressed myself opposed to Congress; on an explanation, however, they were all satisfied, except the wives of Samuel Baechtel and Abraham Gehman, who, being asked whether they had complained against me at the time of the inquiry, the mother answered in the affirmative; and on my asking her the reason she replied, with some warmth, 'because the Hertzels (Hartzel) say you have taken the oath of allegiance.' At this, however, I was not disturbed, but remarked that I sought no offering but peace, and asked her whether it was not a shameful act to go to the examination and falsely accuse her minister. At this she began to weep, and showed the most peacable disposition toward me.

"The whole congregation was now again in peace, except Oberholtzer and Rosenberger, who about three days before came to my house, and endeavored to prevent me from discharging my functions, and did what lay in their power to retard the celebration of the Lord's Supper. In consequence of this, I went to Oberholtzer and observed that I had been with the fourteen, and that from appearances the bread would be broke; and further asked how matters stood with him and my wife—he replied: 'Do you go home and tell your wife that I was in a wild fire that evening?' Afterwards I went to Rosenberger, who likewise appeared in peace; and in consequence of this appearance of a perfect understanding, a large supper was held; immediately after which I became indisposed. While thus situated, my fellow-ministers proposed to the congregation not to pay the tax of 3£ 10s.; a division, however, respecting the payment existed in the congregation. After I had become somewhat better, Andrew Ziegler waited on me and said that he and Meyer had been in the congregation at Goshenhoppen, and that they had proposed that no person should pay the tax of 3£ 10s., to which I replied: 'I think we can pay it,' not knowing that Ziegler was opposed to me. Shortly after, Andrew Ziegler and myself again met, and in the presence of Abraham Schwartz and Christian Meyer, he said: 'We cannot pay the 3£ 10s. tax.' But notwithstanding their interdictions, very few were influenced thereby. Andrew Ziegler, after this, with six ministers, came to my house. On seeing them approach I went towards them in peace. On my salutation, Ziegler flew back, saying: 'I do not give you the kiss'; which example they all followed—this I considered against all Christian charity. I by no means knew what they wanted, and said: 'Doth the thing stand so bad?' 'You may, however, come into my house. Andrew Ziegler said that they had come to see whether they could pay the 3£ 10s. tax; to which I replied: You already know my opinion. He then expressed a wish that I should examine whether according to the gospel, we might pay the tax or not. I observed that it was my opinion we could pay it; and he asking with what propriety, I replied that Cæsar had not been considered by the Jews, as their legitimate sovereign, and though they owed him no tribute, and that they had tempted Christ to find a cause against him. But Christ demanded a piece of their money, and asked what image and superscription it bore, to which they answered Cæsar's; he then replied, 'Render unto Cæsar that which is Cæsar's, and unto God that which is God's.' I remarked further — were Christ here, He would say: 'Give unto Congress that which belongs to Congress, and to God what is God's.' This displeased Andrew Ziegler, and rising said I would as soon go into the war as to pay the 3£ 10s., if I were not concerned for my life, and departed in anger.

"The foundation was now laid by Ziegler and his fellow ministers, upon which (at a meeting held without my knowledge), they decided that I should no longer preach the gospel. In two days after, however, twenty of the oldest brethren advised me not to consent to a decision so contrary to the gospel. I accordingly attended the meeting, and sat myself in my place for six successive Sundays, as if I knew nothing of what had happened. On the first Sabbath day, as no minister came, I rose and conducted the services as usual. On the second day, Jacob Oberholtzer ascended the gallery and led the worship, and on the third I went to the Indianfield meeting. Having entered the chamber appropriated for the ministers, I found that they appeared perfectly indifferent at my approach, and continuing but a short time with me they went out towards the fence. I then took my usual place in the gallery. After the conclusion of the singing, one of the ministers stood up, and immediately after him another, thereby depriving me of an opportunity at that time of addressing my brethren. On my way home, a brother observed to me: 'These men have stolen the word from you today?' I remained silent, wishing to see how such conduct as that evinced by my brother ministers would terminate.

"On the sixth Sunday, Andrew Ziegler and Abraham Schwartz came to our meeting. I seated myself in my usual place in the gallery; they showed a distant reserve, and my congregation looked upon me as though I had already been thrown in prison by Ziegler and my fellow-ministers. In the course of their address frequent insinuations were thrown out against me with great freedom, and among others that 'except thou repent, I will remove the candlestick out of his place.' I quietly went home, revolving these things in my mind, and in no way expressing my feelings. Should any one ask why I remain so silent during the six weeks, and suffer the overseers to do what they pleased? I can only reply that the numerous Mennonite preachers in America, as far as had come to my knowledge, made an impression on our peacable society with their predictions. A common remark that the king would conquer the country, easily influenced the minds of a large meeting of the ministers against me. In the pamphlet will be seen that they de-

cided, 'whoever adheres to Congress, or even inclines that way, shall have nothing to say here.'

"Andrew Ziegler and Abraham Schwartz, with my eight fellow ministers, appointed a meeting of all the ministers and elders of the six congregations, with forty brethren from my own, without notice to me. The meeting consisted of about sixty, and they no doubt planned it so, that they might have brethren out of the congregation to witness their unjust decision that I should no longer preach the gospel. On my arrival, Andrew Ziegler said to me: 'Your ministers complain against you about the economy of your house and the congregation, and respecting the oath of allegiance which you have taken.' I replied that my house was in peace with the congregation, and that with respect to my brethren, I had with diligence done to the best of knowledge and ability, and as to the oath of allegiance, I was perfectly free from it."

AN ACCOUNT OF THE RUSSIAN MENNONITE MIGRATION TO TURKESTAN

In the light of the present Russian situation an account of the movement into Asia in 1880 which stirred our brethren in Russia might be in order. That which follows was a communication of a Quaker to the "Friends' Review." The present intimate relation between Friends and Mennonites and the interest shown by the Friends' Service Committee in the welfare of our poor suffering brethren in Russia, makes this article well worth reprinting at this time.—Ed.

It is generally known to the readers of Friends' Review that an extensive emigration of Mennonites from Russia to Canada and the United States has taken place within the last eight years, on account of their religious objections to military service under the oppressive code of the Russian empire. The emigrants are settled in colonies in Manitoba, Kansas, Nebraska, Dakota and Minnesota, and although subject to the vicissitudes usual with new settlers in the West, are generally thriving and self-supporting. Beside the fund raised for them by Friends in England, a small sum was contributed in this country, which has been sent out as needed from time to time, and loaned from one family to another. The help thus extended has been very gratefully received. Beside the colonies of emigrants to America, who came mostly from Southern Russia, there are still numbers of Mennonites scattered in other parts of that immense empire, who are desirous of leaving their homes in search of religious freedom. A few extracts from letters from abroad, lately received, will prove interesting.

Saratow, Wolga River,
Oct. 25, 1880.

My Beloved Brother: — Last summer, when we asked for a place in another part of the empire where we might be free from military service, the answer was "No emigration." What should we do? Many fixed their eyes on America or Australia, but the Word of God said, "Depart from among them, and touch no unclean thing," nor go to a land "where the man of sin and the son of perdition is revealed, and shall establish his throne." II Thess. 2:3. The signs of the times seem to us to show clearly that the end of the world is near at hand, and that there shall come to pass terrible things, of which France in 1789 gives us but a weak picture.

But now whither shall we go? Our way can not lead to civilized nations. No, we must go into the wilderness, according to Rev. 12:1-6. We do not claim to know the place, but we can make it a "Station" wherever we stay. I thank God that He led us here, even if it was but a station that we are now leaving again. We must think of Lot's wife and not look back. We also need no pity from you or any others, because "All things work together for good to them that love God." The Lord takes care of His flock. This we can clearly trace in the proceedings of our government. At first it said, "We permit no emigration to any province of our empire; those that will not stay where they are must leave the country."

Then we were told, "You may go to Turkistan, but your young men over the age of fifteen must stay here and serve their term of military service." Afterwards this was changed again, so that only those young men should stay who were old enough to become recruits, and at last these young men were permitted to get passes for two months, and were told that as soon as they were in Turkistan there was no danger of their being called back. As the military law of Russia extends as far as the settlement of the native Russians, in Turkistan, we shall have to settle down among the Mohammedan inhabitants there, in order to be more neutral. Many will think we are fanatics, but we trust in the Lord's promise, "Blessed are ye when men shall revile you, and persecute you."

Now, my brother, you will wish to know more of the Lord's guidance in our case. We had decided that we could not go to America. General Todleben, to whom we explained our desire to go to a part of the Russian empire where the military rule has not yet been introduced, pointed Turkistan out to us.

By this time the year 1880 had come very near, and many became quite anxious. It was proposed that two brethren should go to the Malotshna colonies to see if there were any like-minded with us. They found a considerable number. In February we were visited by two Chaldean brethren from a community in the valley of the Euphrates, who had been driven away from there by the Kurds, and had stayed for a time near Mt. Ararat. Afterwards, however, they had gone to Persia, where they are now living in the vicinity of lake Urumiah. One of these two brethren could speak a little German, and was a minister and a living Christian. He preached several sermons in his broken German, but with so much zeal and love for the Lord, that it was obvious he was a chosen vessel of the Lord. He used to say in his child-like, faithful way, "Brother, I half say, you all understand." If he saw something among us that he thought did not agree with the Scriptures, for instance the use of tobacco, rings on the fingers, pictures of our Lord hanging on the wall, or the young women going with bare heads in the meeting, then he took the Testament, which he always carried with him, and said, "Brethren, look here what the Bible says; how do your actions agree with that?" The memory of this dear brother will be blessed.

You see by this how the Lord strengthens our faith.

In September, 1879, a deputation was sent to St. Petersburg, where they met General Kauffman, the governor of Turkistan, who wished very much to get them to his province. In December, 1879, we concluded to send brethren to Turkistan to get information about the country and the way thither. The money for the journey was collected, and brother Jacob Hamm, from Koppenthal, and Peter Wiebe, from Molotschna, started for Turkistan. They arrived there in four weeks. On their return they had to travel longer, because the connection of the post conveyance had stopped, and they were obliged to go through Siberia, along the river Irtsch. On the 6th of May, 1880, they reached home again.

Every settler in Turkistan receives fifteen years free from taxes and military duties, and for every family fifteen dessatin of land suitable for irrigating. For the present they have been told to settle down near Tashkent. There are two crops in every year, and a very good growth of trees, shrubs and everything; the natives are the Sardu, a good-natured Mohammedan tribe. Although we receive no further privilege from the government, we put our trust in the Lord, in the troubles that have met us. We have had a hard time during the past year for Satan had moved heaven and hell to hinder our emigration. Our own brethren stood up against us, especially those who are set as superiors over us, both earthly and spiritual. Some of our elders have said, "Does not the Word of God command to obey the powers and magistrates, ready for any good work?" Such words caused many to turn away from us. The weekly evening prayer-meetings were prohibited, and the Bible meetings of the young men, which they held on Sunday afternoons, were also forbidden and said to be dangerous, because the Word of God was misused.

In 1878, there were seventy families who decided to go, rather than to take arms. In February, 1880, these were reduced to sixty families, and on the 26th of June, when we partook of the Lord's Supper once more together, there were but 104 members of thirty-six families. Having had in the last two years exceedingly poor crops, there is much want everywhere; money is scarce, provisions high, and price of property very low, but this must all tend to make us more loose from this world and nearer to God.

On the 3rd of July, 1880, twenty-one wagons, occupied by eleven families, seventy-seven souls, started for Turkistan; among them were two of my brothers, and also my step-mother, seventy-two years old, and two other aged widows of sixty years. On August 13th, the second expedition started, consisting of thirteen families, eighty souls, in thirty-two wagons—among these brother Tows and also the widow Wiebe from Nenendorf, with two wagons; she has remarkably strong faith. Her children came from Samara to Orenburg, which is the last town on this side of the great desert, to bid her farewell.

We have three ministers among

(Continued on page 4)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The arrival of four Russian brethren in this country two weeks ago and their circulation among our churches brings to us vividly the need of our people in unfortunate Russia and impresses us with the necessity of our straining every effort to assist the thousands of Mennonites who are hoping to leave that country just as soon as the way opens. We understand that the four brethren are investigating four brethren are investigating the possibilities of locating a new colony here. They will no doubt be short of funds and in whatever country they do locate they will need to find lands that are both cheap enough for them to buy and productive enough to enable them to make them yield enough to support their families and meet their debts. Once it was a simple problem to find good and cheap public land. That opportunity has passed for ever so far as the United States is concerned. Great as were the struggles and hardships of the Russian Mennonites who came to this country a generation ago, we fear they will be nothing compared with what the present-day Russian Mennonites will have to undergo, should they succeed in getting into another country, but we feel that when once they are located in the United States they will, by the characteristic Mennonite thrift and application to hard work succeed in building up a community that will be an honor to themselves and add another chapter to the glorious achievements of the Mennonite people. It has been observed that in colonization the Mennonites never had a real failure This does not mean that they had easy sailing but it does imply that they have had a way of making good in the situations in which they found themselves.

Various other countries have been mentioned as offering possible opportunities for these brethren to establish homes for themselves, especially the South American countries of Brazil, Argentine and Chile. In these countries there is a great demand for the type immigrants that is able to live on the soil, improve it and thus add to the wealth and prosperity of the country. There are, however, various reasons why South America might only mean a repeating in future years, of the hardships and losses to which our European brethren have already been subjected. The political situation in most of them is hardly secure enough to assure the possibility of a lasting and safe community. Latin-American countries have a way of exploding politically every now and then, and with their non-resistant principles, our brethren would be sure to find themselves again between the upper and lower mill-stones. The language and social situation there would mean serious difficulties. They would have to learn to speak a new language and live a different life and also adapt themselves to another climatic condition. As we know, the Roman Catholic church is prevailing there and contact with the South American type of it would create numberless unforeseen difficulties. Protestantism is only just tolerated and in some of these countries the constitution makes the Roman Catholic church the established faith. Again the great distance and the consequent great cost of transportation would in itself involve a great sum of money that might be better applied in establishing them permanently in America.

We feel that in the light of these facts our American brethren should "get on the job" as soon as possible and do all within their means and ability to help them get here and find a home here. While the attitude of our authorities during the late war in dealing with non-resistant people was far from satisfactory, this is the only nation where the law at least recognizes that people who cannot participate in war have at least some rights.

AN ACCOUNT OF THE RUSSIAN MENN. MIGRATION

(Continued from page 3.)

us, Brother Tows, Brother Penner and I. There are yet about twenty families who intend to go thither during the coming year, and I hope to be among them.

Extract of a letter written on the first expedition to Turkistan by Peter Dyk, August 25th, 1880:

"We are making halt, and intend to rest here on a post station near the river Irgis. We have travelled three days over wild, barren and uninhabited steppes; no dwelling place has been seen for days, and very seldam a human being. During our journey there have died six children; family Quiring alone lost three. On such occasions we drive our wagons in a circle, make a grave in the center, and after uniting in prayer, the little body is buried, and we are obliged to move on. It is surprising to see how the mothers go away quite comforted in their faith. Poor creatures, there is no other way left to them but to move on! We have frequently met caravans with camels on our way. Irgis is the last station on this side of the desert, and we have loaded camels with feed to take along. Post connection stops altogether at Kostinsk."—Friends' Review.

THE MENNONITE VILLAGE

A writer in Scribner's Magazine who visited Kansas shortly after our Russian brethren began to arrive gives a description of a Mennonite village which, is interesting to us today because of the change we now note both in the people and their manner of living.

The Mennonite village, he says, is simply a long straight street, with houses on both sides of it, twenty to sixty rods apart, and farms radiating from it in all directions; instead of twenty families (or more, as it may happen) who own twenty adjoining sub-divisions of land living upon twenty aloof and separate estates, they establish their homes in a cluster at the center of the entire tract, where they also have a church, a school house, a post-office, a blacksmith's shop and sometimes a store and a grain warehouse. The buildings are as a rule of almost uniform size and appearance. The sides rise slopeingly from the earth, like a wedge tent and are thatched with hay; the ends are about eight feet high and of home-made block bricks; in the middle of the room is a curiously swelled and tapered brick furnace, for heating purposes, in which straw is used for fuel, in the rear, a door opens into the stable where the cows and horses are kept. The church and school house and perhaps the residence of the "head man" of the community are in imitation of the usual Kansas framed pattern, and made of pine, accented at times by a coat of red paint, with a modulation of deep green for the solid board window shutters. Each dwelling has its liberal front yard facing the street, encircled by young trees, and filled with primeval and flashy flowers, and not far off is the inevitable water-melon patch; for next perhaps, to its unquestioning faith in baptism, the Mennonite heart hugs the water-melon above all things. The names of the villages, unlike the haphazard nomenclature of American towns always have some distinct suggestive meaning as Gnadenau (place of grace), Brudertal (vale of brothers), Hoffnungstal (vale of hope), and so on, Hoffnungstal, by a touch of appropriateness, designates the home of the poorest of the colonists. There are ten thousand of the Mennonites in Kansas, and they own in all a hundred and fifty thousand acres of land. So you come upon these fantastic villages quite frequently in traveling over the new countries.

PROCLAMATION FOR THE ARREST OF MENNO SIMON

The following is a copy of the proclamation issued in 1542 for the arrest of Menno Simon. This translation was made from the Dutch into English.

By the Emperor—

To our dearly beloved Burgomasters, Sheriffs, Council, &c., of the City of Leeuwaerden, greeting:

Whereas it has come to our knowledge and we have received information that a certain Menno Symonss, formerly pastor at Widmarssum in our land of Vriesland, becoming infected by the sect of anabaptists and with other evil doctrines, departed from our said land; but has again betaken himself and returned to our land aforesaid, endeavoring secretly by night, and at other unseasonable times and in many different places, to seduce the simple peole, our subjects, with his false teachings and sermons, and to withdraw them from the holy Christian creed, and from the unity of the holy church; and that he has gone so far as to make some books of his aforesaid erroneous teachings, and to disseminate and scatter the same among our subjects aforesaid; all of which it is not fit that we should suffer:—

Therefore, it is that we, wishing to provide therein, we, by these presents, order and command that every where within our jurisdiction in the places in which publication is usually made, you make publication, outcry, and proclamation that every-

one, of whatever condition he may be, take heed not to receive the said Menno Symonss in his house, or on his grounds; not to lodge him, give him to eat or drink, or do him any help or service, speak or converse with him in what manner or place it may be and also not to receive or keep any of the aforesaid books given out by the said Menno, or which may hereafter be given out by him, under pain of being punished as a heretic, both as to life and goods, as shall be found fit according to law and our foregoing command: and further, that we have empowered and authorized and by these presents do empower and authorize all of our subjects to apprehend the said Menno wherever they meet him, no place or jurisdiction excepted; and to send him prisoner to our Court of Vriesland, for which service, immediately on fulfillment of the same, they shall receive from us for recompense, over and above the proper costs incurred in this cause, the sum of one hundred gold, Carl gulders, which will be there paid, without any deduction, by our steward-general; offering and promising further, to those who shall undertake and fulfill the said service as aforesaid, to grant mercy and pardon for any anabaptism or any other heresy or lesser crimes, on account of which they may be under penalty to us, provided that in case they have been infected with anabaptism or other heresy they abandon it and repent and come again into unity with the Holy Church; further, ordering and very earnestly commanding you under your obligations to us, that you use your uttermost efforts in inquire and search for the said Menno, his agents, and adherents everywhere within the bounds of your jurisdiction; and to send them, with such information as you shall have against them, as prisoners to our said Court in order that they may be proceeded against as is fit; authorizing you to do the like in whatever jurisdiction you may find them; and we give unto you and unto all our said subjects, full power and authority herein, by these presents, without special command; ordering and commanding further that, in making the arrest aforesaid, you earnestly support, aid, and give all help and assistance to each other on request which accords with our pleasure.

Given in our city of Leeuwaerden under our private seal and printed in proclamation the 7th of December A. D., 1542.

By the Emperor through his Majesty's Stadtholder, President, and Council in Vriesland.

Boeymer.

Received the 13th of December, and the 14th of the same month published.—Gospel Herald.

THE HUNSICKER FACTION

Wm. H. Grubb.

Soon after the organization of the Eastern District Conference, several new ministers were ordained, among them Henry A. Hunsicker, who had shortly before assumed charge of Freeland Seminary, a boarding school for men and boys. The question of secret societies came up in Conference, and some of the ministers contended that this was a matter of conscience and others that it could not be tolerated among the members of the churches. Those who held liberal views were expelled, among them being Abraham Hunsicker, Israel Beidler, Henry Hunsicker and Abraham Grater.

With these the entire congregations with their church buildings at Phoenixville and Germantown withdrew, and a portion of the congregations at Skippack, Province and Worcester. They then erected two more church buildings and organized congregations at Collegeville and Skippackville. Later they elected several more ministers, among them being Joseph H. Hendricks.

In 1856 Hunsicker leased Freeland Seminary to Adam Fetterolf, late president of Girard College, and later it became Ursinus College, under the control of the German Reformed church. In 1888 the Collegeville congregation which stood just opposite the college, and in 1892 the Skippackville congregation with their church buildings and pastor, Rev. Joseph H. Hendricks went into the German Reformed church.

In 1873 the congregation at Phoenixville erected a new and modern church building, with Rev. Henry Hunsicker as their pastor at the time. On December 25, 1875, this congregation with their new building united with the Central Lutheran congregation just organized, and several years later Rev. Hunsicker united with the Presbyterian church and retired from the ministry. The following year, 1876, the Germantown congregation, which in 1862 had been reorganized as the Reformed Mennonite church, with Rev. F. R. S. Hunsicker, pastor until 1866, returned to the East Pennsylvania Conference. In 1867, Rev. F. R. S. Hunsicker united with the Presbyterian church and preached for that body a number of years. Thus, the mother church and the cradle of Mennoniteism in America was saved to the church out of these unfortunate events.

THE C. E. TOPIC

August 1.

Self-Improvement.

Psa. 25:1-12.

At the proper season of the year you may go into the orchard and watch the owner cutting away at his trees. He is improving them—cutting out all the unnecessary wood and doing it so that the tree may yield more and better fruit. A tree is known by is fruit, yet, even a good tree, needs to be pruned and an indifferent tree may be made a good one by intelligent pruning. So with life. There is much that is hurtful and unnecessary which had better been cut away. Begin with your thoughts, cut out the bad ones that the good ones may have a chance. Carefully weigh your words. Senseless and useless speech marks one as an inferior member of society. Separate yourself from hurtful associations. They tell us that the fruit of certain kinds of plants is very much affected in taste and other things by its neighboring plants. This is surely true of men and women. You judge one by the company he keeps for the simple reason that company has a decided influence upon lives and actions.

As it is important to avoid evil associations, so it is important to cultivate good ones. A certain man in the financial world once remarked that it was worth a million dollars to him to be seen walking down Broadway, arm in arm with Joy Gould, meaning thereby that his intimate association with the noted financier was of very great material benefit to him. Upon being once asked for his idea of a university, President Garfield said, "A bench with a school boy on one end and Mark Hopkins on the other" implying that real and valuable education was the result of close fellowship with master minds. It is said of certain ones in Scripture that they "Took note of them that they had been with Jesus." If, in a material sense, association is of such great worth, how much more so must it be in a spiritual sense? To be with Jesus and to live close to men and women who know Him well is the best of the many good, ways we know for self-improvement.

Discipline is an important factor in self-improvement. An untrained horse may be a dangerous creature with whom one's life is not safe, but one thoroughly broken and trained becomes one of man's most gentle and helpful friends. Untrained and undisciplined minds are the cause of the disorder and violence that so often spreads terror in the world. The same minds, if trained and disciplined, would devote their energies to useful and constructive works instead of violence and disorder. The disciplined mass of men is what makes an army effective and victorious. An undisciplined mass of men is a mere mob which is a menace to itself and others. The Christian needs discipline. He must know that God's will is supreme and that all things must bend before it. In our hearts there are elements which would defeat the purposes of God if we did not like St. Paul, "Learn to keep my body under." In order that the right and good become supreme we must learn to know that in the great army of Christ all depends upon how the great Commander's will is respected in all things.

Self-improvement comes by doing one thing at a time well and then endeavoring to surpass it the next time. Were you to place an artist's master-piece by the side of his first crude childish drawing you might wonder how such vast difference were possible did you not know that he made picture-drawing the habit of his life and that by continual endeavors to surpass past efforts he attained to his present supreme position. We are all artists painting pictures by every act of our lives. At first they are crude but they may become beautiful and glorious if every act and every effort is an endeavor to do better than last time. A noted educator in addressing a class of young men who were leaving school for life used to say: "A long speech is unnecessary now, all I can tell you is that, whatever your task, do things better than you have done them before." Were we to make this the rule of our daily life what a wonderful and blessed place this world would be.

"Give attention unto reading" was the advice of the apostle to his disciple. The advice is as good today as it ever was. In books we have contact with the wisest and best of men of all ages. All the past is ours for the little trouble that it takes to associate ourselves with it. But if we read much and slight the Book of all books we have thrown away the cream and been satisfied with what is left. Reading makes us wise, but Bible reading makes us "wise unto salvation."

A poet once wisely observed that

"The proper study of mankind is man." Great men, good men, wise men, brave men, true men, are all splendid texts. Learn from them to profit by their successes and avoid their failures. But when learning from the great remember that there is a greatest, namely, Jesus Christ, our Example in all things. Learn to be like Him.

Self-improvement comes by prayer because it is an emptying of unworthy self before God so that He may fill us with that which is worthy. Indeed, if, in our program for self-improvement, we are not men and women of prayer, we miss the whole opportunity to become men and women after God's own heart.

THE S. S. LESSON

August 1.

David Brings the Ark to Jerusalem.

II Sam. 6:11-19; Psa. 24:7-10.

Golden Text: Enter into His gates with thanksgiving, and into His courts with praise. Psa. 100:4.

The ark was the most precious possession of Israel. It was associated with God's most holy presence. It was a chest, constructed by Moses, according to the command of the Lord, of Acacia wood and overlaid with gold inside and out. It contained the tables of stone, upon which were written the commandments; a pot of manna and Aaron's rod that budded. From the time of Israel's arrival in Canaan it was kept in Shiloh, north of Jerusalem. In the time of Eli, his two sons carried it into battle with them, hoping that, on account of its presence, the Philistines would be defeated. Instead, it fell into the hands of the enemy and Israel suffered a great loss. The Philistines kept it for several months but it brought them so much calamity that they were glad to return it. In moving it Uriah laid a profane hand upon it and paid his life as a penalty for his rash act. After that, it was kept in the house of Obed-Edom who was a Levite. Under the law it was to be carried and touched only by Levites.

The presence of the ark in the house of Obed-Edom signified the presence of Jehovah. No wonder he and his family were greatly blessed. We have, or may have, the most sacred things in our homes, such as the Word and its study, the family altar and that which is implied by its use, Godly father and mother and the blessings they may secure and Jesus Himself, and all the assurances of peace with God He brings to us.

In going to fetch the ark David did so not so much to deprive the house of Obed-Edom of their blessing as to make it possible for all the nation to enjoy it. Religion is a thing not to be confined to one place or to a single individual; the more they give of it to others, the more they will have for themselves. All the people rejoiced with David. It was as though God was there. Where the presence of God is known there is bound to be great joy. He wants all of his people to be happy and blessed and he does everything to make them so. David expressed his joy and enthusiasm in dancing. This was not the sensual exercise usually associated with dancing but the emotional expression of a deep religious feeling. There are those who when they are very happy, must be demonstrative in showing their happiness. This was the case with David at this time.

When the ark was lost it looked as though Jehovah was lost to them, as indeed he was in a sense, for they had departed from Him and He had departed from them. Now they were turned to Him again. It was though they had found Him anew. How else could they be but supremely happy?

There is not a human joy but what something occurs to make discord. Here it was in the family of David. Michel, his wife, had been separated from David by Saul, her father, and married to another man. After Saul's death David compelled her return. But she seems to have shared her dislike for him with her father and this event gave her an opportunity for showing her contempt for him. From now on she was permanently estranged from him. As long as the race remains and sin has dominion in the human heart, domestic tragedies are apt to occur even in the lives of good people. To avoid this, people should (1) be sure they are properly mated before they marry, (2) they should learn to suit themselves to one another, (3) they should cultivate the spirit of love so that domestic difficulties could not arise, and (4) they should learn that in this state it is the duty of both parties to respect the wishes of one another.

David now pitched a permanent tent for the ark where it was to remain until the building of a temple at Jerusalem. The sacrifice and offerings at this time were significant. No good can come without sacrifice. God is worthy of every offering we can bring Him. From this time on David assumed the double office of prophet and king. The selection from the Psalms that goes with this lesson is characteristic Hebrew poetry and music arranged as a chant with response. In David's time, and under his direction, sacred music and poetry reached a high development. Many of the psalms were his composition and suited to special occasions.

DEATHS

Cornelius.—Mrs. Anna M. the wife H. E. Cornelius of Altoona, Pa., born in Frankstown, Pa., Oct. 7, 1881. Her pastor, Rev. Jacob Snyder, conducted funeral services, June 1.

Thompson.—Mrs. Lucinda E., widow of the late Benjamin Thompson. She was born July 30, 1852. Funeral services were conducted in the Mennonite chapel, Altoona, Pa., June 22, her pastor, Rev. Jacob Snyder, officiating.

Galle.—Rev. William Galle. Born March 27, 1849, in Uffhofen, Hesse, Darmstadt, Germany. He came to this country with his relatives in 1850, first living in Ashland county, O., and later in Iowa, where he grew up and united with the church in 1863, being baptized by the late Rev. Christian Schowalter. He attended the Wadsworth school from 1868 to 1871. While still a student at Wadsworth he received a call to the Mennonite church in Washington county, Iowa, and was ordained on June 16, 1871 and in 1872 was consecrated elder. In 1878 he moved to Kansas with the hope of improving his health and in 1880 he assumed the pastorate of the Christian Mennonite church in Moundridge. In 1888 the congregation divided into three organizations and he became pastor of one of these —the West Zion church. This church he served many years and, when failing strength prevented his active work, he became pastor emeritus; preaching occasionally, as his health permitted. He served forty-nine years in the ministry. He was twice married, first in 1882 to Mary Krehbiel who died six years later and then to Anna, her sister, who shared his joys and sorrows for 28 years. Four children were born of the first union and six of the latter. His age was 71 years, 2 months and 18 days. His wife, five sons and four daughters survive. Funeral services were held in the Zion church, Moundridge, Kan., Revs. Langenwalter and Wedel officiating.

CONTRIBUTIONS

CONTRIBUTIONS TO HOME MISSIONS

General Fund.

Newton, Kan., S. S., Sam Unruh, $24.20; Bethel Miss. society, Newton, Kan., Mrs. P. J. Wedel, $19; Bethany ch., Quakertown, Pa., M. R. Strunk, $6; Lisetta Kinsinger, $20, Trenton, O., ch., G. W. Bender, $80; Mrs. Aug. Leisy, Miss. Fund, Wisner, Neb., H. E. Leisy, $50; Hereford ch., Bally, Pa., J. B. Funk, $72; Upland, Cal., S. S., Bertha Schmidt, $22.-99; Miss. boxes, Berne, Ind., P. R. Schroeder, $2.48; Lehigh, Kan., ch., Ed. Warkentin, $4.06; Reedley, Cal., S. S., A. D. Ruth, $231; Woodlake, Cal., S. S., J. A. Haury, $15; Saron ch., $9.18; anonymous, $50, Orienta, Okla., D. D. Lohrenz; Summerfield, Ill., ch., S. S. Baer, $22.50; Halstead, Kan., Sr. Miss. society, Anna Dester, $50; Jr. Miss. society, Halstead, Kan., Irma Haury, $25; Henry Schowalter, Halstead, Kan., $48; Beatrice, Nebr., ch., J. H. Penner, $53.95; Christian ch., Moundridge, Kan., A. H. Kaufman, $26.55; Hoffnungsau ch., Buhler, Kan., A. B. Reimer, $38.23; W. Zion ch., Moundridge, Kan., C. G. Pankratz, $40.65; Canton, Kan., ch., F. C. Wedel, $31.15; anonymous, Halstead, Kan., $5; mission boxes, $26.74, anonymous, $10, Berne, Ind., P. R. Schroeder; Deer Creek, Okla., ch., J. S. Dester, $31.65; Burrton, Kan., ch., J. A. Richert, $2; Escondido, Cal., ch., H. H. Adrian, $18.40; Grace ch., Pandora, O., N. S. Hilty, $55; anonymous, Clarence Center, N. Y., $10; Geary, Okla., ch., A. E. Loganbill, $29.17; J. L. Amstutz, Apple Creek, O., $2.50; anonymous, J. G. Regier, $100; Los Angeles, Cal., ch., P. W. Penner, $26.-28; Salem ch., Wisner, Nebr., John Boehr, $44.47; Ben Habegger, $30, anonymous, $26.50, mission boxes, $33.25, Berne, Ind., P. R. Schroeder; Bergtal ch., Pawnee Rock, Kan., Jacob Ruediger, $32; Wadsworth, O., ch., M. M. Lehman, $30; Woodlake, Cal., ch., A. P. Haury, $21.08.

City Mission.

Jr. Miss. society, Halstead, Kan., Irma Haury, $25; J. L. Amstutz, $2.-50; Altoona: Careful Gleaners' S. S. class, Berne, Ind., P. R. Schroeder, $62; J. H. Regier, Mt. Lake, Minn., P. P. Hilty, $5; anonymous, Springfield, S. D., J. D. Regier, $25; Mr. and Mrs. D. M. Kratz, Pa., W. S. Gottshall, $45. Chicago: Summerfield, Ill., ch., S. S. Baer, $22.50; Sr. Miss. society, Halstead, Kan., Anna Dester, $5; Mrs. H. H. Baumgartner, Berne, Ind., P. R. Schroeder, $15; Johannestal C. E., Hillsboro, Kan., Adolph Klassen, $5. Los Angeles: Hoffnungsau S. S., Buhler, Kan., D. C. Regier, $16.11.

Building Fund.

Pac. Dist. Conf., P. W. Penner, $337.05; Garden tp. ch., Hesston, Kan., C. A. Vogt, $9.50; J. J. Eymann, Reedley, Cal., H. J. Krehbiel, $50; Pac. Dist. Conf., P. W. Penner, $63.00. Hutchinson, Sr. Miss. society, Halstead, Kan., Anna Dester, $10; J. P. O. Graber, Hutchinson, Kan., $100, Arlington, Kan., ch., $21; P. P. Janzen, Goessel, Kan., $10, Hutchinson, Kan., S. S., $5, H. T. Unruh.

Jewish Mission.

Alfred Wiebe, Upland, Cal., $5.00; Summerfield, Ill., ch., $22.50, S. S., $25, S. S. Baer; Sr. Miss. society, Halstead, Kan., Anna Dester, $25; Jr. Missionary society, Halstead, Kan., Irma Haury, $25; girls' S. S. class, Newton, Kan., J. G. Regier, $25; women's S. S. class, Newton, Kan., Sister Hillegonda, $5; Aletta H. Krehbiel, Clarence Center, N. Y., $11; anonymous, Halstead, Kan., $10; Defenseless Mennonites, D. N. Claudon, Meadows, Ill., $400; J. L. Amstutz, Apple Creek, Ohio, $2.50; Mr. and Mrs. J. Meschberger, El Reno, Okla., $105; Rufus Meschberger, El Reno, Okla., $5; Wadsworth, O., ch., M. M. Lehman, $20.

Gratefully acknowledged,

J. E. Amstutz, Treas.

Halstead, Kansas.

NEWS OF THE WEEK

LABOR PARTY FAVORS UNION

Chicago, July 12. — Official sanction was given yesterday by American Labor party at the first session of its national convention to the informal negotiations in progress for an amalgamation as a new "third party" with the groups represented in the convention called by the Committee of Forty-eight and in session at the Hotel Morrison.

As a result the prospect of a union of the radical groups in one party became apparently brighter, although actually the Laborites only recognize "officially" what was already "unofficially" in progress.

Following the action of the Labor party there were a series of conferences between the committees of the two conventions. At these conferences efforts were made to reach an agreement on the points at which the two conventions are at variance.

These points are:

The name by which the new party shall be known.

Its platform.

The question of the name of the new party is regarded as of great importance by the Laborites, and of minor consequence by the Forty-eighters. The Labor representatives are inclined to insist that name of the party should indicate plainly that union labor men and women compose a large part of its membership.

The 48ers are inclined to believe that the word "Labor" in the name of the new party might drive away the farmer vote and those of others who are not particularly fond of labor unions. They favor the name of "American party", but are willing to consider a compromise.

One that has been suggested is that the name of the party should be different in the various states of the union. For instance, there is a possibility that in North Dakota, where the Non-Partisan league, which is affiliated with the 48ers, carried the Republican Primaries, that electors who will vote for the third party candidate for President, will be designated as "Republicans" on the official ballot.

On the platform the conferees are nearer together than they are on the name. This was pointed out at the labor party convention by Max Hayes, the temporary chairman, who made the public announcement that an agreement on the platform was near.

Both parties are agreed upon the principal plank of the platform. This is:

"Public ownership of transportation, including stock yards, large abattoirs, grain elevators, terminal warehouses, pipe lines and tanks. Public ownership of other utilities and of the principal natural resources, such as coal, oil, natural gas, mineral deposits, large water powers, and large commercial timber tracts."

PLATFORM SHOWS UP MOVEMENT AS SOCIALISTIC

Chicago, July 13. — The platform committee of the new party completed its work late today and reported nine planks to the convention.

Recognition of Ireland and Soviet Russia and a league of nations to the "end that all kings and wars be abolished" were included.

Other planks covered a soldiers' bonus and a steeply graduated income tax; democratic control of industry by the workers; and public ownership and operation of public utilities and natural resources.

The remaining planks were devoted to reduction of the cost of living; increased production; promotion of agricultural prosperity and a bill of rights for labor.

Chicago, July 13. — With plans practically completed for the formation of a new party embracing all the minority, liberal and radical groups, the labor party and Committee of Forty-eight went into joint session late this afternoon.

Besides the two principal groups, the meeting was joined by the Single Tax party, world war veterans, Non-Partisan League and several other organizations.

The clamor of a brass band working at high pressure, the din of feet, voices, and creaking chairs, and the boom of flashlights marked the assemblage of the fusion convention. The delegates filled the hall to its farthest corners, and the double set of state standards wavered up and down trying to find a resting place.

Allen McCurdy, of New York, temporary chairman of the Committee of Forty-eight national convention, also addressed the convention. He declared this was "one day of a thousand years".

He predicted that the new movement would "blow up" in a month unless their position was made perfectly plain and they stood united.

"We must be able to say that we are going to restore the government of the United States to the people," he said.

Amos Pinchot, also a Forty-eight leader, was the next speaker.

Hearst Not Candidate.

Candidates for President and Vice-President, it was believed, would be nominated late tonight.

William R. Hearst, in a communication published in the Chicago American today, asked that his name not be presented for the presidential nomination. He declared "Senator Robert M. LaFollette is a great American, worthy of any honor that might be tendered him."

The committee of forty-eight delegates previously to the assembling of the fusion convention, voted to amalgamate before they had heard the report of their conference committee on the stumbling blocks to the proposed union. These points were the Plumb plan and imposition of a capital tax.

HENRY FORD AND SON BUY D. T. & I. RAILROAD

Detroit, July 10.—Purchase of the Detroit, Toledo & Ironton railroad by Henry Ford and his son, Edsel B. Ford, was announced today by E. G. Leibold, secretary to Henry Ford. The price was not disclosed. Running directly to Detroit from the coal fields and avoiding the usually congested gateways of Ohio, the line was recognized as a big factor in the state's coal supply by the Michigan Manufacturers' Association, which several months ago had appointed a committee to look into its purchase. The plan was abandoned, however, when it was found dock facilities could not be obtained.

Mr. Ford took up negotiations primarily to assure his Detroit factories an adequate fuel supply. Negotiations had been under way several weeks. Security holders deposited their bonds under an option good until August 1. At that time it was said the deal would involve approximately $4,000,000.

About 2,000 employees of the railroad, Mr. Liebold added, will immediately receive the benefits of the Ford wage-bonus plan.

TRIP OVER NIAGARA FALLS ENDS FATALLY

Niagara Falls, N. Y., July 11. — Charles G. Stephens, of Bristol, England, was killed today when he went over the Horseshoe Falls in a barrel. The cask in which he made the trip, though built of stout Russian oak staves and bound with steel hoops, was smashed like an egg shell on the jagged rocks at the base of the cataract. Pieces of the barrel were picked up near the bank of the Canadian side, but Stephens' body was not recovered. River men say that it may not come to the surface for a week or ten days.

Stephens was fifty-eight years old and has a wife and eleven children in Bristol where he was a barber. He served three years in France with the British army. He had planned to make a lecture tour of England if his trip was successful.

Gobby Leach, who went over the Horseshoe Falls in 1911, told Stephens before he started that his trip would be a failure. Leach predicted that the barrel would not withstand the drop of 158 feet but Stephens refused to be dissuaded from the venture. Leach was among the spectators who watched the start of Stephens' fatal trip.

Members of Stephens' party followed the cask down stream in automobiles. In one of the cars a moving picture operator filmed the progress of the barrel.

As the barrel drew near the brink of the falls it seemed to stand on end, hesitate a second or two, and then slide gracefully over head foremost and at a slight angle. Its gleaming black and white stripes could be seen until it had fallen about half the way down the face of the cataract, then it was lost to view in the misty spray. A quarter of an hour passed, then an half hour, and an hour. Field glasses trained on the boiling waters at the base of the cataract revealed no sign of the cask. When the hour had passed, the old river men in the little group of watchers began to shake their heads dubiously. They remembered that Mrs. Annia Edson Taylor had made the trip in forty-nine minutes and that Bobby Leach was on his way to the loop of the bank thirty-nine minutes after his barrel had been set adrift above the falls.

THIS IS WHAT HELPED MAKE PRICES HIGH

Washington, July 7. — Strikes and lockouts in the United States in 1919 totalled 3,374 and affected more than four million workers, according to a review issued today by the Department of Labor. Approximately one-half of the strikes occurred in five states — New York, Massachusetts, Pennsylvania, Ohio and Illinois.

Although there were thirty-seven more labor conflicts reported last year than in 1918, the total for 1919 was materially under that of 1916 and 1917. On the other hand, no strike in 1918 involved as many as 60,000 workers, while no less than nine walkouts last year interrupted the labor of more than 60,000.

The department's review attributed the absence of violence in labor controversies during 1919 to less frequent use of strike breakers.

ORDER GERMANY TO OBEY ALLIES

Spa, July 8. — The joint allied Germany conference on the terms of the peace treaty reached another critical point today. The Germans have until noon tomorrow to say whether they will accept the Franco-British plan of disarmament. The alternative is contained in the specific threat that the allied will occupy the Ruhr or other territory on Oct. 1 if Germany cannot or does not accept.

The German cabinet, of which seven of the nine members are here, held a meeting which continued from 5:15 o'clock this afternoon until eight. No decision was reached and the council adjourned until 9 o'clock tomorrow morning.

The prevailing view among the Germans was that the allies had carried their demands, particularly the menace of occupying further German territory much beyond any provision of the Versailles treaty.

The allied disarmament note was communicated to Berlin early in the day at Chancellor Fehrenbach's request, with the direction that it be submitted to the reichstag and to the leaders of all the parties. Herr Fehrenbach asked for the view of the reichstag and the party leaders, but said that the decision would rest with the cabinet now at Spa.

Private negotiations are reported to be going on tonight between Premiers Lloyd George and Millerand on the one hand and Dr. Simons of the Germans, but this could not be clearly established.

What Germany Must Do.

The final decision of the allies sets forth that Germany must:

FIRST — Immediately disarm certain of its forces, including the security police.

SECOND—Publish a proclamation asking for the immediate surrender of all weapons and firearms in the hands of the civil population.

THIRD—Abolish immediately compulsory service.

FOURTH—Surrender to the allies all arms, guns and cannon which it possesses above the limit fixed in the treaty of Versailles.

The allied decision concerning disarmament reads:

"If on October 1 the German army is not reduced to 150,000 the allies will proceed to occupy German territory in the Ruhr or any other part of German territory and will not evacuate it until all the conditions of the present agreement have been fulfilled."

The formal declaration that the Germans must disarm immediately was made by Premier Lloyd George in this afternoon's session.

Premier Lloyd George said that after the three days of discussion on the question, is must be closed immediately. The treaty had not been executed, he asserted, and instead of 100,000 rifles there were 3,000,000 in Germany, and six times as many machine guns as the treaty allowed.

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By C. Henry Smith, Ph. D.,

Professor of History in Bluffton College, and Author of "The Mennonites in America".

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VOL. XXXV. BERNE, INDIANA, JULY 22, 1920. No. 29.

IN MENNONITE CIRCLES

Missionary H. J. Kliewer is in a serious condition in the hospital at Clinton, Okla., the result of an accident with a vicious horse.

Baptismal services will be held in the Berne, Ind., church on the 25th of July.

On July 5th the Berne, Ind., Sunday school enjoyed a delightful day in the woods where an interesting program was rendered both morning and afternoon.

It may be of interest to our readers to know that word has been received from India that a son was recently born to Mrs. Noah L. Burkhalter, wife of our missionary brother who died some weeks ago.

A session of the home mission board will be held in the Altoona, Pa., mission, August 26-27; from there the members will proceed to the General conference at Perkasie.

Rev. and Sister J. B. Epp of the Pretty Prairie, Kansas, church spent their vacation attending the Second World's Conference on Christian Fundamentals which was held in Chicago.

The entertainment committee of the Eastern District Conference requests that the names of all the delegates and visitors be forwarded to the secretary of the committee, Rev. D. J. Brand, Bally, Pa., as soon as possible. The committee wants to extend a hearty welcome to all and hopes that many will take this opportunity to come East, get acquainted with eastern brethren and enjoy the scenery and other things that make Pennsylvania beautiful and interesting.

Rev. J. W. Kliewer who goes abroad to visit the missions of our conference writes, concerning his latest plans:

"My program for the immediate future will be as follows: A farewell meeting for us here at Bethel College, Sunday, July 18, at 2:30 p. m. Then on the 21st I start with my family to Los Angeles, where they will live during my absence in the Orient. On Tuesday, August 10th, I sail from San Francisco, on the 'Persia Maru' for China. If between my visit in China and India I can wedge in the Sunday school convention at Tokyo and a visit of the Dutch Mennonite missions in Java and Sumatra I shall do so, if not, then I shall go direct to India from China."

ANNOUNCEMENT OF GENERAL CONFERENCE

The twenty-second triennial session of the General Conference of the Mennonite church of North America convenes this year at Perkasie Park, Perkasie, Pennsylvania, from the 29th of August to the 5th of September, inclusive. All congregations are requested to elect delegates and supply them with proper credentials for official representation on the basis of one vote for every thirty members or fraction thereof.

The Conference Officers,
A. S. Shelly, President.
P. R. Schroeder, Sec.

BIBLE CONFERENCE

Visitors and delegates to the General conference are invited to stop off at Berne, Indiana, on the way East. Such that are planning to attend the Middle District conference are invited to come early enough for the Bible conference.

The Middle District conference convenes August 25th and 26th. The District Sunday school and C. E. convention on the day before, namely, the 24th.

The Bible conference which is to be the introduction to this short week of worship and festivity, takes place on Sunday and Monday, August 22nd and 23rd, with a number of addresses by visiting ministers, on "The Full Salvation in Christ." Special meetings for children, addresses to the young people, early prayer-meetings, etc., will be offered, both German and English.

On the one hand this Bible conference will be supplementary to the usual busines routine of the district conference sessions,—on the other hand it may tend to strengthen the faith and testimony of the members of our General Conference circle, who have felt the impact of the modern gospel of rationalism (which is not the gospel).

The homes will be open to all visitors for lodging and breakfast without charges, and the other meals, moderately priced and wholesome will be served in the church basement.

All are invited to come for the entire five-day period, from the 22nd to the 26th. Whoever wishes to go to the General conference can leave here on Friday the 27th of August and arrive at Perkasie, Penn., the 28th.

In behalf of the Berne congregation,

The Church Board.

PROGRAM

For the Women's Missionary Meeting at General Conference, August, 1920.

Opening—By Chairman.

Address—Mrs. R. Petter (10 minutes).

Address — Miss C. Niswander (10 minutes).

Music by Ladies of the Eastern Conference.

Letter from Mrs. P. J. Boehr, China.

Address—Mrs. C. Suckau (10 minutes).

Song—Elizabeth Ruth, Oraibi, Arizona.

Address by One of the Sisters of Bethel Hospital, Newton, Kan., (10 minutes).

Mission Drill—Mrs. S. S. Haury.

Music by Ladies of the Swiss Churches.

Address—Elizabeth Ruth (10 minutes).

Remarks by Missionaries or Prospective Missionaries Present.

Song—Congregation.

Collection for Mission Work for General Treasury.

Closing Prayer and Benediction.

HOME MISSION

Within recent years a number of Mennonite families have settled in a group near Lake Charles, La. Thus far these brethren are without a minister, on which account they appealed to the home mission board for supply. As Brother Missionary Albert Claassen was on his vacation at this time it was possible to secure his services for three weeks. Of his labors at Lake Charles, Brother Gerhard Baergen reports as follows:

"Much kindness and graciousness has our heavenly Father shown us in that he has through the mediation of the home mission board sent the dear brother and missionary Albert Claassen to labor among us in the interest of His kingdom. In a short time he had won the love and attachment of all, especially of the young people. He led in religious instruction and how were we astonished to see the church almost filled every evening. The presence and working of the Holy Spirit was evident. We are confident that the prayers of many supported the whole work, for when Brother Claassen inquired how many were ready and willing to surrender themselves to the Lord, and desired to receive further special instruction in preparation for baptism and reception into the church of the Lord, eleven persons responded to the invitation. Also two persons who were already baptized desired to be received into the fellowship of the church.

"During the instruction he touched upon all principal Biblical doctrines. Because of the shortness of the time he could not use the catechism as a guide, however, he supported all his teaching with passages from the Bible, so that also Bro. John Wall, minister of the M. B. church remarked that it was all good.

"He labored among us from the 4th of June to the 23rd of June. Also on the Sunday mornings he gave the sermons. Each evening of the week except Saturdays, was occupied. We do not think that the young people would have at-

tended the services as well on the week days as they did in the evenings, as there is still much work to be done in the rice fields.

"We must say that here, like elsewhere, the people are hungry after the Word of God. For one particular reason Bro. Claassen seemed specially adapted to this place, since he was able also to instruct in the English language. There are some young people here who understand better in the English than in the German language. So it was quite appropriate that Brother Claassen used both languages as he did.

"Sunday, June 20th the baptismal service was held in the forenoon. Sunday evening Brother Claassen held a preparation service for the Lord's Supper, and Monday evening, June 21st we celebrated the supper with our dear Lord Jesus. His presence was felt among us and so with renewed strength we may now continue our pilgrimage through this world. The Lord bless Brother Claassen and his dear wife and all those who have aided in making this visit possible."

It might be added here that the Lake Charles brethren formed a preliminary organization during Bro. Claassen's presence and under his assistance. Thus under the Lord's guidance in course of time a church will likely grow up near Lake Charles from members of our General Conference.

H. P. Krehbiel, Sec.

REV. NOAH BURKHALTER

"Woe is me if I preach not the gospel." This characterized the life of one who recently closed a short but useful earthly career. Although his opportunity to realize his ambitions may have been short, we who knew Noah Burkhalter, know that no man can desire anything greater than to meet death while actively engaged in his chosen field, and to be prepared to meet his Master when called.

Mr. Burkhalter's choice for service was the foreign field among the heathen, and from there he was called while endeavoring to do the best he knew how.

Noah was the youngest of a family of twelve children born to Peter Burkhalter and Mary (Luginbill) Burkhalter. Noah was born on May 16, 1893, at the home farm which is still occupied by his parents, north of Berne, Ind. He died at Janjgir, Central Province, India, on April 12, 1920. His death was due to typhoid fever, from which he had suffered more than four weeks. Even at his death, he was seeking, not his will, but that of his heavenly Father, to whom he had early sacrificed himself.

Brother Burkhalter's early education was received in the rural schools of Adams county, Indiana, and in Berne. For ten years he had made his daily trips back and forth from his home to school, seeking an education which would better fit him for his life work. After his graduation from the eighth grade he entered the Berne high school from which he graduated in 1913 with a high scholastic standing.

During all these years his school mates had learned to know him as a cheerful companion, unselfish and radiating a good cheer to all about him.

Two years of Noah's life had been spent in teaching in the public schools, and in this profession he made a great success, because of his great patience with his pupils, and the great sincerity of service.

Mr. Burkhalter had already at an early age made a decision to lead a Christian life, to which vows he remained true until his death. On June 3, 1906, at the age of 13, he was baptized by Rev. J. W. Kliewer, and received into the membership of the First Mennonite church at Berne.

After having definitely decided to enter into Christian work, he sought to prepare himself with a more complete education. After a short term at Moody Bible Institute, Mr. Burkhalter entered our own denominational college at Bluffton, Ohio. It was here, that through the Christian influence of the college and such organizations as the Y. M. C. A. and the Student Volunteer Band and the Gospel Team, that he decided for definite Christian service in the foreign mission field.

After graduation from Bluffton College in 1918, he took a short medical missionary training course at Brooklyn, N. Y., and also some studies at the Bluffton College Seminary. In all these classes he always showed himself a conscientious and hard working student.

On August 6, 1918, he was married to Miss Adah Frances Good, of Bluffton, Ohio, who had also planned to accompany her husband to the mission field. Only last summer Brother and Sister Burkhalter were assigned by the foreign mission board of our conference, to India, for which place they sailed from San Francisco, on July 23, 1919; a short while after they had been ordained at the Mennonite church at Berne. Since their arrival in India, he had been engaged mostly in language study, and in assisting the other missionaries. His transfer from Champa to Janjgir, India, was of only a short priority to his death. Even with the many handicaps he suffered during the first months of his new work, he trusted always in his Master and lived an examplary life.

The deceased leaves behind him, his wife in India, his aged parents, and nine brothers and sisters. His sister Martha Burkhalter, who is also at Janjgir, India, as one of our missionaries, was with him at the time of his death. Two sisters had preceded him in death.

Those who knew our departed brother well, have always found him an honest, cheerful and helpful student; standing for the highest that religion has to offer. He was a supporter of clean athletics and a clean social life. Others always received first consideration from him in preference to self. In his studies he was always a hard worker, finding time for other activities but not shirking his duties.

In the religious life of the school, he was a faithful supporter, who could at all times be depended upon for assistance. Whether as an usher, or to lead in song, or to deliver a talk, he was always true to the duty in which he was engaged.

He was an active worker on the college gospel team, always carrying within a message of cheer. He was a good supporter of the church, Sunday school and the Christian Endeavor society. He was especially cheerful as a Student Volunteer; as he was preparing himself to bring the message of hope, cheer and eternal life to the heathen.

He was beloved and honored by all who knew him and with whom he came in contact, because he was ever true to his Christian convictions and his works live on challenging others to continue the great work which he was allowed to carry on for such a short time.

Clifton Sprunger.

BROTHER AND SISTER LINSCHEID TAKE UP THE WORK AT CANTONMENT

Busby, Mont., July 3rd, 1920.

As we are about to exchange our fields of labor we thought it well to mention it in this way, so as to have our friends know where to address us if they should feel inclined to write to us. In about two weeks from now it is our intention to leave Busby, where we have now spent 16 years, to go to Cantonment, Okla., to take up the work there where 25 years ago it was my lot to enter mission work.

In the 16 years which we have spent among these people a good many things have transpired, changes have taken place, words have been spoken, deeds have been done, the which, if one were to have the opportunity to revise, many of the words would not be said or others substituted for them and the same is true of the deeds. Yet it pleases the Lord of all to use frail human beings to carry on His work at the present time and He has not withheld His blessings even to the feeble efforts put forth. In these 16 years there were received at this station in all 83 members; some of these have passed from faith to sight as we trust and there are at the present time 68 members, of course I am writing about this one station only now. Just lately a goodly number have expressed their desire to join the church but our leaving has caused them to prefer to postpone the step for the present, we hope it will be the privilege of our successors to receive not only all of these but many others besides. Some of these people have disappointed us but there are others who have been an inspiration to us. We regret to have to leave them, but we feel that under the circumstances we have stayed as long as we well could afford to stay at this place. If it had not been for the willingness of my dear wife to take upon herself the burden of teaching our boys at home already these eight years then we would have been obliged to leave years ago already. As it is we were seriously considering the leaving of the work when the call came to take up the work at Cantonment. This call coming as it did and at the time it did we feel that it is not our doing but that the Lord is leading and if He leads we may well be content to follow.

The Lord willing we expect to be on the new field of labor by about the middle of August, and so after this our post-office address will be Canton, Okla., instead of Busby, Mont. While there will be many advantages there for us we know that we will miss the Montana mountains, the Montana air and last, but by no means the least of all, the Northern Cheyenne Indians.

Asking a continued interest in your prayers and with best wishes to all the readers,

G. A. and Anna H. Linscheid.

IN HOPI LAND

J. W. Kliewer.

Street Preaching.

At Mishongnovi and Shipaulovi. It was on June 16, 1920, when Dr. French E. Oliver, the evangelist, Mr. Troutman, a glass manufacturer of Lebanon, Pennsylvania; Rev. J. B. Frey of Tuba, Ariz.; Miss Ryan, Miss Potts, a number of Hopi Christians from the Mennonite and Baptist missions and I climbed up the trail to the village of Mishongnovi, after we had our supper at the Toreva Sunshine mission. The ascent proved a somewhat strenuous but a very pleasant exercise. After we had entered the village from the northeast we went to its extreme southern end. A Hopi caller called out that the meeting was about to begin. Dr. Oliver preached using Otto Lomavita of the Oraibi church as interpreter. Rev. Frey preached in the Hopi tongue. The outward setting of the service was impressive and weird to one not accustomed to it. Between us and the precipitous southern descent of the mesa were two khiwas. Beyond was the wide lower plain from which a wind so cool as to be uncomfortable blew briskly. Beyond the plain were dark, projecting peaks, possibly thirty miles distant. A hundred miles or so to the southwest were the San Francisco peaks, snow clad and lit up by the evening sun. Thin, fleecy clouds reddening for the sunset. If nature can aid in making people religious, these Hopis should be very religious. A look at them, however, will lead one to think the opposite. In the group of the red-shawled girls sitting on the roof across the street from the preaching place there is no face to indicate any receptivity of mind. An old albino Indian with glowing red face and flowing yellow hair walks stolidly across the street as though no preaching was going on. A number of persons peep furtively around corners of buildings as though afraid to be discovered listening to the gospel. A burro seems to have learned the same behavior as he looks on the preaching scene from behind a building with only his long ears and his head protruding. A small boy who would have some reason for hiding, stands in bold relief against the western sky, though he hasn't a stitch of clothes on his body. What good will preaching to such apathetic persons do? For an answer I look at the group of native Christians. There is blind Talasnümtiva, who seems to know every Christian hymn from memory. There is Otto Lomavitu, the native evangelist from Oraibi, and Steve, the native helper from the Sunshine mission. There is Abraham, the stalwart of Hopis. There is Pliny, the Hopi with the classic name. And then there are the women, Bessie, Maybelle, Martha, Amy and others whose names are harder to remember than their faces. They and others are today living in the faith though but a short time ago they looked and behaved as unpromising as those that have been described above. God's Spirit is not limited to the promising ones. In one door sits a woman who listened at first partly in hiding, gradually she emerged from the shadows of her house and then listened with undiverted attention. The missionaries have noticed her and mark her for future personal work and prayer. We leave Mishongnovi as the evening shadows begin to gather. While we are climbing down and then up through the depression that separates Mishongnovi from Shipanlovi our hearts are glad in God's promise that His Word shall not return unto Him void but accomplish that whereunto it has been sent.

At Shipanlovi we meet in the public square, used by the natives as a dancing ground. After the singing of a few Christian hymns, prayer and Scripture the preaching begins. Some seem to be annoyed by it and try to annoy it. A door on the opposite side is slammed shut. In another house someone is vigorously blowing a flute, at the north end of the square some youths are trying hard to start a dog fight. But these disturbing noises soon die away. As darkness gathers, more doors leading to the square are opened. Figure after figure is seen to have a dimly lighted or altogether dark house and then squat on the flat roof or on the floor of the square. The men are seen coming from herd or field, some carrying saddle and bridle, others monstrous field hoes. They soon join the listeners. Everything is dark now except for the indifferent light that throws a yellowish ray through curtainless windows here and there. Through the now absolutely clear sky the stars blink down on us with wonderful brilliancy. In the whole group about us there is no gleam of cigar or cigarette visible in the darkness. Of course not, these people are too far removed from civilization. But, are we proud of such a comparison? When the last word had been spoken, the last prayer said and the last hymn had died into the wonderful quiet of that mesa and we were groping our way down the stony steps and past yawning chasms, no one spoke very much except a word of direction now and then regarding the trail which we traveled. I could not help but think of the people on the mesa. They are in darkness. When will the morning star arise for them? When will the sun shine in full splendor? May this meeting have helped.

At Oraibi upper and lower village—In the forenoon of Sunday, June 20th we had observed the Lord's Supper in the lower chapel with our Hopi Christians there. In the afternoon the missionaries Frey, Duerksen and Friesen and a number of native Christians went to the upper village for a street meeting. The place of the meeting was a rather unusual one to one not accustomed to Hopi life. It was the roof of a house. We stood on the first story with the wall of the second story, set in about ten feet, serving us as a background and yielding a narrow strip of shade in which we could hide from the hot sun. Bro. Frey preached the Word. In the immediate vicinity no listeners were visible except a group of shaggy-headed small girls, one of them engaged in the everyday occupation, though it was Sunday, of picking the lice off the head of another girl. Maybe this was a deed of mercy permissible on Sunday. A distance away, almost beyond earshot, a whole family sat on the shady side of the house listening since the father had come home from the field. From time to time a face would be seen peering through one of the airholes in the wall but to disappear again as soon as it felt itself noticed. When the meeting was over and we descended from our "platform," a woman was found sitting in a secluded place below. Upon inquiry whether she had heard the message she timidly answered "Yes." Was she glad that she had? "Yes." Would she come again? "Yes." Who knows but what this woman may turn out to be a Lydia of some Hopi family? Let us pray for her.

In the lower village there is a high earthen knoll about in the center of the village. This makes an excellent place for outdoor preaching. On this afternoon a young Christian by the name of Fred Johnson was asked to speak. He was admitted into the church before leaving for school six years ago. The whole family is Christian. He did not only prove true to his newly accepted religion while away at school but he has come home with the desire to prepare more specifically for religious work among his people. As he spoke, quite a number of people were seen at their homes listening. A small group of men were sitting on a khiwa. Soon a voice of interruption and dissent came from a young man of the group. Fred was not intimidated and stood his ground. I found out later that this young man was a cousin to Fred and had after supper accused him once more in presence of a good sized gathering of being untrue to his people. But this had only given Fred a further opportunity to bring them a Christian message. So the Word falls on different ground. Some of it will yield fruit.

At Bakavi—At this village and Hotevilla, the Hopis have for a number of months refused to come to the chapel. The incident that led to it is about as follows: Rev. Duerksen had promised his Sunday school pupils a small reward if they would know a certain number of Bible verses. So eagerly did they pursue the prize that they kept repeating these verses at home in order to know them in Sunday school. Some of these verses reproved the sins that characterize Hopi life. Anti-Christian agitation resulted and had as its aim the deserting of the meetings at the chapel. For a number of months it has succeeded. When we went there for an evening street meeting, Brother Duerksen told me that often they close the doors when he begins to speak. I was asked to read a passage in English and he repeated it in Hopi. Whether the new voice on the village square or whether the desire for the fresh evening air produced a change in them, we could not decide, but the doors remained open this evening during the preaching of Mr. Duerksen. Only two men tried to drown his voice by singing incessantly. When we called at the homes of some of these people a few days later, we were quite well received and some of them even listened to the reading of the Word. Some laughed derisively.

At Hotevilla.—This is the most conservative of all Hopi villages. Nowhere did such a mob of children follow our auto as here. They formed the near audience during the preaching. Grown persons at a distance were not wanting. One woman who listened intently said to Mr. Duerksen as we were leaving: "But tonight you spoke unusually bad." The next day, however, as we passed her house, she

(Continued on page 4)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1921 as complete and correct as possible.

EDITORIAL

We are not in a position to predict when this present unsettled condition of society will clear up and things will be normal again. After every war there must come a period of reconstruction and after this great war there must be a great reconstruction. Nations have found it more difficult to make peace than to make war, money has changed in value, labor is dissatisfied, money people are greedier than ever, the ultimate consumer—the wage earner and the poor—are realizing that they must bear the double burden of paying for the war and help making the rich richer. We do not like to dwell too much on the dark side of things, but any one would be blind indeed who could not see that we are in a critical time which will either bring us our national ruin or enable us as Americans to demonstrate that we are made of the stuff that makes for character and that meets emergencies face to face and solves them successfully. It is our hope, as it indeed must be of every sober-thinking person, that we will come out of the crisis a better and a stronger nation. But how? It surely will not be by making more laws or by trusting the statesmen who today assume that Providence has entrusted to them alone the honor of saving the nations. A nation of character must be composed of men and women of character, who are actively asserting themselves in the interest or righteousness. The presidential campaign, just opened, will bring before the notice of the people the usual type of "stump" oratory with its abuses for those on the opposite side and its promises to the people in the event of the election of the ticket. But neither a change of administration or the continuance of the present one will solve the questions of personal honor, of personal economy, and of personal peace with neighbors. To do that we need to change the taste and habits of people, who, over night, have found themselves with more money in their pockets than ever before and who are now going a wild pace trying to spend it and get more in order to spend that too. A little more of the serious consideration of the needs of those in the world who starve and suffer while we here are indulging in foolish waste of means and resources and a great deal more of the Christ spirit that is unselfish, pure and full of faith in God and that willingly wears itself out in service are the things really needed to save us as a nation from ourselves.

IN HOPI LAND

(Continued from page 3.)

appeared in the door and wanted Mr. Duerksen to buy some of her corn. The number and variety of things with which these people come to the missionary is almost endless. This refers to all the stations. They bring corn, beans, fodder, hay, etc., to sell. They some and demand the extraction of a tooth and after it has been pulled leave without a word of thanks. A Hopi found an old tea kettle with the bottom intact only in patches and he asked the missionary to repair it. An oil can was leaking. It was left with the missionary to solder it. One had broken a cast iron clamp on his grindstone and asked the missionary to repair it. Another asked another missionary to drive three miles to his field and show him how to place a pump for irrigating purposes. An endless number of letters is to be written. And all of this and many other things to be done for people who refuse to attend the missionaries' preaching, shut the doors against them and even incite mobs to lay hands on them.

At Moen Copi.—At this place Rev. J. B. Frey is stationed. Some months ago a mob of Hopis tied a rope about the horn of a saddle on a pony and tried to get a noose about Bro. Frey's neck in order to drag him to the agency about two miles away. A supervisor from Washington was present and condoned the deed. Up to the present time the mob leaders have received no punishment. That Rev. Frey escaped with his life is almost miraculous. As it was, he had a rib broken in the tussle. Some time after the above event the new superintendent of the agency forbade the preaching on the street, but permission was granted to preach on our mission grounds. So on Sunday, afternoon, June 27th, a group of us went to conduct an outdoor meeting in Moen Copi. We had hardly placed our folding organ when the Indian from the nearest house came out and angrily protested. His protest was unheeded as we were on mission ground. But he had to be literally shaken off by Brother Frey before the meeting could proceed. Besides the group of workers connected with the Mennonite mission at Moen Copi there were present Rev. Butler and two daughters, of the Presbyterian misison to the Navajos at Tuba City. On the hill to the north of us stood three Navajo girls, recent converts, who wanted to give us the moral support of their presence, but, as they told their missionary the next day they had been told by the superintendent of the agency not to go near those meetings. After the meeting was started though, it continued without any further interruption. And why had there been any interruption? Because the preaching of divine truth makes these people uneasy about their sins. In every other respect there seems a cordial relation between heathen and missionary. One evening we had a pleasant visit with one English speaking couple at dusk in front of their house. After we left I was told to my surprise that the man was one of the most hostile. Numerous errands on business were made to the mission by the Hopis. Inquiry in many cases elicited the response that they were of the hostile group. I was informed that during the flu epidemic Rev. Frey helped to care for the very ones who persecuted and mobbed him. When it became known that Rev. Frey would take me to the railroad at Flagstaff on July 1st, so many of these very people asked to be taken along for the celebration of the Fourth that the auto truck was full for the 70-mile trip. Thus the missionary heaps coals of fire on the heads of his enemies. Eventually this will help to open their hearts for Christ to enter in. May that time be soon.

THE BIBLE CONFERENCE
At the Pretty Prairie, Kansas, Church, May 17-19.

This was the first conference of this kind held here. It was intended especially for the church people at home, who do not get to attend any Bible conferences. The many visitors that attended, from many churches in Kansas and even Okla., and Nebraska, were not delegates, a general invitation through our church papers had been extended to all who wished to attend.

From every standpoint we consider this conference to have been a success, and we hope it has greatly encouraged other churches to hold such conferences in their churches.

Addresses were delivered and papers read by W. S. Gottshall, Ohio; J. J. Balzer, Minn., J. K. Penner, Nebr., the others from Kansas: P. H. Richert, G. Ensz, J. C. Goering, H. D. Penner, J. D. Charles (Hesston), P. H. Unruh, H. H. Wiebe, C. H. Friesen.

The main subject was: "The Word of Prophecy." 1. Fulfilled 2. Now fulfilling; and 3 unfulfilled. The signs of the times were discussed (under No. 2); the special calling of the church; pre- and postmillenialism; profit and possible dangers of the study of prophecy; the practical values of such studies, and, of course, the great subject of all prophecy emphasized: "Christ, the Coming One."

The need of such conferences is obvious, and other churches or localities will follow in holding similar conferences, on various subjects, and we hope to have more conferences of this kind here at this church, too.

Greetings,
J. B. Epp.

CORRESPONDENCE

Bluffton, Ohio, July 3.—A few items from this part of God's vineyard may not be amiss.

After a very busy commencement season, Bluffton is enjoying a quiet summer.

The college activities during the closing weeks were characterized by unusually strong, interesting and profitable programs. Aside from the regular commencement festivities the homecoming feature was the occasion for many happy reunions. Among the visitors was Dr. N. C. Hirschy, former president. His

inspiring addresses during his stay were highly appreciated.

In many ways the past collegiate year marked an epoch in the history of the college. Twenty years ago the institution first opened its doors. It is impossible to estimate the influence it has exerted upon the lives who have received their ideals at this place and who now are found in the various parts of the world, contributing their bit to the betterment of humanity.

This year also witnessed the largest class to graduate with the A. B. degree. Twenty-five young men and women are now ready to test the realties of life. Already a large number have been assigned positions in the educational realm. With prospects good for the coming year it is encouraging for those connected with the work to prosecute it with new vigor. However, without the earnest support of the friends of the school the work must of necessity suffer. In my five years as field secretary of the institution I am of the conviction that the constituency has not yet awakened to the wonderful possibilities wrapped up in the work of the Christian college.

The work of the college officials could be greatly relieved if the good people affiliated with this movement which God has so graciously honored, would but give of their means according to the Bible rule it would become increasingly useful in helping the church to work out its mission in this strategic point of its history.

We are pleased to announce that Rev. Musselman of Wayland, Ia., will assume the pastorate of the First Mennonite church of Bluffton by August 1st. We believe that his help in our midst will be another link in the strengthening of the work at this place.

The four Mennonite Russian delegates visited Bluffton and vicinity and in a graphic manner told of the conditions prevailing among their people. If a suitable place can be found about 50,000 of them will emigrate from their country.

Kind greetings to all Mennonite readers.—B. D. S.

Pulaski, Iowa, — Since last a correspondence has appeared in your columns a Junior C. E. society has been organized at this place, under the direction of our pastor, Bro. Samuel T. Moyer. The attendance is very good and the interest and enthusiasm shown by the children is a pleasure to behold. The success of the work is due very largely to Brother Moyer's efforts.

This spring the rostrum of our church was enlarged. It now extends nearly across the whole front of the building and greatly facilitates the rendering of special programs.

On Sunday, June 20, Children's Day was observed by having a special program in the morning during the hour of regular preaching. The house was decorated with a profuse quantity of flowers.

On this day Bro. Moyer could not be with us as his absence was necessitated by the fact that on this day his marriage to Miss Metta Habegger of Berne, Indiana, took place. On the following Friday evening a reception was given in their honor at the church. Refreshments were served in the basement of the church after which several short talks were given, followed by a response by the bride and groom. A silver offering from the congregation was presented at this time. It is with a feeling of genuine regret that we realize that in a short time Bro. and Sister Moyer will leave for India, to take up the work to which they have consecrated their lives. We wish them God's richest blessing in that work.

On June 20, Mr. and Mrs. Daniel Miller and Mr. and Mrs. Jacob Boller from Johnson county, Iowa, were here for a short visit with relatives and friends.

On July 3, a Sunday school and community picnic was held in a grove near the church. A short patriotic program in the forenoon and various contests and games were the features of the day. Rev. A. S. Bechtel of Normal, Ill., was present and spoke at the program, he having been called here to preach for us on the next Sunday. A vacancy in our pulpit after August 8 will exist and we are making efforts to secure a man to fill that vacancy.

A concert grand piano has recently been added to the musical equipment of the church. This instrument has been especially needed since the organization of a second Endeavor society. It is planned to render a special musical program in the near future.

J. A. Baughman,
Church Correspondent.
July 14, 1920.

THE C. E. TOPIC

August 8.

Problems of Recreation in Our Community.

Rom. 14:7, 13-19.

Monotony is one of the most trying of all conditions. No one can bear always being in the same place, seeing the same things and eating the same kind of food. Nature revolts at such an idea and the Creator never intended that one should exist. The reason why the modern prison system breaks the spirits of those under discipline is not because they are made hungry or cold or because they are in pain, but because they are compelled to live under a terrible monotony which is abnormal and therefore an affliction of body, mind and soul. Man craves a variety in his existence because his Maker placed such a desire in him. He not only thrives better when there are varieties of food, dress, etc., but he is a better man for seeing occasional changes in his daily activities. "All work and no play makes Jack a dull boy" is an old saying that applies to men and women as well as boys. We have come to realize that play, or recreation if you please, is an important part of existence. As too much work is bad, so too much recreation is just as bad and, we might say, very much worse. We must, in order to be properly balanced, know how much and what kind and in what surroundings recreation is needed.

Recreation may consist in what some would call hard work. Mr. Gladstone used to chop down the great trees on his estate and so did Mr. Roosevelt. To the average country boy long hikes over dusty up-hill roads would hardly be an appealing proposition. Yet many excellent people thoroughly enjoy such pastimes because they offer delightful changes from the hum-drum of office and mill and the ordinary city boy would hardly find the pleasure the country boy does in standing at some busy corner watching the crowds go by. It's too much like what he sees every day whether he wants to or not.

Then, there are some whose recreation must be what others call play. It altogether depends upon one's point of view whether batting a ball all over a field is work or play. Some think it a foolish waste of time, others healthy exercise and it may be either one or the other. We are not here to be always at work neither do we take our existence seriously if we strive to make life one big game of ball.

God made the great universe beautiful that men might enjoy it and be drawn nearer to Him. No one can spend a time in the beautiful woods, by the magnificent stream, with the restless ocean or on the glorious mountains without being impressed with a sense of God's power and love. The best recreation for the tired mind is to be found in enjoying these beautiful things of God's handiwork. But we do not always need to go far away to seek nature's wonders. Everywhere one will, if one looks for them, be able to find and enjoy some of nature's beauties. The shrubs in the fence corner, the birds in the thicket or the brilliant blossom of the desert each have a touch of the divine hand that makes them fascinating and beautiful. The man or woman who is not awake to what God has done in nature is to be pitied. The poet speaks of one to whom "The yellow primrose by the river's brim,
A yellow primrose was to him,
And nothing more."
Such a person is a pathetic individual who misses much of the joy that God has placed in his way.

The old missionary hymn has in it a line which describes a beautiful country, "Where every prospect pleases and only man is vile." Too bad that God has done so much to make the earth a paradise and yet there are so many who see anything but a demonstration of God's goodness in it.

Recreations are not all just enjoying nature. Life has many other possibilities of healthful and refreshing change. One of these is reading. Some people read only as much as they must. Others read only for pleasure. Others, again, read too much trash and too little solid stuff. Need we repeat that the best reading is in the Word of God? It offers not only one of the delights of life to us whenever we turn to it, but it also "makes us wise unto salvation. A life's reading is badly planned if the Bible does not have a major part in the program. Not all reading is good recreation. Some of it is pure poison for mind and soul. The man or woman who feeds on such trash becomes a menace to himself and others.

Recreation presents serious problems that involve the good of society as well as the health of body, soul and mind. Here is the child of the street, his becoming a useful member of society involves the recreation open to him. Bad influences are counteracted by providing him a proper playground under supervision and proper surroundings.

People in cities and towns regard baseball a healthy recreation. It may offer a splendid opportunity for an hour's enjoyment, but Sunday baseball, as well as Sunday excursions and Sunday theatres are soul-destroying institutions and there is something wrong with the religion of church members who permit such things to go on without their active and earnest opposition.

The so-called "questionable amusements," namely, dancing, card playing, and theatre going are no more dead issues today than they were years ago even though they are growing rather than decreasing in popularity. The reply to them is the same the Christian should make in every case of doubt: "What would Jesus do?"

THE S. S. LESSON

August 8.

The Kingly Kindness of David.
II Sam. 8:15; 9:1-13.

Golden Text: David executed justice and righteousness unto all the people. II Sam. 8:15.

David's career is varied and always full of striking situations. From a shepherd boy he advances to a great hero and king. But David was not a perfect man. There were lights and shadows in his life. He was a faithful friend and a dangerous enemy and, judged by the standards of our time, he made several moral lapses that nothing can excuse. But, under God, he was the most capable man to be the king of Israel at that formative time and possessed a capacity for spiritual things far beyond that of any man of his age. The process by which he reached the throne was long and tedious involving innumerable hardships and struggles but it is so with every worth-while attainment. We do not rise to the greatest height at once. Providence makes us discipline ourselves for future responsibilities over a long and trying road beset with many difficulties.

At the time of this lesson David had been established on the throne and the unsettled condition of Israel that had marked the nation for generations was gradually giving place to a settled and orderly government. We recall how David and Jonathan had been fast friends and how they had sworn everlasting friendship to one another and we wonder why David had hitherto shown so little interest in the fate of Jonathan's house. For one thing, he was busily occupied in establishing himself in the kingdom and it is not unlikely that the feeling of the people up to this time, was not kindly enough to Saul to enable David to give open public recognition to his house.

Ziba was one of those well-trusted servants such as we frequently find mentioned in the Bible who was entrusted to an intimacy in his Master's family that made him more of a friend than a servant. If we had more of that kind of relation between employee and employer in our time much of the unpleasant labor situation might be solved to better satisfaction.

Though related to the family of Saul, David only knew of the older ones, he had been so long estranged from the family of his father-in-law, and then, all the sons of Saul had perished. In all likelihood he never heard of Mephibosheth. When information of the death of Jonathan and Saul reached the servants of the household they fled and in the excitement the nurse who had the care of Mephibosheth accidentally let him fall. As a result of that accident he was a cripple for life. This left the boy not only helpless but made him a dependent upon friends for support. Machir, a wealthy man, provided this care for the lad. There are many persons in the world who, like Mephibosheth, are poor, crippled and helpless for no fault of their own who must go through the world depending altogether for the supply of their necessities upon the generosity of others. Not all of us have the means or the opportunity for doing great or spectacular deeds of charity but there are afflicted ones in every community to whom we can be kind and whose lives we may make brighter by the little help we give them. Let us ever recall that they are those whom the Master meant when He spoke of His "little ones."

In sending for the descendant of Jonathan, David was entirely prompted by the love he had for his friend. Unknown, helpless and without influence Mephibosheth was transferred from being a subject of charity into a prince with the privileges of a prince solely because of the nobleness of Jonathan. If it be true that the iniquities of the fathers are visited upon the children, and it certainly is a fact, it is also true that children come to inherit blessings because of the goodness of their forefathers. The best legacy one can leave to one's children is the memory of a life that has been devoted to the better things of life. It is better to leave a good name, which others shall call blessed, for your children than honors which may spoil them or riches which may be their damnation.

Misery had pierced the soul of Mephibosheth and made him speak in terms of self-abasement. Nothing but the grace of David was responsible for the change he was to enjoy but through him he came to have an honored place at the king's table and enjoy his lost inheritance, and through him the name of his noble father Jonathan was preserved.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF MISSION SOCIETIES

During May and June.

Sew. soc. Meno, Okla., children in Germany, Mrs. D. B. Unruh, $216; sew. soc., Herbert, Sask., for widows' home, India, Mrs. J. F. Funk, $25; do. for General Mission treasury, $25; sew. soc., San Marcos, Paso Robles, Cal., rest home, India, Mrs. J. J. Dueck, $6.65; sew. soc., Avon, S. D., General Mission treas., Miss Lena Liitke, $33; do. for rest home, India, $33; sew. soc., Berne, Ind., for missionary J. B. Frey, Miss Metta Neuenschwander, $20. for linens for the Alta Loma, Calif., sanitarium: sew. soc., Geary, Okla., Mrs. O. P. Ruth, $2; sew. soc., Reedley, Cal., Mrs. E. P. Ruth, $15; sew. soc., Gotebo, Okla., Mrs. J. H. Schmidt, $14.55; sew. soc., Bethel College ch., Newton, Kan., Mrs. J. H. Penner, $15; sew. soc., Halstead, Kan., Miss Anna Dester, $10; sew. soc., Bruderthal, Hillsboro, Kan., Miss Mary Penner, $10; sew. soc. Pawnee Rock, Kan., Mrs. P. A. R. Unruh, $15; sew. soc., Meno, Okla., Mrs. D. B. Unruh, $5; sew. soc., 1st Menn. ch., Newton, Kan., (city), Mrs. J. H. Richert, $12; sew. soc., 1st. Menn. ch., Newton, Kan., (country), Miss Louise Suderman, $12; sew. soc., Pawnee Rock, Kan., orphan, India, Mrs. P. A. R. Unruh, $30; sew. soc., Ransom, Kan., for do., Mrs. Mary Baumgartner, $5; Mrs. Rosa Sidebottem, Ransom, Kan., for do., Mrs. Mary Baumgartner, $5; sew. soc., Quakertown, Pa., for do., Mrs. U. S. Stauffer, $30; sew. soc., Nordstern, Drake, Sask., General treas., Mrs. P. M. Schmidt, $10; do. for evangelists' home, India, $50; do. for Talitha Neufeld, China, work among women, $40; sew. soc., Pratum, Ore., for do., Mrs. H. Schroeder, $9.10; sew. soc., Meno, Okla., Biblewoman, India, Mrs. D. B. Unruh, $36; sew. soc., Gotebo, Oklahoma, for evangelist in India, Mrs. J. H. Schmidt, $12.30; sewing society, Goltry, Okla., for Bible woman, India, Mrs. H. R. Voth, $25. For Sister Agnes William's auto: sew. soc., West Swamp, Quakertown, Pa., Miss Emma Mohr, $25; sew. soc., Pulaski, Ia., Miss Celina Swartzendruver, $10; sew. soc., Nord & Süd Blumenfeld, Goessel, Kan., Miss Martha Richert, $10; sew. soc., Dalton, O., Mrs. Fred Badertscher, $50; sew. soc., Goessel, Kan., Mrs. B. J. Klassen, $10. For our Hopi sister, Elizabeth Ruth's trip to General Conference: sew. soc., Pulaski, Ia., Miss Celina Swartzendruver, $5; sew. soc., Nord & Süd Blumenfeld, Goessel, Kan., Miss Martha Richert, $10; sew. soc, Philadelphia, Pa., Mrs. J. Rehmer, $10; sew. soc., Quakertown, Pa., Mrs. U. S. Stauffer, $5; sew. soc., Reedley, Cal., Mrs. E. P. Ruth, $25; sew. soc., Goessel, Kan., Mrs. B. J. Klassen, $10; sew. soc., Bethel College ch., Newton, Kan., Mrs. J. H. Penner, $20; sew. soc., Mt. Lake, Minn., Miss Anna Hiebert, $10; sew. soc., 1st Menn. ch., Newton, Kan., Mrs. J. H. Richert, $10.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION GIFTS For June.

Eduard Voth, Newton, Kans., $50; friend, Iowa, $50; Swiss ch., Whitewater, Kans., $122.11; Alexanderwohl ch., Goessel, Kans., $201.33; H. D. Penner, Newton, Kan., $16; friend, Newton, Kans., $5; mission boxes, Berne, Ind., $34.42; young men of the congr., Berne, Ind., $45; C. E. society, Berne, Ind., $62.17; birthday offering, Berne, Ind., 29c; friend, Berne, Ind., $5; Hiram Baumgartner, Berne, Ind., $5; E. M. Harder, Newton, Kans., $100; friend, Newton, Kans., $10; Tabor ch., Goessel, Kans., $86.75; Sewing society, Salem church, Butterfield, Minn., $60; Christian ch., Moundridge, Kans., $49; Menn. ch., Halstead, Kans., $42.55; First Menn. ch., Reedley, Cal., $86.18; Greenfield ch., Carnegie, Okla., $10; First ch. and S. S., Philadelphia, Pa., $91.72; Menn. ch. and S. S., Lehigh, Kans., $33.18; H. A. Becker, Buhler, Kans., bond, $100; Arthur P. Schmidt's legacy, Canton, Kans., for orphans, $40.20; Menn. ch., Goessel, Kans., $180.25; Emmaus ch., Whitewater, Kans., I. C. World Coll., $258; friend, Hammon, Okla., I. C. World Coll., $5; Menno church, Schrag, Wash., I. C. World Coll., $57; Mrs. Corn. Ewert, Avon, S. Dak., $50; Sunbeam S. S. class, Reedley, Calif., $3; S. S., Brudertal ch., Hillsboro, Kans., $69.12; friend, Clarence Center, N. Y., $15; C. E., Deer Creek, Okla., $31.70; friend, Newton, Kans., $15; Menn., ch., Escondido, Cal., $27.25; Menn. ch., Hydro, Mont., $6.15; S. S., Brudertal ch., Hillsboro, Kans., $98.53; S. S., First Menn. ch., Hutchinson, Kans., $11.27; conference mission funds, Newton, Kans., interest, $117.25; S. S. Christian ch., Moundridge, Kans., $38.86; John W. Tschetter, Carpenter, S. D., $20; Bethesda ch., Henderson, Nebr., $537.94; Cornelius Janzen, Plymouth, Neb., $10; First Menn. ch., Upland, Cal., $156.47; children's festival, Bethesda ch., Henderson, Neb., $50.28; Bethel ch., Inman, Kans., $75.60; Ebenezer ch., Mt. View, Okla., $24.30; Senior C. E. society, Berne, Ind., $96.83; mission boxes, Berne, Ind., $78.85; birthday money, Berne, Ind., 14c; sewing society, Herbert, Sask., $25; sewing society, Avon, S. D., $33.

For Rest Home in India.

Sewing society, Avon, S. D., $33; sewing society, San Marcos, Paso Robles, Cal., $6.65.

Special Fund.

B. B. Warkentin, Hydro, Mont., for child, India, $30; mission workers, Moundridge, Kans., for Samuel and Caroline, India, $70; Hiram Baumgartner, Berne, Ind., for child, India, $30; S. S. class No. 4, Berne, Ind., workers' home, China, $6; Y. W. C. A., Bethel College, Newton, Kans., for Bible woman, India, $25; mission society, Bethany ch., Quakertown, Pa., for orphan, $30; Mrs. Corn. Ewert, Avon, S. Dak., for worker in China, $50; Joe Schrag, Pretty Prairie, Kans., for evangelist in China, $100; Y. M. B. class, Berne, Ind., for Minnie, India, $30; C. E. society, Pawnee Rock, Kans., for Cleophas, India, $75; sewing society, Burrton, Kans., for Bible woman, India, $10; mission workers, Moundridge, Kans., for Joseph Bannaur, India, $49.98; J. B. Frey, Tuba, Ariz., for evangelist, India, $20; ladies' aid, Ebenezer and St. John. Bluffton, O., for Subedhoni, India, $30; sewing society, Emmanuel ch., Aberdeen, Ida., for orphan, India, $30.

Gratefully acknowledged,

Gustav Harder, Treasurer,
Whitewater, Kans.

J. G. Regier, Ass't. Treas.,
Newton, Kans.

NEWS OF THE WEEK

RAIL WAGES ARE RAISED 21 PCT.

Chicago, July 20. — Six hundred million dollars was added to the pay envelope of the nation's 2,000,000 railroad workers today in the first award announced by the new United States railway labor board. Rejecting the demands of the organized rail unions for increases totalling approximately $1,000,000,000, the board decided that approximately 60 per cent. of that sum would be a just increase to meet present living conditions.

The award adds approximately 21 per cent. to the present pay schedules. Railroad officials have declared that any pay increase awarded the men must be followed by a corresponding increase in rates, and they plan, it is said, to file new tariffs with the interstate commerce commission as soon as they can be prepared.

WAGE BOOST WILL MEAN HIGHER R. R. RATES

Washington, D. C., July 20.—Federation of Labor officials here are confident the railway employees will accept for the time being at least the wage advanced granted them in Chicago today in preference to striking, and the public shortly will be required to foot the bill, included in the biggest single advance of transportation rates ever granted American railroads.

It is regarded as a foregone conclusion that passenger rates will be boosted throughout the country in addition to the largest increase of freight rates on record. An aggregate advance of between 30 to 40 per cent. in passenger and freight rates combined is expected, making the total advance of rail tariffs since 1914 in excess of 70 per cent.

With the $600,000,000 wage advance today the pay of rail employees has been increased $1,500,000,000 since the beginning of the war period.

Without reference to the advance of wages the railroads have asked the interstate commerce commission to authorize a 28 per cent. freight rate raise. Those who have followed the pending proceedings in this case pronounce it a certainty that passenger traffic now will be required to share the burden of the pay raise.

An increase from 3 cents per mile to 3½ cents per mile is expected. One proposal is that passanger rates on western roads be boosted to 4 cents per mile and those in the east to 3½ cents.

PROHIBITIONISTS WANT BRYAN ON THEIR TICKET

Lincoln, Neb., July 20. — Leaders in various delegations to the prohibition national convention tonight declared they will go into their first session tomorrow determined to name William J. Bryan as their presidential nominee, despite the fact that they have received word indirectly from Mr. Bryan that he does not want the nomination and does not consider it advisable for the party to place a ticket in the field.

The only thing that can avert an attempt by a large group of delegates to stampede the convention for Bryan and name him by acclamation is for the Nebraskan himself to send word that he positively will not accept the nomination, according to many state leaders. A telegram was sent to Mr. Bryan today informing him that unless such a statement is forthcoming his supporters will attempt to carry out their plan of placing him before the people on the dryest platform that can be framed.

Besides the usual dry planks, the platform committee will have before it proposed planks on several other schedules. Among these will be planks advocating public ownership of railroads and public utilities, a world tribunal to settle international disputes, "friendly cooperation" with Mexico rather than "hostile interference," federal anti-lnyching laws and one dealing with labor problems.

UTAH LAWYER CANDIDATE FOR THE PRESIDENCY

Chicago, July 15. — The Farmer-Labor party, born of a fusion of numerous political groups, today had a platform and candidates in the field for the coming election. Its work was completed at 4 o'clock this morning when its convention, after a day and night session, chose Parley Parker Christensen, a Salt Lake City attorney, and Max S. Hayes, Cleveland labor leader, as its presidential and vice-presidential nominees, respectively.

But the strength of the new movement remained to be seen. The first test came today when a group of dissatisfied delegates, formerly allied with the Committee of Forty-eight, met and considered placing their own ticket in the field under the Forty-eight banner.

The platform as adopted by the Farmer-Labor group contains nine planks, summarized as follows:

1. Americanization: Demands the right of free speech, amnesty for political prisoners, repeal of espionage, sedition and "criminal syndicalist" laws, referendum and recall for federal judges and equal suffrage for all.

2. Demands withdrawal of the United States from participation under the Versailles treaty in the reduction of conquered peoples to economic or political subjugation, recognition of the republic of Ireland and the "new Russian government," abolition of secret treaties and withdrawal of the United States "from the dictatorship we exercise over the Philippines, Cuba, Porto Rico, Guam and Hawaii."

This section also pledges support to "a league of free peoples".

3. Demands democratic control of industries, laying down the "right of labor for an increasing share in the responsibilities and management of industry."

4. Calls for public ownership of all public utilities and natural resources and immediate repeal of the Esch-Cummins railroad law.

5. Demands favorable laws for farmers, establishment of public markets, extension of federal farm loan system, organization of state and national service to guide applicants for farms and farmers already on land and promotion of farmers' benefit organizations which "actually will help".

6. Advocates government economy to replace "extravagance that has run riot under the present administration," denouncing the system that "has created one war millionaire for every three American soldiers killed in France," demanding that war-acquired wealth be taxed so as to shift the tax burden from the poor; expressing opposition to consumption taxes and recommending steeply graduated income taxes for federal revenue , and taxation of land values and sharply graduated inheritance taxes for state and local government.

7. Urges reduction of the cost of living by stabilization of currency, federal control of meat packing industry and enforcement of present laws against profiteers, "especially the big ones".

8. Favors "justice to soldiers of the world war as a matter of right and not of charity," recommending payment of a sum "sufficient to make their war pay not less than their peacetime earning."

9. Labor's bill of rights, which includes declarations for the unqualified right of all workers, including government workers to strike. Freedom from compulsory arbitration; maximum standard eight-hour day and forty-four-hour week; old-age unemployment payments and workmen's compensation to insure workers against accident and disease; abolition of employment of children under sixteen years; complete and effective protection of women in industry with equal pay for equal work; abolition of private employment detective agencies used against strikes and exclusion from interstate commerce of convict labor products.

LOS ANGELES QUAKES AS EARTH ROCKS THRICE

Los Angeles, July 16. — Three earthquake shocks today rocked buildings in Los Angeles, sent residents scurrying to the street from homes and places of business and caused intense excitement in the Los Angeles district.

The city was first shaken after 10 a. m., followed by perceptible tremblings of the earth. The second came at 1:27, followed two minutes later by the third, the most severe of the day. The first quake rocked buildings at Pasadena.

The people, frightened from their offices, stores and homes, gathered on vacant lots in the residence districts or downtown, at street intersections or walked down the center of the streets.

A water main was reported broken in Hill street, between First and Second streets.

Edward S. Crenkle, age fifty-three, was taken to the receiving hospital with a broken leg. It was said at the hospital his injury was received when he was knocked down by a brick falling from a downtown building at First street and Broadway.

Damages of a minor nature to a number of buildings was reported, and several men, women and children were injured. A number of persons who gathered in the streets during the excitement fainted.

GERMANS WILL DELIVER COAL TO THE ALLIES

Spa, Belgium, July 15. — Germany has accepted the terms of the allies' coal protocol, calling for the delivery of 2,000,000 tons of coal monthly by the Germans, on certain conditions, it was announced today.

The Germans agreed on the delivery of the coal as stipulated if the allies provide additional food supplies for the German miners and pay a higher price than stipulated at first.

German Foreign Secretary von Simons denied that the allies presented an ultimatum, but it is well understood the allies prepared an ultimatum.

Spa, July 15.—With reports current that the Germans had decided to accept the allies coal protocol, calling for the delivery of 2,000,000 tons of coal monthly, the German delegation met the allied statesmen just before noon today to give their formal answer to the allied demands.

An ultimatum threatening occupation of Ruhr district by allied troops unless Getmany yielded to the allied terms was hanging over the heads of the German representatives.

"Love One Another"

is a parable in which Satan proves from Scripture that it is wrong to kill in war. Every Christian will know that war is a great sin against God if he reads this booklet.—16mo, cloth bound, sent without price to any address. Write to P. O. Box 497, Chicago, Illinois.

27, 9, 1, 3

SON OF EX-KAISER TAKES OWN LIFE AT POTSDAM

Berlin, July 18.—Prince Joachim of Hohenzollern, youngest son of former Emperor William, committed suicide today in Potsdam.

Joachim is believed to have been in financial straits. He recently was divorced.

Pince Joachim was born Dec. 17, 1890, in Berlin. He served in the late war on both the western and eastern fronts. In the first year of the war he was wounded in the fighting in France, and for a long time it was feared he would not recover. When he did recover he was transferred to the Russian front, where he had several narrow escapes from capture and afterward a serious illness.

After the defeat of the Germans there were rumors that Emperor William would abdicate in favor of Joachim.

Joachim was married in 1916 to Princess Marie Augustine of Anhalt, who then was just 17 years old. A dispatch from Paris early in the present year said Joachim had brought a suit for divorce.

The prince during the war was ranked as a popular hero in Germany. Since the end of the war little has been heard of him. One report was to the effect that he hoped to come to the United States after the peace treaty was signed.

Prince Joachim was a physical weakling, subject to epileptic fits since birth. Because of his ill health he was allowed much latitude by his mother and his tutors. He was described by those acquainted with the German court as "a spoiled child," who caused much worry to his guardians."

The marriage of Prince Joachim, Dec. 17, 1916, to Princess Marie Auguste, was the war romance in the Hohenzollern family. Princess Marie was a niece of the reigning Duke Frederick II. of Anhalt.

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Professor of History in Bluffton College, and Author of "The Mennonites in America".

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VOL. XXXV. BERNE, INDIANA, JULY 29, 1920. No. 30.

IN MENNONITE CIRCLES

A general conference for Mennonite young people is to be held August 28-30 in the South Union Mennonite church near West Liberty, Logan county, Ohio. A number of representative speakers will address the conference. O. B. Gerig of Smithville, O., secretary of the executive committee is prepared to furnish further information.

In the article recently quoted from the Altoona Mirror, Bro. Jacob Snyder requests that a correction be made. The article states "That so far the mission board or members of the local church have not asked any support from the public but have already spent $17,000 for the purchase of lots and the erection of buildings." This is incorrect. All has been done, first under the auspices of the home mission committee of the Eastern District Conference and later the work was taken over by the General Conference.

The brethren of Altoona, Pa., wish to thank everyone for their interest and support given to the mission. The work on the walls is progressing nicely and contributions are being daily received from those interested in the work.

A Few Facts.

Bethel College had 255 students during the past year. Of this number 20 attended the summer sessions only. That leaves 235 for the regular school year.

179 of the 235 carried at least one course in Bible or religion; 53 carried two courses; 7 at least three courses and one carried four courses. This means that over 76 per cent. of all students carried some work in Bible or religion. This does not include the voluntary Bible and mission study classes. 26 of the 235 students were specials and music students, some of whom carried only partial work. Only 7 of these took Bible. That raises the percentage of the rest to over 82 per cent. Half of those who took no work in the Bible department were day students from the city of Newton, who were preparing themselves to enter other schools or to teach in the public schools.

During the past year there were 13 classes in the department. 29 hours per week were devoted to this work during the first and 28 during the second semester. One class had to be divided because 77 students had enrolled for the same.

During the coming year we hope to devote at least 52 hours per week to the work of the Bible department. 21 hours will be offered in the new Bible school division.

The foregoing facts are given here in answer to numerous inquiries which have been made recently.

Yours in the interest of our youth for service in the kingdom of Christ.

J. H. Langenwalter.

Owing to a breakdown, Rev. N. B. Grubb, of the First church, Philadelphia, has been given a leave of absence until September. The services of the church are in charge of Professor S. M. Rosenberger, one of the deacons of the church, who has recently been given an evangelist's license by the Eastern District Conference and was ordained to that office on Sunday morning, July 18 in the presence of a large audience.

NOTES AND COMMENTS

Word has been received by the American Council of the Nyassaland mission Central Africa, that Dr. Andrew C. Murray, general secretary of that society has sailed from Cape Town for the United States, stopping off in England, and expects to arrive in New York City about August 1st., for the purpose of touring the United States and Canada, visiting summer Bible conferences, churches, etc., for a period of 3 or 4 months, and looking forward to the possibility of opening the unoccupied Portuguese territory to missionary effort.

I heard of two Romanists, a man and his wife, who became possessed of a copy of the Scriptures, of which they had never seen one before. The man began to read it, and one night as he sat beside the fire, with the open Book he said, "Wife, if this Book is right, we are wrong." He continued reading, and a few days after this he said, "Wife, if ths Book is right, we are lost." More eager now than ever to see what the Word of the Lord was, he studied the Book until one night he joyfully exclaimed, "Wife, if this Book is true, we are saved." The same Word that showed them they were undone, revealed also the gospel salvation. This is the glory of the Word of God: it is against us until we are led out of our sins, and then we find that death becomes the gate of life to our souls, and the Word of God is on our side. The same Word that reveals the terrors of the Lord, also says, "He that believeth on the Son hath everlasting life."—Spurgeon.

In these days when secular publications such as the Wall Street Journal, the Manufacturer's Record, Leslie's Weekly and others keep telling their readers from time to time that the country's chief need is a revival of old-fashioned religion, it is of interest to know that a unique method of evangelism has recently been inaugurated by Mr. Charles M. Alexander, the famous gospel song conductor and soloist.

On a recent visit to Chicago, he reported remarkable success with his first church campaign attempt along the new line, made in the North Woodward Avenue Methodist Episcopal church of Detroit, Michigan. He went to stay for four weeks, but remained for seven. He had decided to make it a "Bible revival" and began by enrolling the two pastors and their wives, the sexton and his wife, and all the official board and their wives in the Pocket Testament League, personally presenting a Testament to each and securing their signatures to the following statement, which is printed on the fly-leaf of the league Testament:

"I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Bible or Testament with me wherever I go."

This was followed by similarly enrolling a large percentage of both church and Sunday school membership, and night by night the enthusiasm grew as the idea of winning people through handing them a Testament and securing their promise to read the Bible daily took hold. Presently the fire spread to other churches until more than sixty Detroit churches were reached by the revival. 31,400 persons received a Testament and signed the pledge, including a number of the city's leading business men, and partial reports recorded over 1800 conversions.

Mr. Alexander was accompanied by his associate, Mr. George T. B. Davis, who is authority for the statement that Mr. Alexander has personally given away Testaments in recent years to the amount of $30,000.

IN HOPI LAND

J. W. Kliewer.

The Story of Wickwaya, Ex-Priest and Ex-Warrior.

What Christianity means to those Hopis who have accepted it becomes the more evident when one knows something of their past heathen life. With this in mind I have asked several of them to relate their past to me and also stating how they became Christians. The first story is that of Wickwaya, one of the oldest Hopis today. I was told that only two Hopi men are older than he, one is a man in Hotevilla whom they call Judge, the other is blind and deaf Talasngtiwa of Oraibi, who may be seen, nearly naked, sunning himself in front of his hut on sunny summer mornings.

I had asked Wickwaya and Otto Lomavitu, the interpreter at our Oraibi station, to come to Rev. Friesen's home early after supper. Before 4 o'clock, however, Wickwaya put in his appearance and we had to send for Otto. With many gestures, and

his face now showing shame for his past life and then again his eyes snapping with somewhat of the former fire as he would reach the more thrilling incidents in his recital, the old man spoke fluently for over two hours, being interrupted only as paragraph by paragraph his story would be given in English by the interpreter. When a break in the story was made for supper and he was invited to the table, he at first refused, saying it embarrassed him to eat that way. He finally yielded though and ate with us.

The old man's story with considerable abbreviations reads as follows:

You have asked me about my age. That question I cannot well answer, because the Hopis do not count their years like white men do. When I was about as old as Otto here (25 years) the Mexicans invaded our country. After that I went to the mesa north of Oraibi each year and cut a mark in the rock, but I got tired of this when I had made twenty marks and quit it. I do not know how many years ago that is. The Hopis in former days lived longer because they exercised more. They ran a great deal. I look at some men today and see they look as old as I do though they are much younger.

Before the Mexican invasion there was a great famine here. We were compelled to go to Mexico to seek food. In New Mexico lived the Zunis. From them I got some red handkerchiefs and brought them home with me. On dance days I would tie them around my head. This would anger the chiefs and the headmen of the village because it looked as though I was trying to introduce things from civilization. They told me to quit, but I refused. Then they said why do you not obey since you are nobody anyhow. Later on when I had proven my bravery they let me alone about it.

After our return from Mexico, where we had gone on account of the famine, the Navajos made war on us. They came from the east and from the west. When I saw them I took after them with my muzzle loading gun. I would wait for them single-handed, but never got close to an enemy until one day on the trail to Shimopavi I exposed myself on a rock to a Puynte Indian who aimed at me from behind a knoll. His bullet went through my shirt under my arm. This was a narrow escape. One day we followed the attacking enemy to the lower village, as it is now, and finally we withdrew to the spring to drink. Then they rode to the road that leads to the village Mishongnovi. In the valley below, the grandfather of Tawamansi (a Christian woman now in Oraibi) had a field and the enemy started to harvest it. One of our chief men then asked: "Shall we stay, or shall we go?" I advised to go. I then asked all who were willing, to come along, saying, others would only be a burden. Soon the attack was on. Before long horsemen were riding round and round us in ever narrowing circles. When one was shot the rest withdrew.

A man named Patangsi (squash flower) from New Mexico brought the report that the Mexicans, white men, the Utes and the Pueblos had joined and would attack the Navajos and he asked that we too should join them. This man was a Hopi but spoke Mexican well. He had been compelled to flee eastward because one night he was caught beating a drum. According to Hopi superstition only witches and wizards beat drums at night and the penalty for this is death. This man's report proved true. Soon a mixed group of soldiers arrived. The Hopis joined them. We attacked the Navajos about where the bridge crosses the Little Colorado now. There were thousands of Navajos. We captured a Navajo woman and asked her where the other Navajos were. She told us of a canyon when they were with their sheep. We Hopis then went down after them. The white men were tender and were all the time drinking water. It was several days before we got the sheep out of the canyon. We carried them upon our backs, one by one. I took captive a most beautiful Navajo girl. At once I was asked what I would take for her. A Mexican had a very costly wampum that he had taken from a Navajo whom he had slain. He offered it to me for the girl. I took it.

After this we came home and our allies left us. For several days we had our dance that we call "the dance over the scalps." Patangsi then suggested an invasion into the Navajo country to the north. We went and camped about where Lee's Ferry over the Colorado river is now. Patangsi then said to the Fire Clan, "You are noted for your bravery, tell us the secret of it." He thought they must have some spirit or medium helping them. But when they said they knew of nothing special, then he said the Corn Clan should lead in the fight. All the following night we spent in songs and incantations for help. Of course, I know better now. In the morning when we got to the place of the enemy we found the hogans deserted and full of holes. But we overtook the Navajos and captured more sheep than at any other time. Many more were hid on terraces of the Grand Canyon to which we did not know the approach. This was our last marauding trip against the Navajos. The invasion just described we had planned to make alone, but the Tiwa of the first mesa, tall and strong men joined us. They were the ones who captured jewelry, women and children from the Navajos. On our way back we drank water where Moen Copi is now, then continued our journey through the greater part of the night. When we got too sleepy we placed our guards and stayed at Awatovi until morning. There we divided our booty. Ahoji and Tsachwayna, two Tiwa men, asked a Navajo woman of what clan she was. She said of the bear clan. Then they said that they were akin for they too were of the bear clan. They then sent her back since she was a relative. They kept a little girl and said if her father wanted their friendship he should bring wampum, turquoise and the things he worshipped to them by the fourth day. He should then have his daughter and their friendship should be safe. This was done in four days and the marauding ceased.

After our return home we planned a big war dance. We practised in our khiwas. We had our dance and were happy. One morning it was announced that an unknown party was approaching from the north. My wife heard a man calling at the top of his voice and I recognized the man to be Sisto who spoke the Navajo tongue. I knew Sisto and thought no harm would come though him. He walked to the west of the mesa and showed the Mexican men where to come up. The Mexicans came up, each one stepping where the one before him had stepped. They asked the Hopis to bring them food. This was done. Towards evening when the herds came home they took note of their number. They milked the goats and took the best of the sheep. Then some suspicioned that they had come for evil. Others saw the invaders do this. I was not there. Next morning there was a stir among the leaders. They left the mesa on the west side, and drank at the spring. They tied their horses and came back and looked into the khiwa. A high religious ceremony was going on there, prayer sticks were being made. They peeped in and asked for food. While some were eating others were loading their guns. I warned my family not to leave the house. When I came back my family was gone. They were on the roof of a house watching what was going on. Soon the leaders called "wamus." The invaders then scattered and took the Hopi children. Then they shot the men who prayed in the khiwas. Such a noise I had never heard. I saw one invader climb the roof where my wife was and take her. I ran for a weapon that I had well hid. I got another man's arrows and gave chase to the enemy. I passed two of our men crippled because they had been shot. They called to me: "Do your best, we cannot." I ran toward the western part of the village where the enemy was. The village seemed deserted. There was no one on the dancing ground (a sort of public square). To the north of it were many invaders. I ran towards them in a zigzag course to dodge their bullets. They all missed me, ceased firing and ran toward the west of mesa. I followed. While I was resting in the sheep corral I saw an invader scalping a Hopi. I was about to fire through a hole in the wall when my bow broke. As they were going down the steep narrow trail I could have shot many, but thus they escaped my hand. They went to the place where the horses were tied, the sheep they drove to the canyon east of the first mesa. My wife they took along. They went to the first mesa and made friends with the Hopis there, trading sheep for other food. This is the cause for Oraibi's enmity for those of the first mesa. The Mexicans went to Keam's canyon and then home.

Fear reigned in the village for some time. The nights were spent in places of hiding. The chief called for braves to go in pursuit. Tsotima (Jumping) volunteered for the Fire Clan. He went past the first mesa through Keam's canyon to the Red canyon and came home. A tradition had been told that a white man would help the Hopis. Two others then volunteered. But they went less distance than the first one. A long time had now passed since the robbery of women and children. The third volunteers were men of few words. One was Designing Snow and the other a brother of blind Talnasümtiva, now living in Oraibi. They went only to the first canyon. The fourth group had in it a man of special influence with

the chief and four others. They went only as far as the first mesa and warned to return and told that the invaders were still in Keam's canyon.

I then was curious to know why no one went on. I volunteered to go but kept it a secret. Four others, however, were told and joined me. The first night we spent at the first mesa. There they tried to dissuade us from going farther. We left the next morning before breakfast. There were only two of us to go on. When we reached the plain my companion stayed back. So I was left alone. On the way I was warned that Navajos and Mexicans were friends now. But I went on. At a place I asked the chief for food and got bread and beef. Two Zuni Indians were there and one had been bitten by a dog so I asked the interpreter to conduct me out of the village next morning and protect me against the dogs. He did so. When at Acoma I saw a man coming toward me and I asked him: "Are you a Hopi?" He said he was from Shimopavi. I did not tell him my purpose. I told no man. I saw a house in the field and found a Hopi man with a Navajo wife. When I told him my mission in Santa Pe (Fe) she burst into tears, for she too was a captive.

On a part of my journey I was asked to ride. It made me very tired as I was not used to it. In a certain village I found Hopi acquaintances. At the dance my heart was heavy. Mostly I had had poor interpreters. I found Patangsi again who lived in New Mexico. He interpreted for me when a white man wrote my whole story down as you are doing now.

I resumed my journey. While with some Hopis in a house two men entered and said they had important news to tell. Some Mexicans were returning with some booty. With them was seen a woman who was thought to be my wife. She had then told them her whole story. The next day we all went toward Santa Fe. We went to the ruler's house and knocked at the door. His wife opened it and said he was still asleep. She told us to wait. When we finally went in I saw what I did not know then what it was. The ruler was lying on a high thing with four legs and his head was on an altogether white thing. I know now they were a bedstead and a pillow. The ruler had a long beard which he stroked with his hand. We gave him my story which the white man had written. His eyes went restlessly from side to side over the page. Then he jumped out of bed. He made sounds with his tongue that showed he was not pleased. The marauders had claimed that the man at Santa Fe had given them a right to do as they did at Oraibi. Some days after that I was asked to come to the ruler again and there was my wife and many other captives from Oraibi. I was so glad I shook hands with the headman several times. Then they hunted for the other captives. We were also asked whether we wanted to drive our sheep home too, but we said planting time was on and we could not tarry so long, if we would get our captives we would be satisfied. The ruler asked us twice whether we were glad. We assured him that we were. He then told us that he would send us a man who would teach us to read and write. I did not know then what he meant. He said we should treat that man well.

The murderers of our people were punished. They had to carry heavy logs for building and they were beaten with the lash. Their hard punishment was even unto death.

Some years later the man who should teach us came to Oraibi, but our leading men were unthankful and closed their ears to him. Later two came and talked by interpreters, but our people punished the interpreters by shunning their society. But since these white men issued useful things to us such as hoes, etc., I made up my mind to be friendly to them.

After some time Mr. Voth came in the chapel in the upper village. The chapel used to be full. When Mr. Epp was here I was baptized. After I was baptized the chapel was less full. The Hopis accused me of introducing Christianity. They said we were like the "headwashers" who had been here many years ago. The Castilians (Spaniards)sent a priest here. The Hopis were baptized because he promised them refuge. But he was a despot. He made them carry water for him from Tuba (40 miles) then even from Grand Canyon (75 miles farther). When he built his chapel, men had to carry pine logs for it from the Black mountains. The Hopis tired of this tyranny and slew him. The pine logs of his church they used in their khiwas where you can see them still. But when your missionaries began to baptize, the Hopis thought they were "headwashers" like that priest and stayed away from the chapel. Some of us know better. I was a priest before my conversion. Mine was the Marawu ceremony which compels women to expose themselves publicly in the ceremonies. Mr. Epp showed me the nonsense of the idol worship. The meal that we thought our idols ate was eaten by mice, he said. But now I have put aside all my past life and seek refuge only in Christ. Mr. Epp used to teach me that all my wickedness could be washed away. I believe this. How good God has been to me.

The above story will prove why my Hopi name is Wickwaya, meaning: Have brought back gloriously. The Navajos call me Hasketsoal, meaning one who takes things away in a rage, but all of this honor is as nothing to me now, since I know that I gloried in my sins.

So far the old man's story. I have seen this old man speak words of encouragement to new converts when they were baptized. I have seen him enter with a devout spirit into the sacred rite at the communion table. I have heard him testify and pour out his heart in ardent prayer at prayer-meetings. Then when I thought of the story of his past life as a background to his present life, I could not help but praise God for him as a miracle of grace. My motive for writing this story is to cause others to enter into this praise with me.

REPORT

of Sunday School and Christian Endeavor Convention. Held at Ruff, Wash., June 14, 1920.

On June 14, beginning in the morning and continuing through the day, delegates from several Mennonite churches met at Ruff, Wash., to discuss ways and means which will help our denomination to do better and more efficient work in the Sunday school and Christian Endeavor. Great interest was shown in the meetings and it was decided to hold another convention at Colfax, Wash., next June.

The meeting was opened with a song service which was followed by a Scripture reading, Psa. 92, and prayer by Rev. M. J. Galle, of Menno, Wash.

The four Franz brothers of Ruff then sang a splendid male quartet.

Rev. Galle, who presided, delivered a welcome address and held a short devotional and a season of short prayers. The congregation then sang a hymn in the the German language.

A message of greeting received from D. J. Dahlem, representing the Southern California convention was read and was much appreciated.

The first subject taken up was, "What Do We, as Christians, Owe Our Community?" by Rev. P. R. Aeschliman, of Colfax, Wash. It was delivered in the German language. The answer to this question is found in Rom. 1:14 and in this chapter the apostle Paul has a broad outlook. He says, "I am a debtor, both to the Greeks and to the barbarians; both to the wise and unwise." Too many Christians want to enjoy the pleasures of this world and do not consider the real purpose of their lives. The Bible tells of a three-fold debt. (1) Debt of sin. Before we can appear before the throne of God we must be clothed in righteousness and to do thus God put the debt of our sins on His Son. Jesus willingly bore this debt. (2) Debt of love. The apostle Paul says "love one another." God's Word says love never ceases throughout eternity. The lack of love was the real cause of the recent great war. (3) Debt of gratitude. This debt can never be paid. The apostle Paul fell as low as a human being can fall but was saved through grace. Grace to work, to wait, to endure, to die a martyr's death was given him. God gave him wonderful talents which made him a great debtor, and after toiling for the Master twenty-five years he declared himself a greater debtor than ever before. Regarding our debt to our community, the thought was brought out, that we often confine our responsibility to our immediate neighborhood. We have a tendency to exclude people who are not our personal friends. We should make no exceptions as we owe outsiders the salvation of Jesus with its invitations and promises. If we make exceptions we are not true followers, but are like the Pharisees. We must go to these people, not wait to have them come to us.

During the discussion which followed the question was asked, "How can we bring our community nearer to Jesus?" The answer was: There are two ways, (1) by our words, (2) by our actions and daily lives. The latter way is the most forceful and speaks far louder than anything we may say.

The next number on the program was a duet by Catherine and Ruth Krehbiel of Lind, Wash.

Mr. Galle read a message of regret from Rev. M. M. Franz of Monroe, Wash., who could not be present, and also read Mr. Franz' them, the subject of which was: "Is It Necessary to Have the Presence of Enthusiasm in the

(Continued on page 4)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1921 as complete and correct as possible.

EDITORIAL

Members of our church sometimes ask the pastor concerning the activities in which we are engaged such as missions, benevolence, for information concerning the moneys contributed and the persons engaged. This of course is right, the pastor should have the details of our work at his fingers' ends and no doubt he is willing to give his people the benefit of such information he has at his command. We should not, however, depend upon private efforts for a full knowledge of our work getting abroad. The pulpit is the proper place to look for full and detailed information and the minister who regularly devotes a Sunday to denominational interests does well by both his church and people. At various times our conferences request that special Sundays be devoted to such things as missions, benevolences, education and publication. Our conference reports do not show how well the ministers and churches respond to these requests and it would be well if some checking up scheme might be formulated so as to prove just how seriously conference recommendations are regarded.

Another way by which our people may be kept in touch with church work is through the church papers. Indeed there is no excuse for ignorance on this point so long as our publications are doing their part. In most of the other Protestant denominations the annual conference reports show the number of communicants taking the denominational papers. Our reports have not advanced so far as that but there is good reason why they should be revised so that information on this score might be available. We need more activity on the part of churches and pastors in getting church papers into our homes. While it is important that publications should meet their own costs, it is even more important that they should get into the hands of every member so that there would be no reasonable excuse for ignorance on any part of our church interests.

JOY IN THE NEW TESTAMENT

The New Testament is the most joyful book in the world. It opens with joy over the birth of Jesus; and it ends with a superb picture of a multitude which no man could number, singing hallelujah choruses. No matter where you open it, amid fortunate or discouraging circumstances, you always hear the note of joy. Even when a company of friends gather at a farewell supper, before their Leader is crucified, He says to them, "These things have I spoken unto you, that My joy may be in you, and that your joy may be made full." John 15:11. Even when their best Friend has gone, the mourners take "their food with gladness and singleness of heart, praising God". Acts 2:46. If they are flogged for their faith, the disciples depart from the council, rejoicing that they are "counted worthy to suffer dishonor for the name" (Acts 5: 41); when an apostle is put in jail overnight he passes the time singing (Acts 16:25), and if you listen to him in his Roman prison, you will hear him dictating, "Rejoice in the Lord always; again I will say, Rejoice." Phil. 4:4. There is enough tragedy in the New Testament to make it the saddest book in the world, and instead it is the joyfullest.

The religion which expresses itself in this book and which issues from it, is the most joyful religion on earth. Three great missionary faiths are in existence today: Mohammedanism, Buddhism, Christianity. The first has no hymns and never sings. The second is only now endeavoring to compete with Christianity by copying our songs. Here is a specimen of Buddhism plagiarism:

"O for a thousand tongues to sing
My holy Buddha's praise:
The glories of my teacher great,
The triumphs of his grace!"

So Buddhism endeavors to graft into her pessimistic thought of life a little of that radiant hymnology in which sixty generations of Christians spontaneously have broken into song.—Harry Emerson Fosdick.

REPORT

(Continued from page 3.)

Sunday School, and Why?" The fact that it is not necessary to have loud, hysterical demonstrations and that Christians should not be fanatical or extreme was strongly emphasized. The value of knowing the subject to be taught and trying to interest the hearers was well brought out. To do this, a clear, sane presentation of the facts is sufficient to carry over the message When Jesus preached the Sermon on the Mount He did not shout or wildly gesticulate, yet His vast audience was deeply impressed. There is a difference between enthusiasm and a hysterical frenzy. Enthusiasm in the Sunday school will accomplish three things. (1) Its influence will be felt all through the school. The greatest hindrance in bringing young people to Sunday school is cold formality. (2) Enthusiasm brings a feeling of responsibility. Every worker must feel the responsibility of bringing outsiders to Christ, and to encourage other workers. (3) Enthusiasm to work. If every Sunday school worker worked with the right enthusiasm great things would be accomplished. The aim of the Sunday school is not only to sow seed, but also to reap results.

A lively discussion followed, during which the question was asked, "If the enthusiasm is failing in a Sunday school how can it be revived?" One answer was that the Sunday school superintendent is the first one responsible but must have the cooperation of the teachers. The Sunday school work is especially important as it deals with the spiritual life of the child, while the public school deals mainly with the educational side. It was suggested that parents have a great influence upon their children, and by their example, sympathy and encouragement, the interest and enthusiasm of the child may be kept up. Parents must go with the children and take an actual part.

Special music was rendered by a mixed quartet from Colfax.

The next subject of the morning was taken up by S. R. Aeschliman, superintendent of the Colfax Mennonite Sunday school. His topic was "How Can a Sunday School Be Improved with Success?" In a general way this can be done through consecration. In a detailed way there are many things that should be emphasized. He especially mentioned the necessity of parents cooperating with their children and making it a habit of attending Sunday school not letting small obstacles interfere. Visiting during Sunday school hours should be prohibited, as it has a bad effect on the visitor, those visited and outsiders. He further stated that the officers and teachers are in a responsible position and must prepare their lessons thoroughly. If they love their work they will find time to do this. Daily Home Readings are a valuable aid in the preparation of the lesson. Other very valuable aids are (1) good education; (2) teachers' training course. These are both very important although one with a limited education can, with the help of God, accomplish much. Even now, Sunday school work is largely in the hands of "one-talented" people. "Five-talented" people often only criticise. Teachers and officers not only teach a half-hour on Sunday but they must carry out their teachings all through the week. The scholars must also do their part. Other helps mentioned were (1) Good singing and frequent song services. (2) Spirit of friendliness to visitors. (3) Spirit of prayer.

The need for adequate preparation of the Sunday school lesson was further emphasized during the discussion which followed, and the question came up as to the time when a teacher shall begin to prepare the lesson for the next Sunday. Some one mentioned, "Sunday afternoon," and a teachers' meeting during the week was strongly advocated.

The Menno-Ruff choir sang a special number at this time, after which an offering was taken for the Mennonite Tubercular Sanitarium at Alta Loma, Calif., amounting to $55.

The morning session then closed with a prayer by Rev. P. R. Aeschliman, after which the people adjourned to the basement where a nice lunch had been prepared by the ladies of the church. Every one was very cordial and the visiting delegates soon felt at home.

Afternoon Session.

As the morning session dealt with the Sunday school and its

problems, the afternoon was given over to the discussion of Christian Endeavor work. The session opened with a song service led by Rev. Galle after which Rev. J. Waltner led in prayer. Another song was sung by the Menno-Ruff choir and the Franz brothers sang several male quartets during the afternoon.

Miss Beulah Aeschliman of Colfax gave a reading, also Miss Minnie Schrag of Menno.

The first subject of the afternoon "What Is the Best Method by Which We Can Interest Young People in the Christian Endeavor?" was discussed by P. C. Jantz of Ruff. He stated that young people can be interested in this work, by encouraging them in the home. God wants young people to work for Him, and Christ sends us to be His representatives. Young people are surrounded by temptations, and their decision will make their lives either a blessing or a curse. Parents are duty bound to God to teach their children to love Christ. Children should be consecrated in their infancy. It isn't enough that the children attend Sunday school, but they should be allowed to scatter the knowledge obtained there. Mr. Jantz strongly recommended a Junior Endeavor, but said if this wasn't possible a "mixed" Endeavor is advisable as the children will be in the proper atmosphere. In the old Testament we find an Endeavor society composed of four young Jews — Daniel, Shadrach, Meschach and Abednego. Daniel was their leader, and they kept their ideal ever before them. He closed his interesting theme with the question, "How can those be won who wasted their opportunity in their youth?"

It was mentioned during the discussion that followed that the older people should not be excluded from the Endeavor society but that they can receive a blessing as well as the younger folks. Someone said that children can be judged by the parents, and that some parents go to church trying to convert other people's children while their own run the streets.

Among the answers to the question asked "Why some withdraw from the Endeavor" was that first the reason must be found out. The pleasures of the world may have proved a greater attraction, and also, they may not have been given anything to do in the society. Another question was asked, "How can those be reached who have the opportunity but do not care to join?" They must have a special invitation and the church and C. E. must put forth special efforts to win them. We must show more brotherly love and not so much pride, criticism and coldness. The young people are the future of our church and the Lord wants the youth and not the few short years left after a life spent in sin.

The choir from Colfax sang a special song at this time.

The next topic was taken by Julius Franz of Menno and was entitled, "What Should Be the Contents of the Christian Endeavor Program, and Its Aim." Confession of Christ seems to be the paramount aim. We should be bolder in our confession of Him, but should not be as the Pharisees and display it in public. We can prove our confession of Christ through our service for Him. Fellowship with Christ's people is necessary and is one of the principles of the Christian church from the beginning. Loyalty to Christ's church is another essential, and we should remain loyal to our respective church.

As the purpose of the C. E. is to serve Christ the contents of the program should be spiritual. Literary value is important, and the contents should be bright and enlivening. The discussion of topics is essential in prayer-meeting. Music is indispensable, and appropriate readings and recitations are to be commended. Above all, the society should be well organized.

An interesting discussion followed during which the value of variety of music was further mentioned. It was also urged that no one be kept out, because of the inability to speak or pray in public, but should be allowed to take part in other ways. It was asked how the difference in language could be overcome in the C. E. The answer was: Use the language of the country and the one that most understand. It was urged that young folks of foreign parents be encouraged in the use of the English language. The language which the individual can use the most fluently should be allowed but the spirit of the work must not be hampered.

After the singing of a male quartet by four Colfax delegates a short business session was held. As before mentioned, it was unanimously decided to hold a similar convention at Colfax next year, so we see that the sessions had an inspiring influence.

The following officers and committee were elected:

Rev. M. J. Galle, Menno, Wash., chairman; S. R. Aeschliman, Colfax, vice chairman; Beulah Aeschliman, Colfax, secretary.

Program committee:

Rev. M. M. Franz, Monroe, Wash.; Julius Franz, Menno, Wash.; John Rubin, Colfax, Wash.

The session closed with a prayer by S. R. Aeschliman after which supper was served in the basement. After supper Rev. P. R. Aeschliman preached a short sermon and the Franz brothers favored us with two male quartets.

Beulah Aeschliman.

THE C. E. TOPIC

August 15.

Lessons From Poets.

Exod. 15:1-11.

Few people realize the literary merits of the Bible. While we give attention to the best writings and study their style and endeavor to know as much as possible about the writers let us remember that the best writers of both prose and poetry in all lands and ages are insignificant when compared with the writers of the Bible. In the Bible there are several types of writing, such as plain narrative, prophecies, letters and poetry. No doubt the poetry of the Bible is different from other poetry, but then the Bible is different from other books. There is poetry in many of the books of the Bible.. These poems are usually in the form of songs. St. Paul quotes from heathen poets, but the books of the Bible we generally think of as poetry are Job, the Psalms, Proverbs, Ecclesiastes and the Song of Solomon. The book of Job is a profound work of philosophy, but the book of Psalms, which originally was several books, was the popular book of poetry among the Jews because it was the hymn book of the temple. A careful study of the poetical arrangements and forms of many of the psalms will show how thoroughly adapted the poems were for the public service of the temple. Poetry is always the most popular form of literature. It is the language of the soul and through it the world gets to know the emotions of the soul. Bible poetry always has been dear to the believer. The twenty-third Psalm is probably the best known and best loved short poem in all literature. Such psalms as the first, the twenty-fourth, the ninetieth, the one-hundred and nineteenth etc., not only express the religious emotions of the people of the time in which they were written but are peculiarly adapted to the devotion of the faithful in all time.

Next to sacred Scripture nothing has so influenced the development of Christian life as the songs that were used in the public and private devotions of God's people. When Martin Luther gave the world the wonderful hymn, "A Mighty Fortress Is Our God", a papal investigator wrote to his master in Rome: "All Germany is singing itself into a Reformation." Since Luther's time the singing of religious poems in connection with public worship has been one of the influences that has made Protestant worship attractive. Every church member should make a careful study of the hymns used in public worship. In our own hymnal one will find a collection of the best of all ages brought together in a selection of several hundred. Nearly everyone of them has a story. It has been inspired by some particular event or it is made precious by its association with some great personality. It is not generally known that the Ausbund, the hymn book of the Amish Mennonite church, is the oldest Protestant hymnal in continuous use. To Mennonites it means much because so many of its hymns are the story of Mennonite martyrs presented in poetic form of the time nearest to when these devout servants of the church gave their lives for the faith.

The lives of poets are always interesting. Poets are such spiritually minded creatures and see so many beauties that others do not. The world owes them a debt because they share their visions with all men. It is significant that so many of the best poets were such devout Christians. Milton, Cowper, Montgomery, Longfellow, Tennyson and a long array of others made the world better for their having been in it and giving to men the sweet messages of beauty and hope that were theirs. They were generally unselfish men who had little and cared less for the worldly things for which so many strive. They tell us that there is very little poetry read and no good poetry produced just now. Can it be that the reason for this is that we are living in such a selfish world where material things get their greatest appreciation?

THE S. S. LESSON

August 15.

The Sins and Sorrows of David.

II Sam. 12:9, 10; 18:1-15.

Golden Text: Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

The Bible not only tells the truth but it tells the whole truth. If some human friend of David's had undertaken to write a life of David, he certainly would have been silent, or glossed over the events in which the wrecking of Uriah's home and his subsequent murder figured. But the Bible exposes sin wherever it occurs and expresses its hearty condem-

nation of it, and records the punishment that follows. Both the righteous and unrighteous acts of men are recorded. The righteous that they might be imitated and the unrighteous that they might to be avoided. David had his grievous faults and in so far David was a wicked and unworthy person. If the best of men, like David were such shameless criminals in that time what must the worst have been like? The fact that David repented later was the redeeming feature as it is with all of us who like him are utterly unworthy in God's sight and only through His grace are we restored to his favor.

David had greatly wronged Uriah and from that time on Uriah was a living testimony against him and stood in the way of David's concealing his terrible deed that branded him as a false friend, an impure man, and a person not worthy of the honor of being called a man. In order to get Uriah out of the way he arranged to have him so situated in battle that he was sure to be killed. It was a mean, sneaky way of getting him out of the way. Though David was not present he was as much of a murderer as if he had slain him with his own hands. The fact that David arranged the death of Uriah proves what a cruel cold-blooded murderer he could be. If there was any hope left for him surely the vilest sinner when he sincerely repents and seeks God's forgiveness, has a chance. In rebuking David God did not spare the fullest condemnation. By the mouth of the prophet, Nathan, he was led to feel that the condemnation he had uttered upon a case of cruel injustice was a thing he himself deserved. One must admire the courage of the prophet who brought the message, yet one may rest assured that to be on the side of right with God for a support man need fear nothing, not even the most bloodthirsty monster who ever appeared in human form. David brought a curse upon himself and his house. It was a just punishment for his crime and it only once more proved the working out of the principle that the iniquities of the fathers are visited upon the children. In David's family there shortly appeared the most terrible series of crimes imaginable, namely, the outraging of a daughter by her own brother, the murder of that brother by another brother, the rebellion of a son who not only showed an unnatural ambition to destroy his father but committed unspeakable acts in his father's house. In Absalom we have David's terrible iniquity showing itself many times increased. An old proverb says that "Chickens come home to roost" and surely David's sins returned to him with interest.

In the final effort to crush the rebellion of the undutiful Absalom a considerable army responded to David's call. The people did not allow him to take the field. His ablest and most trusted officers were put in command. There was a mighty conflict in the heart of David. Rebellion had to be put down with a merciless hand and yet David loved the boy who had sought to destroy him and otherwise wronged him. His injunction to his generals to deal gently with the boy shows how he hoped that chance would restore him to him again as of old time.

The defeat that overtook Absalom's army completely disorganized it. Absalom was caught in the branches of a tree, (Josephus says by the hair), and became an easy victim to Joab. Joab was one of those men who had made himself absolutely necessary to his master and became so arrogant in his position that he could disregard the order of David and kill Absalom.

Much as we regret the death of Absalom out of regard for the feelings of David we cannot help feel that he came to a well merited end. He had taken the sword in a mean cause and came to a comtemptible end. David had to drink the bitter cup of his own sins as those who do wrong eventually must do.

JUST TAKE HIM AT HIS BEST

When your brother man you measure,
Just take him at his best;
Something in him you can treasure,
Overlook the rest.
Though of his some trait or fetter
May not suit you to the letter,
Trust him—it will make him better;
Take him at his best.

MARRIAGE

Clemmer-Stauffer. — On Saturday, July 10th, at Bluffton, O., in the home of Rev. A. S. Shelly, their erstwhile pastor, Paul Jacob Clemmer and Mary W. Stauffer, both of Bally, Pa. They came to Bluffton College for the special Bible course last January and have since been working in Lima, O., where they are now "at home" in a suite of rooms at 239 W. Kibby St.

DEATHS

Schowalter.—June 6th, 1920, Elma Clara Schowalter. She was born October 22nd, 1890, near Halstead, Kansas. October 15th, 1904, she came with her parents, Jacob and Elizabeth Schowalter, to Upland, Calif. January 7th, 1906, she was baptized upon her confession of faith in Jesus Christ and received as a member into the Upland Mennonite church.

She followed the calling of a trained nurse for some years and later graduated from Pomona College. Then she accepted a call from Bethel College as librarian and served in this capacity for one year. In the same capacity and as teacher she later accepted a call to McKendrie College in Ill. In January, 1919, she was attacked by the dread disease, influenza, which settled upon her lungs. For a whole year she was bedfast, but bore her affliction with patience and submission to God's will. When the Lord finally called her home, she was ready and willing to answer the call.

June 9th funeral services were held at Upland and in absence of the local pastor, words of comfort were spoken by Rev. H. J. Krehbiel in German and Rev. J. C. Mehl in English.

Stauffer. — Minerva B. Stauffer, nee Oberholtzer, was born Sept. 11, 1854, on the old Oberholtzer homestead near Bechtelsville. At the age of 17 she made her covenant with her Lord, was baptized and became a member of the Hereford Mennonite church. On October 14, 1877 she was united in marriage to Henry H. Stauffer, a prominent business man of Bechtelsville. Although she never had children of her own she employed her maternal instinct by mothering several children and bringing them up in the fear of the Lord. On May 2, 1914, her husband was removed by death, leaving her a widow and but for the children which she brought up she would have been left alone. After having been an invalid for about six months she passed away peacefully on June 6, 1920, at the age of 65 years, 9 months and 15 days.

On July 1 after brief services had been held both at the house and in the church her remains were laid to rest in the presence of a large concourse of friends and relatives in the Union cemetery at Bally. Her pastor, D. J. Brand conducting the services, assisted by Rev. Kline, an intimate friend of the family.

Stauffer. — Levi B. Stauffer was born April 16, 1838 near Boyertown, on or near which he spent his entire life. On December 22, 1859, he was married to Sarah Brunner, who was again taken from him in death nearly 42 years later, she passed away June 21, 1891. A number of years later he was again called upon to mourn the death of two children and one grandchild caused by the great fire. More than seven years ago he was stricken with apoplexy and was thus forced to resort to a wheel chair as a mode of locomotion. But a more patient sufferer cannot be found. His Bible was his everpresent companion. His eyesight being good, he read a great deal. Even toward the end when pain became more intense, he was very patient and on June 29 he passed away to be with his Lord whom he had trusted. For a numbers of years he was a member of the church at Boyertown.

On July 3 after services had been held in the chapel of Fairview cemetery he was laid to rest at the ripe age of 82 years, 2 months and 13 days. Services were conducted by D. J. Brand, assisted by Rev. Flint, a friend of the deceased of long standing.

CONTRIBUTIONS

Received by the Emergency Relief Commission During the Month of June.

For Mennonites in Germany.

Mrs. D. H. Unruh, Freeman, S. D., per D. Unruh, $10; Chr. Mueller, Freeman, S. D., $30; R. L., Newton, Kan., $10; Bergthal ch., Pawnee Rock, Kan., Jacob Ruediger, $50.50.

J. D. Regier, for German Children in Switzerland.

Tabor ch., Goessel, Kan., J. S. Schmidt, $157.54; S. S., Tabor ch., per ditto, $50; Tabor ch., Goessel, Kan., per ditto, $69.64.

For Germany.

A. A. Wall, Mt. Lake, Minn., $17.50; per P. R. Schroeder, Berne, Ind., Senior, C. E., $2; anonymous, $2; Rev. N. F. Toews, Alsen, N. D., $50; anonymous, Alta Loma, Cal., $50; Ebenfeld ch., Montezuma, Kan., P. D. Voth, $22.02; Sichar ch., Cordell, Okla., J. W. Schmidt, $31.75; Lehigh Menn. ch., and S. S., D. J. Auernheimer, $149.10; P. K. Becker, Holcomb, Kan., $5; J. B. Stucky, Moundridge, Kan., $250; Ladies' Aid Meno, Okla., Mrs. D. B. Unruh, $216; Herold ch., Clinton, Okla., J. A. Harms, $242.40; Hoffnungsau ch., Inman, Kan., C. C. Sperling, $93.51; Bergthal ch., Corn, Okla., J. H. Ediger, $21.08; Abe P. Unruh, Richey, Mont., $10; Per C. F. Claassen, Newton, Kan., Emmaus ch., Whitewater, Kan., $40; Menn. ch., Schrag, Wash., $5; Anonymous, Hammond, Okla., $5; G. J. Voth, Choctaw, Okla., $150; J. L. Amstutz, Apple Creek, O., $7.50; Children's Day, Avon, S. D., J. M. Boese, $28.55; anonymous, Avon, S. D., J. M. Boese, $45; J. W. Tschetter, Carpenter, S. D., $30.

For Austria.

A. A. Wall, Mt. Lake, Minn., $17.50; G. J. Voth, Choctaw, Okla., $50; J. L. Amstutz, Apple Creek, O., $7.50.

For Syria and Armenia.

Senior C. E. society, Berne, Ind., P. R. Schroeder, $2; Mrs. Magdalene Graber estate, S. M. Musselman, $25; J. L. Amstutz, Apple Creek, O., $10; Chr. Wirkler, Newton, Kan., $20.00.

For Sufferers in Europe.

Anonymous, Berne, Ind., P. R. Schroeder, $15; Klaas Franzen, Liberal, Kan., $100.17; Menn. ch., Deer Creek, Okla., Wm. Moyer, $20; Henry Leisy, Wisner, Nebr., F. W. Risser, $25.

For Mennonites in Russia.

Mrs. D. Unruh, Freeman, S. D., D. Unruh, $10; per A. J. Neuenschwander, Trenton, O., L. H. Augspurger, Hamilton, O., $2; Ed. J. Augspurger, Hamilton, O., $1; Elsa Holly, Trenton, O., $2; a friend, Trenton, O., $3.00.

For Mennonites in Alsace.

Mrs. Fannie Graber, Noble, Ia., S. M. Musselman, $5.

For Where Needed.

Bank of Fortuna, interest on balance, $33.46.

For Wilhelm Marlow.

Mrs. Minnie Wagner, Winkler, Kan., $23.

For Justine Hartmann.

The Misses Helena Janzen and Anna Dirks, Beatrice, Nebr., Catherine Dueck, $5.00.

Gratefully acknowledged,
P. P. Hilty, Treas.
Fortuna, Mo.

NEWS OF THE WEEK

FIVE BILLION PAID IN TAXES LAST YEAR

Washington, July 26.—The nation's greatest tax bill, $5,410,284,874, was collected during the fiscal year ending June 30.

Official figures tonight showed that the tax paid in the last twelve months had exceeded all estimates, congressional and official, by approximately $300,000,000 and was nearly 75 per cent. larger than the total of taxes paid in either of the war years of 1918 or 1919.

The 1918 tax levy yielded $3,694,619,638 and the taxes in 1919 aggregated $3,839,950,612.

Collection of this record breaking assessment cost the government $29,750,000 or about 55 cents for each $100.

Revenues derived from income and excess profits taxes alone were $3,944,355,737 for the twelve months, which is nearly $1,250,000,000 larger than collection from the same sources in either of the last two years. An increase for this year also was shown in the receipts from miscellaneous taxes which brought in $1,465,729,136. These taxes totalled $1,243,941,909 and $855,591,700 for 1919 and 1918 respectively.

Of this amount $1,135,097,403 came from the financial heart of America—the Wall street district.

The Chicago district paid all but $40,315,758 of the total Illinois taxes of $442,233,070. Next following Illinois was Ohio with taxes of $372,319,548 and Massachusetts with $350,928,233.

North and South Dakota, both in one collection district, were called upon to pay only $9,541,683 from their combined areas and with the exception of the Philippine Islands, were at the foot of the list. Indiana's total collection was announced as $73,608,766.

GOVERNMENT AT COAL SITUATION

Washington, July 25.—The government will take definite steps tomorrow in an effort to straighten out a muddled coal situation.

The interstate commerce commission will issue an order tomorrow for priority of movements in the transportation of coal to New England. This in the view of coal experts will amount to an embargo on the exportation of coal.

Under an order recently issued by the commission, more than a score of bituminous mines in western Pennsylvania, Ohio, West Virginia, Kentucky and Tennessee will begin to move coal to lake ports for transshipment to the Northwest. The summer movement of coal to the Northwest is more than 50 per cent. behind schedule and the railroads will attempt to dump four thousand carloads of coal a day at lake ports.

Department of labor conciliators tomorrow will begin their efforts to bring an end to the walkout of the mines' laborers in the Illinois fields, which is reported to have closed down about two-thirds of the mines. President Wilson still had under consideration today the matter of sending to United Mine Workers' officials a message bearing on the Illinois strike, such a course having been suggested to him by a committee of operators from that field.

Officials of government agencies concerned in the straightening out of the coal tangle today read the statement issued by John L. Lewis, president of the United Mine workers, in Indianapolis last night, but declined to comment. Mr. Lewis in his statement declared that any settlement of the Illinois strike which would modify the basic interstate agreement under which the miners of the central competitive field are now working would result in action by national officers of the United Mine workers to bring about a cessation of work by the 210,000 men employed in that field.

The national coal association, an organization of operators, said to represent two-thirds of the country's bituminous production, in a statement today took exception to several of the assertions made by Mr. Lewis. The association denied that the Illinois operators had expressed a desire to have the existing wage contract amended as stated by the president of the mine workers. The only overture looking toward re-opening of the wage agreement, which was entered into March 31, and which was effective for two years, the association's statement said, was made by the miners. This overture, it was added, was rejected by the operators who held that only action by the government under whose auspices the agreement was entered into would permit re-opening of the contract.

STRIKE CLOSES 100 COAL MINES

Terre Haute, Ind., July 26.—More than 100 coal mines in this district were idle today as the result of a strike of day laborers and drivers. About 4,500 men are idle as a result. The men on strike say that they were discriminated against in the recent wage award when they received an increase in wages of 20 per cent. while leaders received an increase of 31 per cent. The strike spread to this field from Illinois where the day men have been on strike for several days.

Ed Stewart, president of district No. 11, United Mine Workers of America, today telegraphed John L. Lewis, president of the national organization, that "conditions in mining circles in this district had become critical." He urged a conference of miners and operators of the state for the purpose of presenting the matter to the proper authorities for settlement.

The mine officials expect a complete tieup of mines in this region, it is said. Half of the mines in the state were affected by the strike today.

Fifteen mines were closed within a few miles of the city.

John L. Lewis, president of the United Mine Workers of America, said that he had received a request from Ed Stewart, president of District 11, for a conference between miners and operators to consider the day worker and monthly men's scale of wages, and that he had the request under consideration. The Stewart telegram told of a number of miners having quit work, but did not specify the approximate number. The strike in the Indiana field is regarded as a result of the situation in Illinois.

The executive board of the United Mine Workers of America is now in session in Indianapolis and has been in session here for several days. While no information was given out to that effect, it is supposed that the executive board will discuss the problems raised by the strike in Illinois and the related strike in the Indiana field.

Vincennes, Ind., July 26. — Knox county coal mines will be closed down Tuesday by a strike of day workers for wage increases of $1 a day, union officials here said. Day workers now are receiving $6 a day. They ask $7. About 3,000 men are employed in the Knox county mines.

AMERICAN YACHT WINS INTERNATIONAL RACE

Sandy Hook, N. J., July 27. — The America's cup stays in America.

This was decided shortly before sundown today when the American defender, Resolute, captured the 1920 regatta three to two by defeating Sir Thomas Lipton's Shamrock IV in the final race.

The defender outsailed the green sloop decisively, boat for boat in the last contest of a tempestuous series—the closest and most hard-fought in the history of the precious trophy—crossing the line at 7:52:22 unofficial time, only about 25 minutes before expiration of the six-hour limit.

Indeed the last half of the race evolved itself into a race of the defender against time, with the fate of the contest resting on the wind, for the challenger was about one mile astern when the American flashed over the line.

It was a thirty-mile windward and leeward race, this final contest of 1920, started in light airs after postponement at fifteen-minute intervals for two hours and a quarter.

After having been led by the challenger two-thirds of the distance to the first mark, a windward leg, Resolute crossed her bows ten miles from the start and breezed into a lead which she maintained and steadily increased to the finish line.

By the time 22 miles of the course had been covered the defender was a mile and a half in the lead, reaching back and forth on her way to the finish line. At one time toward the end she was two miles ahead of the Shamrock but the challenger came up to within a mile at the finish.

ROADS ASKING FOR YEARLY RAISE OF $1,642,921,085

Washington, D. C., July 22.—Every time a traveler buys a railway ticket, particularly a Pullman berth, he will be reminded of the $625,000,000 annual pay raise granted to the railway employes, if the interstate commerce commission approves the plan submitted by the carriers today for passing the burden to the public. The burden discussed today is in addition to the $1,017,000,000 freight rate case the roads have pending with the commission.

The increases asked, taking the previous freight rate case, and that presented today, total $1,642,921,085 a year.

The $1,000,000,000 freight rate increase was asked to provide funds for necessary additions to rolling stock and motive power, essential extensions, and repairs.

The recommendations today for increased transportation rates to meet the wage boost were presented to the commission by Alfred P. Thom, general counsel for the Association of Railway Executives. The chief features of the detailed scheme as worked out by the executives in conferences during the last two days follow:

An increase of twenty per cent. on all passenger fares.

An increase of 20 per cent. on all excess baggage rates.

A surcharge of 50 per cent. on all Pullman tickets.

An increase in milk rates of the same amount as for freight traffic.

An increase in freight rates averaging 9.13 per cent.

An increase in switching charges.

OHIO FURNISHES THIRD PRESIDENTIAL NOMINEE

Lincoln, Nebr., July 22. — Ohio got its third presidential candidate for the 1920 campaign when the Prohibition national convention nominated Aaron S. Watkins of Germantown, O., after learning from William J. Bryan that he would not accept the nomination voted him yesterday.

Mr. Watkins won on the second ballot after he and R. H. Patton had each received 85 votes on the first.

The vote was: Aaron S. Watkins, 108; R. H. Patton, 74; D. A. Poling, 24, C. A. Randall, 2. It took 105 votes to nominate.

Mr. Watkins is a professor of literature in a Germantown military academy. He was a professor in Ada College, Ohio, for several years and was vice-presidential candidate on the Prohibition ticket in 1908 and 1912.

RED GOVERNMENT MAKES STEPS FOR ARMSTICE

Listen to Appeal of Polish Government and Plans to Meet Representatives.

Paris, July 24.—A wireless message from Moscow today, says the Havas agency, announces that the Russian soviet army is falling back on the order of the soviet commander.

London, July 24.—The soviet government of Russia today notfied Poland that the soviet army command had been ordered to begin negotiations immediately for an armistice, it was announced in a wireless dispatch from Moscow.

The following telegram was dispatched by George Tschitcherin, Russion soviet foreign minister, to Prince Sapieha, the Polish foreign minister, at Warsaw, at 1:15 o'clock this morning:

"The Russian soviet government has given orders to the supreme command of the Red army to commence immediately with the Polish military command negotiations for the purpose of concluding an armistice and preparing for future peace between the two countries. The Russian command will advise the Polish command as to the place and date for commencing negotiations between the military commands of the two sides."

Russia's reply to Poland's application for armstice negotiations brings in sight a possible solution of one of the most serious crises which Europe, as a whole, and the allied nations in particular, have had to face since the conclusion of the armistice with the Germans in November, 1918.

The Mennonites

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Professor of History in Bluffton College, and Author of "The Mennonites in America".

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In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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The Mennonite.

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VOL. XXXV. BERNE, INDIANA, AUGUST 5, 1920. No. 31.

CONFERENCE NOTICE

Providence willing, the 32nd session of the Middle District Conference will be held in Berne, Indiana, August 25th and 26th, 1920. A good program, covering the various fields of church work has been prepared and all workers and friends of the kingdom are hereby urged to arrange to attend. May all the churches of the Conference pray that the Lord may richly bless and own the work of the Conference.

P. P. Hilty, Sec.

INVITATION

Middle District Conference churches are invited to send delegates and visitors to the Middle District Conference at Berne, Indiana, as announced by the Conference secretary. Come three days earlier, if possible to attend also the Bible Conference and the Sunday school and C. E. conventions. Bible conference, August 22 and 23. Sunday school and C. E. conventions, on the 24th. All General Conference delegates and visitors to Pennsylvania are invited to stop off for these meetings.

P. R. Schroeder, Pastor.

THE MIDDLE DISTRICT CONFERENCE

Convenes in the Mennonite Church, Berne, Ind., Aug. 25-26.

The following timely topics are to be discussed:

1. "How Should the Bible Be Interpreted?"
2. "When Is the Mid-week Prayer-meeting a Success?"
3. "Should the Middle District Conference Adopt a Forward Movement Program? If So, What Should Such a Program Include?"
4. "Scriptural Teaching Concerning Divorce. Should a Minister Remarry Divorced Persons Under Any Circumstances?"
5. "Would a Brotherhood Movement Such as Is Now Functioning in the Eastern District Conference Serve a Useful Purpose in the Middle District Conference?"
6. "Things That Inspire and Give Zest to the Pastor."

Prof. Paul E. Whitmer of Bluffton College will give a series of four Bible studies.

—The Committee.

SUBJECTS FOR BIBLE CONFERENCE

(Preliminary Form of Themes.)

1. The Word of God.
2. God—His Person and Work.
3. The Son of God—His Deity.
4. The Son of God—His Redemptive Work.
5. The Son of God—His Kingship.
6. Satan.
7. Sin.
8. God's Plan for the Ages.
9. The Threefold Apostacy.
10. The Church and the Missionary Task.
11. Intercessory Prayer.
12. The Holy Spirit.

Several addresses in German, and others in English. At Berne, Indiana, August 22nd, and 23rd. Berne is on the G. R. & I. railroad, 33 miles south from Fort Wayne, Indiana, which is on the main line of the Pennsylvania railroad.

ANNOUNCEMENT OF GENERAL CONFERENCE

The twenty-second triennial session of the General Conference of the Mennonite church of North America convenes this year at Perkasie Park, Perkasie, Pennsylvania, from the 29th of August to the 5th of September, inclusive. All congregations are requested to elect delegates and supply them with proper credentials for official representation on the basis of one vote for every thirty members or fraction thereof.

The Conference Officers,
A. S. Shelly, President.
P. R. Schroeder, Sec.

A GOLDEN OPPORTUNITY FOR YOUNG WOMEN

The Central Illinois Conference of Mennonites took possession of the Kelso Sanitarium in Bloomington, Ill., on May 1st. This is a thoroughly equipped institution, in fact the best equipped of its kind in this section of the country. Here the work that was begun on a small scale about twenty months ago is being carried on on a large scale. This is a sixty bed hospital. The beginning is successful even beyond the optimistic expectations of those backing the work. The sanitarium is prepared for taking care of practically every kind of human ailments and the staff is fully competent to perform all usual and unusual operations. The sanitarium is greatly in need of student nurses. We wish to send out an appeal through this paper to the young women of the Conference to take up this noble work of nursing. There is no nobler profession open to woman than this and no higher calling other than that of being the mother in the Christian home. Mothers talk this over with your daughters, pray it through with them, urge them to dedicate themselves to the work of relieving other's aches and pains. It is a profession that offers good material rewards and still better spiritual rewards. The purpose and spirit of this sanitarium is to bring healing to the soul as well as to the body. The atmosphere is distinctly Christian. A number of student nurses are needed at once. The regular fall class-work will begin in September and will lead to being a fully equipped graduate nurse. Communicate with Rev. Ben. Rupp, the superintendent at 807 North Main St., Bloomington, Ill., Mennonite Sanitarium.

A CALL TO PRAYER

As the time for our General Conference to meet draws near, our hearts are burdened more and more with a longing that our coming together be in the Spirit and that the blessing of God may rest on the gathering.

It is for the furtherance of the work that is given us as a conference to do that we come together periodically to consult and plan. However, we are repeatedly reminded in the Word that all our planning and efforts will come to naught unless the divine One will sit at the head of the council table and unless in all that we seek to do we are trusting in Him alone for strength and wisdom. In the words of the psalmist, "Except the Lord build the house, they labor in vain who build it," and Jesus admonishes us that there can be no resultant fruit coming from any effort without Him. But to the end that there may be much blessed fruit we are encouraged to ask whatsoever we will, as we abide in Him, and the promise is that it shall be done. Of ourselves we lack the needed wisdom, but we are encouraged to ask of God who giveth liberally the wisdom that is from above, pure, gentle, easy to be entreated, full of mercy and good fruits.

In view of this divine call to prayer, and responding to suggestions that have come to us, we invite our people throughout our Conference to unite in humble confession and believing supplication at the throne of grace in behalf of all who have any part in the coming conference, that such part may be directed by the Spirit to the glory of God.

In harmony with the request that has come to one of our boards and through that board to us, we suggest that we also definitely pray for the workers in the different fields, and that the way may be opened by government permission and by increased gifts to our depleted treasuries, for the sending out of additional workers according to His will.

As a special day for such united prayer, we suggest Sunday, August 22nd. In this ministry of prayer all can join if they will, and all who will yield themselves to the leading of the Spirit for this ministry at the throne of grace will be sure to come out of it richly blessed themselves.

The Conference Officers.

IN MENNONITE CIRCLES

Brother Arthur S. Rosenberger, a student of Bluffton College and the son of S. M. Rosenberger, deacon of the First church, Philadelphia, preached in his home church last Sunday morning.

On July 25 a farewell service to Rev. J. W. Kliewer, who starts for the Orient on a tour of inspection, was held in Bethel College chapel. Special music was provided and Revs. P. H. Richert and J. W. Langenwalter made addresses.

Brother and Sister Samuel T. Moyer, who are now serving the Pulaski, Iowa, Mennonite church

are being sent to the India mission field this fall. While plans for sailing are yet indefinite, they plan to sail out of New York during the latter part of September, for Bombay, India, from where they will proceed to Champa in the Central Provinces. The home address of Mrs. Moyer is Berne, Indiana, — that of Rev. Moyer, Lansdale, Pennsylvania.

The brethren M. H. Kratz and S. M. Rosenberger expect to visit the churches in Central Pennsylvania in the interest of the Mennonite Brotherhood. Their program is as follows: Bedford county, Friday and Saturday evenings, August 13 and 14. Roaring Springs, Sunday morning and Smith's Corner, morning and afternoon, August 15 and Altoona mission in the evening.

Rev. H. H. Regier, of Mt. Lake, Minn., met with the Emergency Relief Commission in Newton, Kansas. It is expected that he will shortly start for Russia to visit the brethren there in the interest of the commission.

Compulsory military training has not yet been defeated in Congress. The House and Senate conferees did finally heed the flood of protest letters and eliminated Sections 69, 70, 71 (the draft measures) from the Army Reorganization Bill. They also eliminated military training—temporarily.

It is too near election time to play with such political dynamite, but the way is left wide open to try it later. The bill provides for a huge and expensive staff of 17,000 officers. It is significant that this number was not reduced when the Universal Military Training was dropped. These officers form the frame-work into which the measure can be reinserted later. **The fight is only delayed** until the short session of Congress begins. The elections will then be past and letters of protest will have much less influence with congressmen.—Leaflet published by the Society of Friends.

NOTES AND COMMENTS

The United States has only 6 per cent. of the world's population and 7 per cent. of the world's land, yet we produce 20 per cent. of the world's supply of gold; 25 per cent. of the world's supply of wheat; 40 per cent. of the world's supply of iron and steel; 40 per cent. of the world's supply of lead; 50 per cent. of the world's supply of zinc; 52 per cent. of the world's supply of coal; 60 per cent. of the world's supply of copper; 60 per cent. of the world's supply of cotton; 66 per cent. of the world's supply of oil; 75 per cent. of the world's supply of corn; 85 per cent. of the world's supply of automobiles.

Now it is usually little things that cause us to stumble. I do not fall over a beer barrel, but I slip over a piece of orange peel. I have never stumbled over a bale of cotton, but if one flaw in the pavement projects a third of an inch I may be brought to grief. I can avoid the bigger things; I am careless about the trifles. The little things cause me to stumble. "Look carefully how you walk." Recollect the importance of details. Life is made up of steps and incidents and trifles.—Dr. J. H. Jowett.

A way of realizing the meaning of a million, almost as good as counting chestnut blossoms, is to think of what it means in time. Few people realize that there are less than a million days in the whole Christian era; in fact, if we count back a million days from 1920 we come to a date well before the founding of Rome, while a million hours would take us back almost to the battle of Trafalgar.

At the southern end of the valley in Central Arabia where progress toward the Persian gulf is blocked by a broad barrier of sand, lies a district called Khari, which was once fertile, and still retains some of its former prosperity. H. St. J. B. Philby describes in the Wide World Magazine a group of ruins which appear to date back to the medieval times when the country was under the domination of a Persian colony. Close by it are the remains of an important irrigation system which almost certainly points to a Persian origin, the main point of interest about which is that it depends on a group of three great reservoirs or pools, believed to be bottomless.

A similar phenomenon exists in a district farther south, called the Afiaj, where there are no fewer than seven "bottomless" pools of varying sizes, among which is a fair-sized lake, the "Mother of the Mountain", which is the largest sheet of water known to exist in all Arabia. It is about three quarters of a mile in length by a quarter of a mile broad, and was in its day the center of a mighty kingdom. There, according to a legend, once stood the palace and capital of Ad Ibn Shaddad, one of the greatest Arabian kings.

The legend tells that this king built himself a new capital south of the Afiaj district. In this palace he gathered together a stable of 2,000 peerless steeds, a bodyguard of 2,000 warriors and a harem of 2,000 maidens, among the fairest in the world. The legend tells that the king forgot his Creator, who visited him with a dread scorching west wind, overwhelming the king and all his glory with waves of blazing sand which to this day covers an area nearly half a million square miles. This territory is known from its utter desolation as the "Empty Quarter."

The University of South Dakota at Vermillion has come into possession of 61 genuine Babylonian tablets, discovered by Arabs in the ruins of buried cities and collected at Bagdad. They have been deciphered by Dr. Edgar J. Banks of Alpine, N. J., an authority on these clay and brick records of 4,000 years ago, and their authenticity proved. Fully half of the tablets in this collection are perfect and all of them are legible. They are only a few inches in size and were written on when they were soft clay, later being dried or baked. Most of them are of about the date 2350 B. C., a few going as far back as 2800 B. C., and others dating from the time of the fall of Babylon before the Persians, in 538 B. C. The most valuable tablet of the collection is a letter. Holes were made through it so that it might be attached to a cord and carried in this way. Next in point of value and interest are a number of neo-Babylonian tablets of sun-dried clay containing business contracts of all sorts and giving pictures of the life of the people after the Persian conquest. Of special interest is a small tablet of exercises in writing, done by some boy in the temple school, over 40 centuries ago.

Christ calls us to cultivate the higher powers of the soul, putting first in thought and purpose the kingdom of God. We shall find peace of mind when we turn from outward appearances to the supreme things of the spirit. History proves at every turn that men and women who have fixed their thought upon the supreme ideals and values have been able to rise above adversity and sorrow and to find peace. When we think of a John G. Paton kneeling by the grave of his wife in the New Hebrides and praying God to save that island to him; when we think of a Wilfred Grenfell leaving his friends and home in order to bring the message of the gospel to Labrador; when we see Francis of Assisi thanking God for his poverty, and Francis Xavier crying out of his agony, "More trials, O Lord, more trials!" we understand that there is something that can lift us out of worry and feverish fear into a peace like our Master's.—Henry K. Booth in Congregationalist and Advance.

OUR WOMAN'S WORK

Busby, Mont., June 23, 1920.

Dear Sisters: — Long before this time I had intended to write a few lines for our columns in the "Mennonite" but up to the present time I have not been able to fulfill this intention. As long as I had to instruct our two boys regularly, besides doing the housework, little time remained so that only the most necessary correspondence could be attended to. Our school has closed now for over a month, still I have not yet written. Many duties had, on account of lack of time, been postponed until after the close of our school, so the time since then has come and gone remarkably fast.

Most of the dear readers may have learned from other sources that we are contemplating a change to Cantonment, Okla., in the course of this summer. This spring, on May 12th, it was sixteen years since our arrival here to establish the Busby Mission station, the first station of our denomination here in Montana. And the cause of our intended change of field of labor may also be known to a goodly number of our readers. Since we have no school facilities here for our two boys, I have for eight years borne the extra burden of teaching the older ones at home besides my household duties, etc. And during the last three years it has been especially hard since also the younger one had to be instructed. But now the older boy is ready for high school and we found ourselves confronted with the question what to do for his further education. It seemed we must resign from the mission work and go elsewhere where we could have school facilities. Just at this time a request came whether we would be willing to take up work at Cantonment, Okla., as brother and sister Claassen had resigned. And since there we could remain in the work with the Cheyennes and at the same time have school facilities for our boys (though the school at Canton is five miles distant, which also is rather inconvenient), we could but see in this the guidance of Providence, so we decided to make this change. It is needless to say that it will not be an easy matter for us, after a period of six-

teen years of labor here, to break off all ties as it were.

And now the dear sisters would possibly like to hear something about my share of the work. I have felt it very keenly many a time that I could not do more in active mission work, but conditions were such that I could not. In the first years when I had no teaching to do I could find a good deal of time for language study and mission work. But in the last eight years when eight months out of the year I had the teaching to do, little time remained for direct mission work. And alas, some of the language which I had acquired is gone again since I was not so much in contact with the Indians.

From 1904 to 1916 inclusive I had a term of sewing each year with the Indian women, 13 terms in all (one year I had two terms, one in spring and one in fall). During 12 of these terms we pieced quilts or comforts; in all 246 such were completed. It took quite a little time to prepare and assort the material for each meeting, and many a quilt that was begun and for some reason was not completed, was left for me to finish. These were distributed with other mission goods from the various ladies' societies at Christmas time. During one term each woman enrolled made a suit of underwear for herself, 15 in all. At each weekly meeting I would read a portion of Scripture with short explanation to them in their own language.

In 1916 we concluded to discontinue these meetings since the women had learned to utilize their scraps and make their own quilts, and on the other hand we felt that it was no longer necessary to furnish them all this material since they were not so needy now as they had been in the first years. Whenever I had patches on hand in later years I have given them such at Christmas time and let them make their quilts at home. They have always been glad for such patches.

Of all the articles received on this station from the various societies I have kept record. All such articles received from 1904 to 1919 are recorded in a book used expressly for that purpose. I have also kept a record of the church attendance of our Indians through these years, besides the correspondence with the sewing societies, etc., which all takes time. Each year, as long as the government school is in session, so that the children are near enough to come to Sunday school, I have regularly taught a Sunday school class, and occasionally, when asked by the principal of the school to do so, I have addressed the school children in Sunday evening chapel. I have also taken part in all our meetings at the church as organist, and often at the Thursday and Sunday evening meetings at the government school, whenever they had no employee that could play, which happens to be the rule rather than the exception. In all these years at our services here in Busby, when not away on vacation, I have had to miss but twice, and that when our younger son was born. At the outstation where we have meetings every other Sunday afternoon since 1915, I have never missed, no matter how cold the weather or how deep the snow, when we had to use the team and be out five hours. On such Sundays we would have our Sunday school and then our Cheyenne meeting here at Busby, hurriedly eat a lunch, get on the buggy and drive the ten miles to the tent which always took two hours at least, then have Cheyenne services there allowing about an hour for that, then drive home again the ten miles which took two more hours, hurriedly eat another lunch and hurry to the school for Sunday evening chapel where we were due at seven o'clock. Such was our program when we could not use our car. On the Sundays when we did not go to the outstation we often had a short after-meeting for the Christians here at Busby, making our meetings four in number, anyway.

Then as you know there are many small unlooked-for-events that come up very often, perhaps even more often upon a mission station than elsewhere. I have tried to help whenever I could, if not so much in a direct then in an indirect way. I hope in that great judgment we will not be judged so much by the standard: "How much have you done?" as by "How faithful have you been?" in the very conditions and surroundings in which you have been placed.

And now in conclusion a few statistics that may be of interest. Since the work was begun here in 1904 there have been 82 received into our church at this station as members; of these, 13 have died and one has been transferred to Lame Deer, so we now have 68 living members. The other stations were opened later: Lame Deer in 1908, Birney in 1910, the Busby outstation (called Upper Rosebud) in 1915, and Ashland (until now an outstation of Birney) in 1917. Upon the whole reservation there have been 205 accessions for our denomination. Of these, 173 are still living. If only all of these would stand faithful, but there is a point where many are lacking, and intercession for such is very much needed.

And now our labor here will soon be ended. We have already packed some things and are gradually preparing for our trip. We expect to leave here July 19th, or as soon as possible after that date, on our Ford for Cantonment. A strange coincidence in this matter is that my dear husband now goes back to the very place where he first entered the mission work just 25 years ago this fall. May He who has been our guide thus far and who has permitted us to labor for Him, though in weakness, also be our guide in the future, so we will not choose to go our own selected course but the course He has selected for us. May He, too, open the doors and hearts before us in our future field of labor, and may He be able to use us, such as we are, also there to His name's honor and glory.

With sincere greetings to you all,

Humbly yours,
Anna S. H. Linscheid.

WHAT IS A REVIVAL?

A revival is a purely philosophical result of the right use of constitutional means. It is not a miracle, nor dependent upon a miracle. There has long been an idea prevalent, that promoting religion has something very peculiar in it, not to be judged of by the ordinary rules of cause and effect. No doctrine is more dangerous than this to the prosperity of the church. Suppose a man were to go and preach this doctrine among farmers about their saving grain. Let him tell them that God is a sovereign and will give them a crop only when it pleases him, and that for them to plough, and plant, and labor as if they expected to raise a crop, is very wrong, and taking the work out of the hands of God. And suppose the farmers should believe such doctrine. Why, they would starve the world to death. Just such results would follow the churches being persuaded that promoting religion is somehow so mysteriously a subject of divine sovereignty, that there is no natural connection between the means and the end. I fully believe, that could facts be known, it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones.

A revival consists in the return of the church from her backslidings, and in the conversion of sinners. A revival always includes conviction of sin on the part of the church. It is nothing else than a new beginning of obedience to God. Christians will have their faith renewed. They will be filled with a tender and burning love for souls. A revival breaks the power of the world and of sin over Christians. When the churches are thus awakened and reformed, the salvation of sinners will follow, going through the same stages of conviction, repentance and reformation.

If Christians are full of the Spirit of God, sinners read it. An individual once went into a manufactory to see the machinery. His mind was solemn, as he had been where there was a revival. The people who labored there all knew him by sight, and knew who he was. A young lady who was at work saw him, and whispered some foolish remark to her companion, and laughed. The person stopped, and looked at her with a feeling of grief. She stopped: her thread broke, and she was so much agitated that she could not join it. At length she sat down overcome with her feelings. The person then approached and spoke with her. She soon manifested a deep sense of sin. The feeling spread through the establishment like fire and in a few hours almost every person employed there was under conviction; so much so, that the owners, though worldly men, were astounded, and requested to have the works stopped and have a prayer-meeting for they said it was a great deal more important to have these people converted than to have the works go on. And in a few days, the owners and nearly every person employed in the establishment were hopefully converted. If Christians have deep feelings on the subject of religion themselves, they will produce deep feelings wherever they go. And if they are cold, or light and trifling, they inevitably destroy all deep feelings. — From Finney's Lectures on Revivals.

JUST TAKE HIM AT HIS BEST

When your brother man you measure,
Just take him at his best;
Something in him you can treasure,
Overlook the rest.
Though of his some trait or fetter
May not suit you to the letter,
Trust him—it will make him better;
Take him at his best.

Praise will make him worth the praising;
Take him at his best.
Keep the fire of purpose blazing
Ever in his breast.
Do not frown upon or scold him;
In the strength of faith unfold him,
To his highest yearning mold him;
Take him at his best.

—Nixon Waterman.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1921 as complete and correct as possible.

EDITORIAL

The Mennonite Brotherhood idea, which originated in the Eastern Conference, is attracting attention elsewhere and it is hoped that it will soon receive favorable attention throughout the entire church. In our General Conference the lay members of the church have always received more recognition than in most Protestant denominations because there is such a broad democracy in our general make-up. Though, for practical purposes, the congregational organizations must clearly define the position of the lay-members and of the clergy, and its orders. Conference has never attempted to assign privilege to the ministers that the lay brethren cannot share. Any observer of the development of Protestant Christianity will note that the prominence given to the laymen and the share of the church's active responsibilities allowed them has lately been productive of beneficial results. A layman recently precided over the Presbyterian General Assembly and in other bodies the activities that have put the church forward have been mostly laymen's activities. The time is now past when the clergy finally decide the policies and activities of the church. Laymen can and will work well for the Lord and the church must have the benefit of all they can do. They supply most of the sinews, why not the brains of the church?

The brotherhood idea is simply an organization of men in the church who say to it: "We have organized and are ready to do the work you want to be done. Now tell us what it is and we will go to it."

The coming General conference at Perkasie will no doubt be visited by many of the brethren from many parts of the country. It will offer on opportunity to renew old friendships and make new ones and will emphasize the fact, that we are all brethren interested in doing the best we know how for the establishment of the kingdom of God upon earth.

A program, larger and more elaborate than usual, gives promise of a longer session than we have recently been accustomed to have. This will mean that delegates arrange their affairs so as to be able to continue with the conference to the end. Usually, when conference is in its fourth or fifth day there develops a spirit of restlessness among the delegates which gives promise of a grand stampede. Such was the case at our last conference in Pennsylvania. When the last day came things had to be rushed through because most of the visitors were arranging to take "the last train out" on the last day. The result was unfortunate much had to be laid on the table which only meant that it could not be attended to at all.

We hope the delegates will bear in mind that they have been sent to the conference to transact the church's business to the best of their ability. Everything else should be subordinate. To be sure, it is the wish of the Eastern brethren that their visitors see as much of the country and people as opportunity affords but conference is a serious business proposition and it would be a decided wrong to permit pleasure to interfere with business.

CUSTOMS OF EARLY AMISH MENNONITES IN PENNSYLVANIA IN 1718

Mr. Conyngham, in Vol. 7 of Hoz. Reg. P. 150, speaks thus of of the early dress of the people, saying that the long beards of the men and the short petticoats of the females, just covering the knees, attracted the attention of the English settlers. He further says: The men wore long red caps on their heads, the women had neither bonnets, hats nor caps, but merely a string passing around their head to keep their hair from the face. The dress of both male and female was domestic, quite plain, and made of course material, after an old fashion of their own.

Soon after their arrival in Philadelphia they took a westerly course in pursuit of a location where they could all live in one vicinity. They selected a rich limestone country, beautifully adorned with sugar maple, hickory and black and white walnut on the border of a delightful stream abounding in the finest trout—here they raised their humble cabin. The water of the Pequa was clear, cold and transparent, and the grape vines and clematis, intertwining among the lofty branches of the majestic buttonwood, formed a pleasant retreat from the noon heat of the summer sun.

These emigrants were neither stimulated by the desire of distinction or the love of wealth. They approved of an equalization of rank and property. All they required was sufficient land from which, by their own industry, they could grow produce for the support of their respective families. Tea, coffee, West India sugar and spirituous liquors were not considered by them, either as useful or necessary. The sugar tree supplied them with sugar and molasses. They had therefore no want but what they could gratify.

As land was easily acquired, it was in the power of each individual to be a large proprietor, but this neither agreed with their profession and practice.

A very interesting topic in the life of the Mennonite families in the early times appears in 7 Hoz. Reg. P. 163 in an account given by the ancient Amish- Mennonites of these early times as follows:

An aged member of the Amish faith relates that he often heard his grandfather say that his family was one of the first of the Europeans who settled west of the Conestoga. That the Indians lived near them and that the German and Indian children would frequently play together in the neighboring wigwams. Sometimes you would see them engaged in contests of foot race, in which the Indian lads would excel although the German lads would discard their clothes to put them on an equality with the naked savages. Sometimes with the bow and arrow, but here the little Indians would all show their superiority in skill and accuracy of aim. In wrestling and in most of their exercises, the Indian boys excelled, but in the mechanical arts the little emigrants had the advantage. I have often seen the chiefs reclining on the ground leaning on their arm, looking at the diversions and amusements of the children, and when the little Indians would excel they would laugh heartily.

It would not infrequently happen that the little Germans would show some degree of anger when they were unsuccessful, by giving a blow and taking up a stone and unceremoniously hurl it at the head of the competitor, which the little Indians would receive with utmost complacency. I was one day amused by seeing a struggle between an Indian and a German, the former was younger but more active than the latter, and the little son of the forest was evidently playing with the strength of his adversary, the German became heated, and exerting all his strength, endeavored to throw his adversary with some force upon the ground, but the wily Indian gave a sudden trip which caused the German to fall beneath, who, rising angrily, seized a stone and hurled it at his opponent. The chiefs who were near laughed heartily, for the little white-face did not stay to see the result, but ran hastily homeward dreading severe catigation. In all and every transaction we have with the Indians, we found them mild and peaceable, and, as just related, not disposed to revenge, when the act appeared to be a momentary burst of passion. I have often seen the little Brennemans, children of a Mennonite emigrant, playing in the most sportive and innocent manner with the little red-faces, and I never heard or knew of one little white-face receiving an injury from their red brethren; that is, no intentional injury.—Eschleman's Annals.

MENNONITE SEMINARY EXPANSION

At a recent meeting of the Executive Committee of the Board of Trustees of Bluffton College, steps were taken to expand the work of Mennonite Seminary. This expansion was delayed some months on account of a new union seminary movement among the Old Mennonites that has been pending for some months. It seemed probable that the new movement might absorb the graduate seminary work of all branches of our church. When it became apparent that the new seminary movement can not material-

ize within a year or two, the expansion that the Mennonite Seminary has had in mind for some time was launched.

The teaching force of the Mennonite Seminary has been greatly strengthened by the addition of two new men who will take up their duties immediately upon the opening of our next semester, September 15, and the calling of a third man who it is hoped will be able to begin his work with the seminary after the holidays, first in the special Bible course and then in the regular courses with the beginning of the second semester.

The work in homiletics and church administration will be assumed by Rev. S. M. Musselman of Wayland, Iowa, who has recently accepted the pastorate of the First Mennonite church, Bluffton, Ohio. In addition to his pastoral work he will give sufficient time to teaching in the seminary to make adequate provision for the work in the department of practical theology. Rev. Musselman is a graduate of Perkiomen Seminary and the Reformed Episcopal Theological Seminary. In addition to this he has studied in Princeton Theological Seminary and has taken extension work in the University of Chicago. Rev. Musselman has had twenty years' successful experience in the ministry in two churches, Germantown, Pa., and Wayland, Iowa. His other general church duties as an active member of the mission board have brought him into close contact with all phases of Mennonite church life. He also was president of the Iowa State Sunday School Association for two years which has brought him into close contact with the church life and religious forces of practically all Protestant denominations. We believe the seminary was singularly fortunate to secure Rev. Musselman to take charge of the courses in practical theology which he is so well equipped to do effectively.

Rev. Edward Layport will have charge of the work in systematic theology and Christian ethics. He is an A. B. graduate of Franklin College and a D. B. graduate of Lane Theological Seminary. His Alma Mater has also honored him with a D.D. in recognition of the efficient work which he did in the Christian ministry. Rev. Layport has held several pastorates in the Presbyterian church among which was a nine years' pastorate of the First Presbyterian church of Akron, Ohio. For some years he was and is now the theological examiner of the Lima Presbytery, passing on the doctrinal acceptability of candidates for the Presbyterian ministery in this Presbytery. Dr. Layport is a finely equipped Christian scholar and is sure to bring strength to our seminary and blessing to those who come under his instructions.

Rev. Jacob Quiring, originally from South Russia, at present studying in Europe has also been invited as a teacher in the seminary. Rev. Quiring is an American citizen of nine years' residence in the United States. He is a graduate of Moody Institute and holds the B.D. degree from McCormick Theological Seminary and the A. M. degree from the University of Chicago. He is now a candidate for the Ph.D. degree at the University of Berlin in Hebrew and Arabic.

While no definite assurance of acceptance has been received from Rev. Quiring, it is hoped that he will arrive in this country in time to begin his work for the year not later than the holidays.

We feel that the Mennonite Seminary with this expansion of its work is in position to appeal strongly to our own Mennonite young people as a desirable place to secure their training for Christian work, either in our home churches, or in the home or foreign mission field.

TWO MISSIONARY TREES

Missionaries have received much credit — and probably deserve even more—for giving to other lands a great many practical benefits not usually reckoned a part of the gospel message. Printing, anæsthetics, and the jinricksha are a few instances in point. But the shuttle weaves both ways. America is in debt to the missionaries for some good things which they have sent home.

Take the eucalyptus tree, which has worked the miracle of making the California landscape even more lovely than it was by nature. It is a fact that the Rev. William Taylor (Bishop Taylor) sent the first cutting of eucalyptus from Australia to Alameda, California, where their successful growth attracted attention to the beauty and usefulness of the tree, and this led to its almost universal propagation in many varieties.

And it was a Presbyterian minister, the Rev. F. I. C. Schneider, who sent home from Bahia, Brazil, just fifty years ago, twelve little navel orange trees to William Saunders, the government horticulturist in Washington. From these were grafted or budded others, two of which were sent to Southern California in 1873, where they still live at Riverside, the patriarchs of their now multitudinous race, which yields more than 12,000,000 boxes a year of merchantable fruit. Another of the patriarchal trees still has the sap of a vigorous old age in its veins, and is the tree of honor in one of the greenhouses of the Department of Agriculture in Washington. In this year of its fiftieth anniversary it is an object of special interest. Indeed, a recent visitor from California, a wealthy orange grower, took off his hat to the mutilated old tree, saying that he owed millions to it as one of the parents of California's Washington orange.

If California ever gives to missions in proportion to the wealth which these two products of missionary intelligence and enterprise have given to that great state, she will establish a standard of missionary giving which will set a mark beyond Centenary and Interchurch.—Christian Advocate.

CULTIVATE YOUR CHILD'S CONFIDENCE AND BE HIS CLOSEST FRIEND

By Martha Galaudet Waring.

A little child begins by "telling mother" everything. Bumps or bruises, joys or sorrows, all are brought to her as naturally as the child draws breath, and this continues as long as he is totally unconscious of himself as an individual.

The time for special care is when he becomes aware of himself as a separate entity. From this time on, a cold look, an indifferent air, an uninterested attitude, a word of ridicule or sarcasm may wound the child's sense of confidence or justice so deeply that he will shrink within himself and never again show his inmost thoughts or most sacred feelings to his mother or to anyone else. Incalculable harm is done through thoughtlessness, even by the most devoted parents, in failing to recognize this stage of the child's development and to reverence his individuality and his right to it. The mother loses the greatest power for good she possesses, and misses the greatest joy and recompense she can have by not sharing her child's hopes and fears, his troubles and triumphs. The bitter experience will come to her sooner or later of realizing that her child is sharing these with another person who must, therefore, be spiritually nearer to him than she is.

There are a few absolutely certain ways of avoiding this catastrophe which have been used over and over again by wise and devoted mothers. One is, never fail to listen attentively and sympathetically, no matter at what inconvenience giving your best wisdom to help your child see his problem clearly for himself.

Another is, respect your child as a spiritual being, an individual as different from all other individuals as God meant him to be. Meet him on his own ground, and do not try to make him conform to a pattern of your own.

Respect your child's confidence absolutely. Once betrayed, it may never be given again.

A young lad of 12 I once knew, told his mother something that greatly interested him, and asked her not to tell anyone about it. Later in the day he passed under the bay window in which she and a friend were sitting with their sewing, and he heard her telling what he had told her in confidence. He was a rather quiet lad but very determined, and after the visitor left he went to his mother and said: "Mother, I passed under the window and heard you telling Mrs. Blank what I asked you not to mention to anyone. I just want to let you know that as long as I live I will never again tell you anything that concerns myself until I am ready for everybody to know it." And he kept his word, although he was always a most devoted and dutiful son.

Never meet a situation which appears absurd to you with ridicule or sarcasm; this is fatal.

Perhaps the most important rule of all is, do not be afraid to discuss any subject, to meet truth with truth, frankness with frankness, confidence with confidence. Long ago I told my children I would always give honest answers to their questions in as far as they could understand them, and would explain more as they grew older. Give them scientific truths when they ask for them, reverently and simply, and know the joy of seeing their minds open to the facts of life with appreciation of their beauty and holiness, and of watching their love and respect grow for their father and mother and for all life!

Never be afraid of confessing ignorance. A child thoroughly respects the answer: "I don't know accurately enough to tell you correctly; let us look it up together." This is where father can be brought in with effect, even if he is much away and very busy, for a child can soon learn in confidential talks with mother that father would be just as much interested, just as anxious to help, and just as good or perhaps a bet-

ter adviser, if only he were there. Then whenever his advice is especially needed, the matter can be referred to him at a convenient time.

To be a parent is a vocation, not a pastime. God has given into our keeping an individual, not a replica of ourselves for a plaything, and it is not enough to give only our love, which is a natural gift; we must give spiritual insight and understanding, joy in the child's growing and developing powers and true companionship.

THE C. E. TOPIC

August 22.

Receiving Praise and Giving It.

Rom. 1:8; I Thess. 1:2-10.

Every one is grateful for appreciation. Nothing is so discouraging to anyone as to be allowed to be giving or doing ones best without receiving any notice or appreciation whatever. The child that is dutiful, that is diligent, that gives no occassion for regret or serious dissappointment deserves more than a matter-of-fact notice. He should be made to feel that his parents and friends are interested in him and sympathize with him. The workman whose work is satisfactory and who proves himself deserving of the confidence of his employer is human, and, if the fact that he is more reliable than others is not shown by some kind of appreciation, is apt to ask himself: What's the use?, and when any one is given to that kind of self-questioning we may be sure he is depreciating as a producer and a satisfactory employee. No pupil will continue to make progress in his studies if the master does not bother about telling him that he is progressing, or that he is distinguishing himself. Our whole system is based upon a code of rewards. People do things well because they realize that in so doing they grow in importance and worth. Praise, honestly and properly spoken is the cheapest reward one can give and brings the most substantial returns.

Now praise should not be the chief end of our efforts. When one only does things for the praise that is to come to satisfy one's vanity one does not give or get his best, nevertheless, a life that gets no praise whatever is apt to become a life that will not bother about doing the praiseworthy things.

There is a false kind of praise-seeking. Jesus reminds us that we are not to make a public display of our piety in order to win the world's praises. The reason for this is that we have a higher and better kind of appreciation waiting for us from our Lord which takes into consideration much more than human eye can observe. Seeking praise only for the sake of being praised is the mark of a Pharasee and hypocrite. As Christians we should always do our honest best knowing that for it our Lord will confess us before His Father who is in heaven. Yet, there is the praise which we might better describe as encouragement. Every struggling child of God who bears his load patiently and faithfully deserves that kind of praise from his fellow Christians. If the problems with which your pastor has to deal have been severely trying to him and he has manfully kept on with them, doing all that God gives him power to do, go tell him that your sympathy and your prayers are with him and that you are ready to help rather than hinder him. If that does not give him new courage and renewed strength that will bring greater results, then we know of nothing that a human being can do for him.

Here is one who has tried and failed. If he starts again it will be because he is convinced that he can do better next time as all those who stick at a thing know they can. Better than pointing out his past weakness is the knack of discovering the little good things in his effort and expressing a proper appreciation of them.

A little child must sometime learn to walk. It makes the effort but wabbles and stumbles and is afraid. Does the mother scold him for it? No. She says: "That's right. You did well that time now do better next time," and in a little while the infant walks alone and with confidence. In the Kingdom of God we are all children, but we start as hopelessly weak babes. We do not stay so long, however. God gives us new strength for every new effort and in His Word we have all the encouragement that we need for better and more successful efforts. Though we are unworthy and unprofitable servants, God holds before us the hope of having Him say to us on that last day: "Well done, thou good and faithful servant."

As we read the epistles, especially those of the Apostle Paul, we observe how much value he places upon praise and how skillfully he uses it for the encouragement of those to whom he writes. In nearly every epistle the salutation contains something praiseworthy to be said even to those whom he has in mind giving a serious rebuke as is the case of the First Epistle to the Corinthians.

Let us learn to know that in everyone something praiseworthy may be found and that when we note it we not only appreciate that one's efforts but also encourage him to go forward to better efforts.

THE S. S. LESSON

August 22.

A Prayer for Pardon.

Psa. 51:1-17.

Golden Text: Wash me thoroughly from mine iniquity and cleanse me from my sin. Psa. 51:2.

This Psalm has been called the Sinner's Guide. There can be no doubt that David was a sinner and a great one. He had broken the law of purity, he had broken up a home and he had committed murder. There was not the slightest degree of justification of David's sins according to human standards, much less the standards that God sets. We note, first of all, that none may rise so high that the possibility of falling becomes impossible and therefore all of us should cantinually watch lest we fall into temptation. Next we note that even though David, the man after God's heart, sinned, God was as much displeased with him as he would be with any other man, no matter what his situation in life or previous record.

David begins with a call upon God for mercy. That is where every sinner must begin. So long as he is unforgiven God cannot look upon him with the least degree of favor. The sinner who has not repented is a rebel in arms against God and therefore in no position to ask any favor whatever. But the hope of the sinner, even the worst, is God's mercy. He will in no wise turn a deaf ear to the sincere cry for mercy even though it comes from the lips of the vilest.

David saw himself as God saw him, a loathsome creature. No sinner can hope for pardon when he does not realize his utter unworthiness in the eyes of his Maker. He must know that his transgressions have polluted him. There remains nothing of the sinner to plead. All he can hope upon is the loving kindness and tender mercy of his God.

David saw himself a sinner both by nature and act. All of us are born in iniquity but that is not what makes us sinners. When we are sinners we are sinners by choice. No one ever committed a sin but that he had to own up that he did that sin because he wanted to do it.

The first part of this Psalm is a most abject confession. In pleading the mercy of God we must confess. He is faithful and just to forgive our sins if we confess them. The one who won't confess to his sinfulness does not want to be rid of his sins and so makes forgiveness impossible.

God is concerned in every sin we commit. In sinning we injure our fellow man, but that is but an incident in the insult and defiance we hurl at God. Whatever the agony we cause by our wrong-doing let us remember we do it in our rebellion against our heavenly Father.

Nothing is so base as filth. David, as all sinners under conviction must, realized that the stain of sin was upon his soul and that soul-cleansing was in the hands of his Maker alone. He sought redemption through the blood. Wash, cleanse and purge are terms used in connection with the blood of Christ. Heb. 9:14; I John 1:7; Rev. 1:5.

David next pleads for a renewing, meaning a regeneration. He wanted what he no longer had, a clean heart and a right spirit, things which the regenerated alone possess.

It is with confidence that David apprehends his restoration which includes (1) all guilt removed. No one can hope for this except through the death of Christ whose blood was shed to pay the penalty of our sins. (2) Restoration of salvation. A peace with God's people and a knowledge that all is blotted out and will be remembered against him no more. As children of God we have a place in affections, not because we deserve it, because we do not, but because the merits of the suffering and death of our Savior which was the price of our salvation. (3). Being restored he is fit again to lead sinners to God—to teach them the ways of righteousness and truth. (4). And in such a position he will have the joy of seeing fruit—sinners converted.

Note that the fallen, base David was again restored and this is an assurance that like him the vilest may also receive restoration, but to be restored there must be: (1). Faith, a taking of God at his word and implicitly obeying Him. (2). Earnestness. God does not trifle with sinners. (3). Confession that forgiveness may be possible. (4). Humility, for there is nothing to boast. (5). Praise. All the glory belongs to God.

MARRIAGE

Moyer-Isaac.—Rev. John F. Moyer and Helena L. Isaac on July 2, 1920, at the home of an aunt of the bride in Moundridge, Kansas, J. H. Langenwalter officiating.

NEWS OF THE WEEK

RAILROAD RATE INCREASE IS ALLOWED BY COMMISSION

Washington, July 31. — Authority for the railroads of the country to increase their revenue by approximately one billion and a half dollars was granted today by the interstate commission. Freight rates will be advanced one-third, passenger fares one-fifth, and Pullman charges one-half.

Coast-wise and inland steamship lines and electric railway companies also were granted permission to increase their rates in proportion to the increases granted to the railroads serving the same territory. No estimate of the aggregate amount to result from these advances has been made.

The new rates which are to continue in force until March 1, 1922, will become effective upon five days' notice by the carriers to the commission and the public, and they must be in operation before January 1. Since the government guarantee expires September 1, the carriers are expected to bend every effort to put the advances into effect by that date.

Increases granted by the commission are designed to offset the $600,000,000 wage advance awarded by the railroad labor board and to provide the six per cent. net income on the aggregate value of the railroad properties as permitted under the transportation act.

The aggregate value of all the railroads was estimated by the commission at $18,900,000,000, as against a book value of $20,040,000,000 given by the carriers.

The twenty per cent. increase in passenger fares, excess baggage charges and milk transportation rates and the fifty per cent. surcharge on Pullman fares authorized by the commission will be general the country over. Freight rate increases will vary according to territory with 40 per cent. in the East, 25 per cent. in the South, 35 per cent. in the West, that is, from the Mississippi to the Rocky mountains, and 25 per cent. mountain-Pacific territory — from east of the Rockies to the Pacific coast, not including Alaska.

EX-GOVERNOR HANLY IS DEAD

Dennison, O., August 1. — J. Frank Hanly, former governor of Indiana and candidate for President on the Prohibition ticket in 1916, and Dr. and Mrs. C. M. Baker, of Kilgore, O., were killed six miles from here today when a Pennsylvania freight train struck the automobile in which the party was driving to Kilgore. All three suffered fractured skulls and crushed bodies and neither recovered consciousness after being brought to a local hospital. Mr. Hanly died at 9 a. m.; Mrs. Baker at 11:30 and her husband at 3:30 p. m.

Dr. and Mrs. Baker had met Mr. Hanly in Dennison at 6:45 o'clock this morning and were driving him to their home in Kilgore, 20 miles from here.

The Baker automobile drove across the Pennsylvania tracks back of one freight train and directly in front of another. The automobile was struck squarely.

All three of the injured were rushed here to the "Twin-City" hospital where former Governor Hanly and Mrs. Baker died soon afterward. Mr. Hanly's head was badly crushed while Mrs. Baker had sustained fatal injuries to her head and body. Dr. Baker's head was severely injured and he died a short time later.

RAILROADS HAD DEFICIT OF $25,881,485 IN APRIL

Washington, July 26.—The larger or class one railroads of the country today reported to the interstate commerce commission a deficit of $25,881,485 in railway operating income for the month of April. The government's guarantee to the railroads, which runs until September 1, amounts to approximately $75,000,000 a month and the April deficit makes a loss of more than $100,000,000 to the government for the month. Eastern and western roads reported deficits, the former showing $20,848,079 for the month and the latter $6,508,040. Southern carriers reported a profit for the month of $1,474,634.

Operating revenues for the railroads of thecountry as a whole increased in April over the operating revenues for the corresponding month in 1919 from $389,487,271 to $401,604,695 and expenses from $344,770,607 to $404,480,142.

RUSSIANS CONTINUE TO PUSH BACK THE POLES

Moscow Soviet Communication Announces Red Advance Along the Whole Front—Resist Fiercely.

London, July 29.— Continued advances along virtually the whole front against the Poles are reported in Wednesday's official communique from Moscow, received by wireless today. The statement reads:

"Southwest of Grodno we are driving back the enemy, who is resisting fiercely in some places. Through an energetic thrust we reached the line of the river Berazevoka, the village of Yanoff, the village of Sokolka and the river Suprasel.

"In the Polesian region our advance is continuing.

"Our advance is developing successfully in the vicinity of Brody. In the Tarnapol region we have driven the Poles to the bank of the Sereth.

"Along the river Zbrucz we have driven the enemy from the heights on the right bank. On a wide front we are continuing to drive back the enemy westward.

"In the Crimean sector fierce fighting continues in the Alexandrovsk-Orinkhoff region."

The Polish committee of national defense sent a wireless message to the soviet supreme command July 27 saying that it would send delegates July 30 with full power to negotiate an armistice. The message informed the soviet command that the delegates would appear at 8 p. m. on the road between Brest-Litovsk and Baranovitichi, the time and place requested, where they would meet an advanced post of the soviet army.

POLES RENEW CRY FOR HELP

Washington, Aug. 3. — With the desperate plight of Poland emphasized in dispatches foreshadowing the imminent fall of Warsaw and telling of the proclamation in Polish districts of a soviet government, the position of the United States towards the swift development of events in Europe today engaged the serious consideration of officials of the government.

Despite reiterated appeals to the United States government by Poland through its minister, Prince Lubormirski, for extension of moral, not material aid, there has been as yet no disposition shown among officials to reflect a departure of the United States of the neutral position assumed at the beginning of hostilities between Poland and Russia.

Officials have held that inasmuch as the present conflict originated from causes to which the United States was not a party this country should continue its present position. Whether the United States might be moved to depart from this position of aloofness in the event of anything approaching a crisis in the relations of Russia towards Europe, officials refrained today from indicating.

Upon one occasion at least it was recalled, this country was moved to take a hand in behalf of Poland in insisting that Czecho-Slovakia impose no obstacles to transportation through her territory of supplies destined for Poland. At the same however, this action was defended on the grounds that supplies were purchased from this country by Poland prior to the outbreak of hostilities with Russia.

There also was recalled the declaration of war made against the United States by the soviet government in a wireless proclamation upon the entrance into Russia of the American expeditionary forces. Such a state of war, however, was never recognized by this government. The state department was still without definite reports regarding developments in the armistice negotiations between the Polish emissaries and soviet leaders.

The latest information as to military operations received by the department indicated that Bialostok, northeast of Warsaw, had been lost by the Polish forces. The red army in its advance was reported to have passed Bransk, southwest of Bialostok.

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VOL. XXXV. BERNE, INDIANA, AUGUST 12, 1920. No. 32.

INFORMATION TO DELEGATES AND VISITORS TO GENERAL CONFERENCE

As the time approaches which marks the opening of our General Conference, delegates and visitors begin to look around for instructions to reach the place. Perkasie Park is located on the outskirts of Perkasie about five minutes walk from the station on the Philadelphia & Reading R. R. In the park among beautiful shade trees is the auditorium which has ample seating capacity for all occasions, the boarding house and about 65 cottages where we can locate a large number of our guests. Other guests will be assigned rooms in town while others will be located with families within easy reach by trolley. As has become customary, lodging and breakfast will be given free of charge and dinner and supper will cost from 40-50 cents.

Perkasie can be reached from Chicago in three ways. 1. On the Pennsylvania. Those who come this way should leave the train at Broad Street Station and walk several blocks to Philadelphi & Reading Terminal where trains can be gotten at frequent intervals for Perkasie. 2. On the B. & O. via Washington. This station is several miles from the Reading Terminal but can easily be reached by trolley. 3. On the Lake Shore to Buffalo and from there on the Lehigh Valley to South Bethlehem and from there on the Philadelphia & Reading or trolley to Perkasie. Have your mail directed to Perkasie Park.

Those who have not announced their coming are requested to do so immediately to D. J. Brand, Bally, Pa. Let us come with a prayer in our heart that God may richly bless this coming event.

The Committee.

INFORMATION

Speakers at the Bible Conference at Berne, Ind., Aug. 22 and 23, will be Revs. M. M. Horsch, W. W. Miller, B. W. Harder, P. H. Unruh, J. J. Balzer, W. S. Gottshall, Missionaries C. H. Suckau and J. B. Frey. Miss Catherine Niswander will have charge of the children's meetings. Several Indian Christians are expected to be present. Meals will be 25 cents. All lines going east from Chicago cross the Grand Rapids and Indiana railroad to Berne. Electric line from Fort Wayne to Decatur, and persons telephoning will be met at Decatur by auto. Most trains to Berne do not run on Sundays.

IN MENNONITE CIRCLES

The Central (Ill.) Mennonite Conference holds sessions at Flanagan, Sept. 1 to 3.

Prof. C. H. Smith, Ph. D. of Bluffton College has been appointed by the Central (Ill.) Conference to represent that body as a fraternal delegate at the meeting of the General Conference.

Rev. J. M. Suderman is to return from Los Angeles, Cal. to resume the pastorate of the West Zion church, Moundridge, Kan. He had arranged to devote two years to studies, but owing to the illness of Rev. J. P. Boehr, who succeeded him at West Zion, he changed his plans and returned to his old charge.

The delegation of Russian Mennonites is at present reported to be circulating among the churches in Oklahoma. They have been invited to numerous places where people are anxious to hear of conditions among the brethren in Russia from eye-witnesses. Naturally they are under a great physical strain.

Rev. J. M. Regier, of Freeman, S. Dak., who recently accepted a call to Grace church, Pandora, O., as the successor of Rev. J. F. Moyer, is in Kansas at present visiting relatives. Last Sunday he preached in the Bethel College church.

The historical works of the late Prof. C. H. Wedel were such important contributions to Mennonite literature that it was felt for a long time that they should not altogether have been confined to the German language and that the English reader should have an opportunity to benefit by them. Now, that many of our churches are in a transition period, from the German to English, the need for literature of this kind is greater than ever before. In response to this demand Prof. G. A. Haury of Bethel College has, under the direction of the Western District Conference, translated selections from Prof. Wedel's works under the title "Sketches from Church History for Mennonite Schools." The work comprises a neat volume of nearly 150 pages, giving the gist of Prof. Wedel's lengthier works. It has been brought up to date; taking in recent events that have occurred since the time of the original writing. The book is a publication of Bethel College. It should find a welcome in every Mennonite home.

"Religious Education in the Mennonite Churches Composing the Middle District Conference" is the title of a pamphlet written and published by Rev. John F. Moyer. It is a careful study of educational matters in the Middle Conference. The subjects covered are: Location and Early History of the Congregations; The Parochial Schools; The Public Schools; Catechetical Instruction; The Sunday School; Other Agencies of Religious Education.

NOTES AND COMMENTS

As those familiar with India missions are aware, the Salvation Army there has confined its evangelistic and other efforts almost entirely to work for the criminal tribesmen and has a record of remarkable achievement in its work among this class of India's teeming populations. The British Government, which after many futile efforts had despaired of any measures being effective in reforming these habitual criminals, has been frankly astounded at the results the Salvationists have obtained through their altogether peculiar evangelistic methods.

Government records show that, during the last five years, just fifty per cent. of the inmates of the Juvenile Criminal Home in Rangoon, where the "Army" is working, have been permanently reformed and the majority of these are evangelized.

"Just now, at the first opportunity, all spiritual influences should be moved towards Russia, so as to proclaim the true Word of God. The Methodist brethren evidently are establishing their main basis of work in Estonia, for the purpose of leading the Russian people to the Lord. To this end their preachers, especially the Rev. Dr. Simonds, are already laboring in Estonia, are organizing their community in Reval and are building a church and establishing a printing press.

"In Russia the Baptist brethren and Evangelical Christians are working very successfully. The political and police power of the Greek Orthodox Church is broken. All kinds of holy relics and dead 'miracle workers' have been exposed. Many of the people who formerly blindly used to believe in wonder-working ikons, etc., have found these to have been deceit. Part of them, of course, fell into the net of atheists, but they are in the minority. The time has now come to show them the true way of salvation. The ground is prepared. The time has arrived to sow and that should be done on the widest scale possible." (Friend of Russia).

With the completion of the plans of the American Friends Service Committee for next year, the following detailed report showing just how contributions have been expended is presented:

Up to July 1, 1920, a little over $3,000,000 has been received. With this the following commodities were purchased and shipped:

Flour, 4793½ tons (long); beans, 872½ tons; rice, 802 tons; lard, 754 tons; sugar, 1125 tons; cocoa, 278½ tons; oil, 120 bbls.; peas, 927 tons; condensed milk, 407½ tons and 34,532 cases; evaporated milk, 6715½ tons and 30,740 cases. In addition to this there were shipped the following articles contributed by individuals

and business firms in this country:

120 barrels of Cod Liver Oil (52 gallons to the barrel).

31,524 garments.

16 boxes of clothing, not opened.

8 bales of cotton flannel.

1 bale of outing flannel.

117 boxes of soap (100 to 125 cakes to a box).

5 boxes of lard (80 lbs. to a box).

3 cases of condensed milk.

2 cases of corned beef ($100 for the two cases).

14 bags of flour (100-150 lbs. to a bag).

6 boxes and barrels of food (mixture) (196 lbs. in box).

2 carloads of macaroni.

The German government has just agreed to give the Committee all the flour and sugar that it needs in these child-feeding operations. This will materially increase the number of children who can be fed.

A girl has been discovered at Y. W. C. A. headquarters in New York City who is taking a world trip, making the money for it as she goes along by doing stenographic work in whatever city she wants to visit. She left Australia, her home, a year ago and sailed for Vancouver where she made her first stop. She visited Canadian cities on her way east and after four months in New York will go to England. She stops at the Y. W. C. A. in each city. Stenographic positions are easy to find in all cities and apparently supply enough funds to provide for railroad tickets besides living expenses. This is not the first "itinerant lady typist" to be found. A New York City firm has just said goodbye to two typists who are "seeing America first" by the same scheme. They are girls who are eager to see the country "before settling down to married life or some other steady job" they say. Their employers are wondering whether this is a new manifestation of feminine unrest or merely a novel way for venturesome, capable girls to widen their knowledge and experiences, realizing that the demand for typists has made the expert in this line a remarkably free agent.

"By giving a copy of the Gospel of John, printed in raised letters, to every American soldier who was blinded in the world war, the American Bible Society plans to bring its war work to completion."

This announcement was made by General Secretary Frank H. Mann, of the American Bible Society, at its headquarters to-night. "We have been authorized by our Board of Managers to offer free, to all soldiers who lost their sight in the great war, a copy of the Gospel of John, printed in Revised Braille, Grade One and A Half. This is the system of reading being taught to the blind by the government.

"This not only continues the very great work for the blind, as carried on by the American Bible Society since 1842, but it completes a record of marvelous work for the soldiers and sailors during the war. Our annual report, a summary of which has just been issued, shows that almost seven million copies (6,808,301, to be exact) of Bibles, Testaments and portions of Scripture have been distributed by the American Bible Society during the war among the various belligerent forces. Most of these, nearly five million, were distributed among the American forces. Testaments were published in Bohemian or Czech, French, Greek, Italian, Polish, Roumanian, Russian, Spanish and Yiddish.

THE GREATEST BOOKS OF COLONIAL PENNSYLVANIA

When anyone says in your hearing that the Pennsylvania Germans were ignorant people, deny it boldly. They were the most learned settlers that came to America. As early as 1753, Dr. William Smith, who had no sympathy for these peace-loving Mennonites and Dunkers, wrote "They import many books and in Pennsylvania have printing houses and their newspapers."

William Rittinghuysen, in 1690, built the first paper mill in the colonies, on a branch of the Wissahickon Creek.

Christopher Sam of Germantown was the first great printer in America. In 1743, thirty-nine years before the Bible was printed in this country in English, the Germans of Pennsylvania were reading the German Bible from the press of the learned Dr. Saur. The first speaker of the House of Representatives, F. A. Muhlenberg, and seven of the Governors of Pennsylvania had Pennsylvania German blood in their veins.

The second great printing establishment in America was at Ephrata, Pennsylvania. Here, and at Germantown, many religious works, a newspaper, and a German almanac were printed and widely read.

In Philadelphia, Franklin early won fame as a printer. His "Poor Richard's Almanac" was extensively read in the colonies, and its short but wise sayings are household words everywhere. But in the early days the Germans and the Quakers were more strongly attached to the books of their own people, books that defended their religion and increased the love of the children for the church of their fathers. Hence it came to pass that a book, now unknown, save in the families of the state, was in its day the most read of all American books, after the Bible. This greatest literary effort of Colonial Pennsylvania was the translating and printing, in 1748, of the Mennonite Martyr's Mirror of Van Bracht.

Think of fifteen men, set aside by prayer, working three years on one book, and you have some idea of this wonderful work. The original book first appeared in Holland in 1562. It gives the lives of many pious Mennonites who suffered and died for their religion. It ran through twelve editions. Some copies were brought to America, but they were printed in Dutch, the language of Holland, and many of the Pennsylvania Germans could not read them. These pious Mennonites were opposed to war, and when, in 1744, the English and the French began to fight, these people saw that it would not be long before the sound of the fife and the drum would call men to arms in the colonies. They wanted their sons to love the church of their fathers. What could bring this about better than a careful reading of the Martyr's Mirror? Here the young man would learn to know how cruel war is, how much holy men of their own faith had suffered for Christ's sake, and how true they should be to the faith of their fathers. But the young Germans could not read Dutch.

Six good men wrote a letter to the Brethren in Amsterdam, beseeching them to have this "Bloedig Tonecl" of Thielman Jans van Bracht translated into the German language. But the Dutch were, as usual, slow. No answer came for three years! In the mean time these Mennonites went to the Dunker settlement in Ephrata, in Lancaster county, and asked to have this great work done there. Conrad Beesel, the founder of the Ephrata Society, and a great scholar, agreed to undertake the task. He set aside fifteen men with prayer and fasting. Peter Miller, the greatest linguist of Colonial America, was placed in charge of the translation of the book. This unselfish man became so much interested in the translation and so burdened with the work, that for three years he did not sleep more than four hours a night.

The type was set by four of Miller's assistants, another four ran the press, and the others made the paper. In three years the great work was done. It contained fifteen hundred and twelve pages, printed upon strong thick paper, in large type, in order, as was said in the preface, "that it might suit the eyes of all." It was bound in thick boards, covered with leather, with brass mountings on the corners and two heavy brass clasps.

This volume would be a load for any youth to carry. One thousand two hundred copies were printed, and in 1754 five hundred were still unsold. The price was twenty-two shillings, about $5.50. It was sold at cost, for Peter Miller declared, "We do not propose to get rich." They did the work to honor God and promote religion.

This book took rather a warm and strange part in the Revolutionary war. Paper was scarce. The soldiers needed wads for their guns. Two wagons and six soldiers came to Ephrata and carried off the remaining Martyr books. And so it came to pass that the book that was printed with so much care and toil and sacrifice to teach young men not to fight was rammed down American muskets and sent flying after Redcoats and Hessians.—Walton and Brumbaugh, Stories of Pennsylvania.

THE CHURCH'S GREAT BUSINESS

We live in a day when clear thinking is not easy, but when as never before in the life of our nation, clear thinking is needed. The turmoil of this post-war period, the international scramble abroad for the war's wreckage, and the political scramble at home to capitalize popular policies for coming campaigns make it as hard for the average man to catch the "still small voice" of duty, as it would be to hear the notes of a mother's cradle song amid the clanging hammers of a boiler shop.

But amid all the confusion of our day, two things stand out very clearly. The first is the great part which the American people must take in the reconstruction of the world. If, on the ruins of this most brutal and costly of all wars, a new order is erected, so beautiful and enduring as to make its great price worth while, the United States must take the lead. The old world has not only gone bank-

rupt and stale, but its youth, who alone could pay their debt with their fresh toil, and furnish idealism and daring for new enterprises, have poured out their life blood on the sodden battlefields of Europe. America, in all the world, alone has Christianity and young men, young men full of enthusiasm for high ideals, rich in pure red blood, undiseased in body, and still thrilling in soul with the spirit of yesterday's sacrificial endeavor for humanity.

The second thing is, that if America is to render this service to humanity, she herself must be Christianized. Already we hear a babel of voices, clamoring in legislative halls and outside of them, with a greed as ugly as that which incarnated itself the other day in German Kultur. If the United States is to be a big brother, or better still, if it is to be the Good Samaritan for a beaten and robbed world, she must not find her leaders among the apostles of selfishness and greed, but in the company of Jesus of Nazareth.

If America is Christianized it must be done by the church of Jesus Christ. This is the church's great business. It is for the specific purpose that Jesus Christ raised up and commissioned His church. Not only do the members believe that, but deep down in their selfish, sodden hearts, the most sordid, materialistic Bolshevists believe the same thing. They snap and snarl at all stable law and order; they curse the church and the clergy as parasites and obstacles to progress and justice; and yet, deep down in their hearts, they know they have nothing to offer for humanity's betterment. They are simply exploiting prejudice and ignorance, and stalling off intelligence, until they can fill their stomachs with other men's bread, and line their pockets with the fruits of other men's toil.

Some time ago a mission was being conducted in one of the great manufacturing cities of England. While the regular evangelist rested one evening, a local minister took his place. When he rose to speak, he saw in the audience a number of men especially notorious for their atheism and hostility to religion and the existing order. "Instead of preaching the sermon I intended," he announced, "I am going to try to give you my reasons for believing that Jesus Christ and His teachings are the only hope of the world." In closing his address he said, "But I know what some of you men out there are saying. You are saying, 'That all sounds very well, but if we had a chance to ask you a few questions we could soon riddle those arguments.' We can not do that here, but there is a room at the back of this pulpit; and if any of you care to meet me there, I will gladly talk it over with you as long as you wish."

About a dozen accepted the invitation, and they talked the subject over until two o'clock in the morning. As they were breaking up, the minister said, "You have been firing questions at me; let me put one to you. Right here in our city there are not only scores but hundreds of men down and out. They are in such a condition that they never can render their proper share in the industrial world. They are derelicts in the ranks of humanity. What are you going to do with them and the many like them scattered all over the world?"

The leader of the group said with a laugh, "We will turn them over to you." The preacher, with a wisdom that I wish we could more often have, said, "But why would you turn them over to me?" Then the face of the man grew grave, and he said, "Well, to tell you the truth, we believe, just as you do, that if there is any hope on this earth for men like these, it is in this Jesus religion you have been preaching tonight."—Joseph A. Vance.

THE LIVING WORD OF GOD

"Search the Scriptures for every Scripture is God-breathed," not only breathed forth from God, but has in it the breath of God. When you teach God's Word, you are teaching the very life of God. The Word of God is quick, living and powerful. When you undertake to bury the Bible you have a big job, for it will come out by the resurrection life that is in it, and when you undertake to cut up the Bible you are cutting up a living organism that has in it the very life of God Himself. There is a great difference between a corpse and a man. This old Book has been laid out many a time on the dissecting table, but there is the life of God that takes hold and uses the scalpel on the fellow that is trying to cut it up, and he gets cut up. The Word is sharper than a two-edged sword. When you teach God's Word, you are giving the Holy Spirit the sword with which He goes down to the very joint and marrow.

A man was going down a street in Chicago and came to a taxedermist's shop and he stopped long enough to criticize some things. In the window was an owl, and he said, "That owl is not stuffed right, the body is not poised right, the feathers are not fixed right, and if I could not stuff an owl better than that I would go out of the business." Just then the owl turned around and winked at him. He walked down the street feeling that he was the biggest fool in Chicago for he had criticized a living owl. When that owl showed life, it was beyond his criticism or that of anybody else. The Word of God lives.—Dr. A. C. Dixon.

"GOD, THE CRAFTSMAN"

"I will make you—." It is Christ speaking, and He is addressing His disciples. Christ, the Artist, the Master Workman; the disciples, the result of His work and His apprentices. We emphasize so frequently the work to be done and think all too little of the preparation. And yet, in this most important work in the world, the Master comes to tell us that it is necessary for us to be commanded by Him, made by Him indeed, that we may accomplish that which is our business to do in this world.

James, Peter and John were fisherman. No school and no book could make them expert in this work. Only practise and experience will make fishermen. So we are to believe that as Jesus calls these disciples to His work in and through their daily task, so He has a message and a mission for us in all of our experiences and duties of life. Back of all our desires and longings stands Christ, the same yesterday, today and forever, the Creator of the heavens and the earth, the One who is the Author and the Finisher of our faith. Think what it means, that we are to have Christ busy with our lives! "I will make you—"

He has revealed Himself to us as the Light of the world. And the two great necessities today are light and power. Think what it means, then, that back of all that we are doing, going through all of the tasks of life, there is the power of Christ. Paul tells us that it was possible for him to do all things through Christ, and indeed the miracle of the seaside was accomplished when Christ promised His disciples that He would make them "fishers of men." The personality and the power of Christ we know something about, but we can never know what these shall mean until Christ and His power come into contact with our souls. The clay does not cry out against the strength and the skill of the potter; neither does a repentant and a surrendered heart refuse to let Him have His way with it. A praying heart is always plastic in the hands of Christ. You will remember that the prophet of old speaks of a man as a polished shaft in the hands of God. And one of the beautiful human expressions of the love of Christ was that He touched to heal. Some work can be done in this world, not by machinery or power, but only by the touch of the hand. And is it not true that God is always seeking to put His hand upon us to lead us into larger service, to fashion us into the beauty of His will and the power of His glory!

Let us remember, then, that during these days at hand, when we seek the open places by the seaside or in the mountains or in the country, that in these very opportunities of getting apart for a little while—Christ is seeking us! By the seaside He says, "Come, follow Me, and I will make you fishers of men." In the country He tells us that God makes the flowers of the field. In the mountains we think of His praying for us, and in all these experiences we know the fulfillment of His promise, "Lo, I am with you alway, even unto the end of the world."

"God, the Craftsman, as He walks the floor of His workshop, hearkens, full of cheer in thus accomplishing the aims of His miraculous artistry."—Sel.

PROGRAM FOR THE WOMEN'S MISSIONARY SOCIETY

To be Held in Connection with the Middle District Conference.

Opening Exercises by the President Helena Liechty.

German Hymn by Congregation.

Paper—Noble, Iowa, Society (10 minutes).

Music—Bluffton, O., Society.

Letter from India.

Address by Mrs. Suckau (10 min.).

Quartet—Grace Mennonite Society, Pandora, O.

Topic, "In What Ways Could the Societies Be Helpful in Securing the Means to Advance the Missionary Cause?" (10 min.) Mrs. A. J. Neuenschwander.

Letter from Mrs. Alfred Habegger.

Letter from Mrs. Duerksen.

Music—Ebenezer and St. John Society.

Topic, "How Could We Become Better Acquainted With Our Missionaries and Their Work, so as to Be Able to Help Them and Pray for Them More Intelligently?" Mrs. Grover T. Soldner. (10 min.)

Music—Bernie, Ind., Society.

Closing Prayer and Benediction.

Program Comittee:
Mrs. W. S. Gottschall,
Bluffton, O.
Mrs. Menno Lehman,
Wadsworth, O.
Susan Basinger,
Pandora, O.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1921 as complete and correct as possible.

EDITORIAL

When it comes to sizing up the activities of a church one will soon observe that there are "dodgers" and "doers." The dodger is apt to be active with his tongue but not with his hands. One of that kind once came to his pastor, asking for something to do that might swell the mission fund. The pastor, being a resourceful person, outlined a work for him which involved visiting ten or a dozen families for contributions that were already waiting to be turned into the Lord's treasury. "That" said the young man to his pastor, "is a good scheme. You just drop in and get the money and give it to me and I will see that it immediately goes into the missionary fund." Wasn't that a great idea? The pastor to do all that so that the young man might "kid" himself that he had raised so much for the conversion of the heathen?

Were it not for the dodgers the progress of the church would go on with greater rapidity. Take the Sunday school as an example. The problem in most schools is not where to get the children, but where to get the teachers and we observe that most classes that go to pieces do so, not because the people are not there, but because the teacher is not on the job. We observed a Catholic priest going from house to house on what they call "Block Collections." At one house there was no response although there were three women at home at the time. By pretending to be out they no doubt saved themselves a neat little sum, but they can hardly be said to have done their duty to their church. Protestant ministers cannot, and surely would not want to "dunn" their parishioners for the necessary means for building up the kingdom of God, but in Protestant churches there has developed as fine an art of dodging financial responsibility as the ladies just mentioned displayed. Members learn how to keep out of the way of the committee that wants to lay worthy causes before them for their consideration and when special collections are announced in conection with the regular services they manage to have important engagements elsewhere. It is too bad that human nature is so constituted that one cannot tell just where its meanness will crop out but not all professing Christians are dodgers. The most of them are ready to do their duty whenever they are called upon. They are the doers. Were it not for them the flag would soon be hauled down and the sheriff would be holding a public sale. Meanness is so conspicuous that it is easily noticed while faithfulness is so unusual that men get into the habit of not paying much attention to it. If, however, men do not take note of one's good works that is no occasion for worry. We are commanded not to do them so that men may see them, but to be faithful in doing them because our heavenly Father does see them and will at the proper time bestow a just reward for them.

THE S. S. LESSON

August 29.

Beginnings of Solomon's Reign.
I Kings 3:4-15.

Golden Text: The fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:28.

Solomon was not the oldest son of David, but, by divine choice, he was destined to succeed him as king. The choice resulted in placing a very young man on the throne. God sometimes sees fit to place great responsibilities into the hands of the young, but, other things being considered, youth is not a reason for rejecting one who is capable of doing the work God has ready to be done. Paul writes to his young friend and disciple: "Let no man despise thy youth." It is to be recalled that God often chose young men to do His important tasks, as for example, Joseph, Samuel, David, John the apostle, etc.

The first thing recorded in our lesson is that Solomon went to Gibeon to sacrifice. He began with worship. Whatever he was or whatever he had was because God willed it so and it was but proper that he should show his regard to his God and Maker by the proper service of worship. The occasion was one of sacrifice. No great thing can be accomplished without sacrifice. The greatest fact in the world was the atonement, which could only be ours through the greatest sacrifice that could be made. We, in imitation of our Lord and in conformity with the commands of God, must be willing and ready at all times to sacrifice if we are to please Him at all.

When Solomon indicated his choice for godly things, God appeared to him. Those who seek Him shall find Him. He commands us to seek Him that we may find Him. The reason so many people are so far away from God is because they make no move themselves to draw near to Him. Solomon's godly father and the training he must have received in godly things helped. They helped because he wanted to do right. The other sons of David enjoyed a similar training. It did not help them because they were not inclined to the ways and will of the Lord. Parents do their part right when by godly examples and teaching they give their children the benefit of all that the Lord has been to them, but after all much depends upon the will to do right. If they do right the godly lives and training of their parents will be of greatest benefit to them, if they do not choose to do right and be right they will not be helped by such things.

There were two notable experiences on that night at Gibeon: (1) God appeared. (2) And God asked what shall I give thee. It was a princely opportunity, but all of us may enjoy the same. God appears to us daily (1) through His Word, (2) through conscience, (3) through providential dispensations. No one is so far away but that God will not come to him with offers of glorious opportunities. Note that God said: "What shall I give thee?" He gave Solomon the chance to tell God what he would give Him. It is always His way. He is ready to give long before He asks us to give to Him.

Solomon's answer showed that he was a close observer of what God had done for him. That is right. Note what God has done for others and it will be an assurance that He will do that much, and more, for you. Solomon noted that (1) God had showed mercy to his father. (2) That it was according to the way he walked before God, and (3) that God had kept him. Can we note anything less in what God has done for our fathers? (4) In his answer Solomon showed a proper degree of humility. God has no use for the proud and self-righteous, because none of us have anything about which we can boast before God.

Solomon's request involved his knowing that (1) he had great responsibility. He was chosen to be king over a great people. (2) He needed great wisdom; (3) whch God alone could give.

God's answer to Solomon was that (1) his prayer would be answered, (2) because he had chosen things better than riches, long life, revenge, things the worldly-minded would be sure to request. With the gift of that which was asked for God gave that for which Solomon did not ask. It is always His way. He gives more than we know how to ask for.

THE C. E. TOPIC

August 29.

The Beauties and Wonders of God's World.

(Suggested as an Outdoor Meeting.)

Psa. 65:1-13.

Let it be remembered that God's first temple was the great outdoor which He created and that every beautiful object and every color that adorn it were the frescoes and adornments that a divine hand placed there to be a glory to Himself forever. It has been said that the oriental eye seldom noticed the magnificence in nature, yet, when it is recalled that in the East where there is such a monotony in nature, the psalmist received his great inspirations as well as did Job and the authors of the Proverbs. In these books how often do we find reference made to the sublimity of the heavenly bodies, the beauties of the vegetable world and the provident care God bestows upon the creature world?

In turning to the New Testament we find that the beauties and wonders of the natural world are made to teach some sublime spiritual truth as for example, Paul's use of the olive berry or the grain of wheat as object les-

sons for deep spiritual truths. But our Lord and Master was the great Teacher who knew best how to make the beauties and wonders of the outdoor world turn the thoughts of His hearers back to God, the great and good Creator of all that exists. On the hills of Galilee, where he was brought up, nature was prodigal in beautifying them with wonderful blooming plants and shrubs among which as a child he must have loved to wander, as we must conclude when we read his later public utterances. The flower by the wayside, the herb in the garden, the grove of figs and olives, the fields of waving grain, the sparrow chirping by the wayside and the eagle piercing the clouds in his flight were all fruitful themes by which he would lead men's thoughts to the Maker of them all, as were also the sheep on the mountain side and the fishes of the sea.

In God's great outdoor we are first of all impressed with the magnitude of things. No wonder that the psalmist on that clear starry night gave utterance to the sublime sentiment "What is man that Thou art mindful of him and the son of man that Thou visitest him?" The prophets were frequently moved to compare the greatness of God to the wonders of nature, as when one of them declared that high as are the heavens above the earth so are the ways of God above the ways of men.

Then, as we watch the creature world in its various functions we again are impressed with God's dealings with men. The young lions are provided with food, the rocks are the hiding places for the smaller creatures, the horse is man's magnificent servant, fearless in battle, leading him on to victory. The monster of the deep is an emblem of the power of God, etc. Ravens are provided for, sparrows have His protecting care. The dove is an object lesson of harmlessness and the serpent of cunning.

Again, rugged nature leads us to think of the eternal God. The everlasting hills, as they stand defiantly against the storms of the centuries, only suggest to us how eternal their almighty Maker is. The elements lead us to feel that God has all power in His hands and as he sends the rain or withholds it, so he can give or withhold all good things that man stands in need of.

Nature's beauty is impressive. The Savior not only noted it but commented upon it. Speaking of the flowers, he explained that "Solomon in all his glory was not arrayed as one of these."

The writer of the old missionary hymn gives expression of a sentiment, the truth of which cannot be denied, when he refers to a beautiful country steeped in sin "Where every prospect pleases and only man is vile." Much of the world belongs to that class who in the words of our Lord: "Having eyes, see not." They are blind to the lessons of nature. They refuse to think and therefore they do not learn the lessons which nature teaches so forcefully and so beautifully. The one who will not read the truth from nature's book is to be pitied. He lives like the one to whom a certain poet refers: "A yellow primrose by the river's brim a yellow primrose was to him and nothing more."

Nature has many lessons. Stones and running brooks are themes for impressive sermons if we will have them so. The fact of nature proves the fact of God because the thing made must surely have a maker. In nature all things serve a purpose. It proves that there is a great Designer of it all. Nature has a way of providing for all the needs of its own. We are a part of the great scheme of nature and therefore God provides well for all our needs. In nature nothing is destroyed, but all things are subject to changes, the grain of corn rots in the ground that it may become the living stalk, so man may die a natural body but he rises again to become a spiritual being.

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(Third Publication)

SUNDAY, AUGUST 29.

FORENOON

I. Missionary Services.
a) Sermon on Foreign Missions. C. H. Suckau. b) Sermon on Home Missions. W. S. Gottshall.

SUNDAY AFTERNOON

II. Sunday School Convention.
1. Roll Call: What Good Quality or Activity of Your Sunday School Can You Recomend? (Each Sunday school is to instruct pastor, Sunday school superintendent, or other representative to respond.)
2. One of the Greatest Needs of the Sunday School, Efficient and Devoted Teachers, and How to Procure Them.
3. A General Secretary for the Sunday Schools and C. E. Societies of the General Conference.

Discussion after each topic.

Officers and program committee: **C. E. Krehbiel,** Chairman, **P. R. Schroeder,** Secretary. **Anna G. Stauffer,** Member.

SUNDAY EVENING

III. Introductory Services. (In charge of conference officers.)
a) Conference sermon. A. S. Shelly.
b) Brief addresses of welcome:
1) By the local pastor, A. M. Fretz.
2) By Rev. G. B. Gensemer, pastor of the United Evangelical church.
3) By Charles W. Baum, editor of "The Central News."
c) Response by Christian Hege.

MONDAY, AUGUST 30.

FORENOON

Early morning devotional half-hour. Conducted by Jacob Snyder. Opening of conference session with song and prayer.

IV. Preliminary Business.
1. Appointment of assistant secretaries (English and German).
2. Order of the day. (Time for opening and closing of the conference sessions.)
3. Reception of delegates' certificates.
4. Appointment of temporary committees.
a) On credentials and complimentary votes.
b) On admission of new congregations.
c) On incoming and outgoing telegrams and letters.
d) On resolutions.
e) On elections.
f) On nominations: East Conf., A. M. Fretz, chairman; Middle Conf., J. R. Thierstein, secretary; West Conference, Peter Buller, (Kansas), H. R. Voth, (Okla.); North Conf., N. F. Toews; Pacific Conf., S. S. Baumgartner; Can. Conf., John Gerbrandt.

Question: Should our General Conference try to have the various district conferences represented on the different boards, or should we look only for the ablest men, no matter where they reside? H. R. Voth. Discussion of the above question.

g) Memorial committee.
h) On publicity. (To arrange for daily reports to the press.)
i) Other temporary committees.
5. Report of the officers.
6. Amendments to the constitution. (First reading. Final action to be taken at a later session.)

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Paper: What advantages would the General Conference derive from the creation of the executive committee provided for by amendment b)? What powers should the conference confer upon this committee and what should be its relation to the standing boards? H. D. Penner.

Discussion of amendments.

7. Election of conference officers.
8. Resolutions of the last conferenece (1917).
9. Any other preliminary business.
10. Brief memorial service for departed brethren. Conducted by C. H. van der Smissen.

V. Main Business of the Conference (beginning Monday afternoon.) The principal items of business are grouped with reference to the work of the standing boards or committees of the conference. Each board is requested to conclude its report with a summary containing an itemized series of recommendations for discussion. Any resolutions upon which standing boards desire action should be definitely formulated.

MONDAY AFTERNOON

Preliminary: Vote upon amendments a) and b).

A. Foreign Missions. Monday afternoon and first half of Tuesday forenoon.
1. Introduction. H. D. Penner.
2. Reports: a) of the secretary, P. H. Richert; b) of the treasurer, Gustav Harder.
3. Papers:
a) Shall the board of foreign missions be authorized to employ an executive secretary who shall give his whole time to the work of the board? S. M. Musselman.
b) Should our conference enter upon industrial mission work in India and China? C. H. Suckau.
4. Questions.
a) Should our candidates for the foreign field prove their qualifications as regards soundness of doctrine and fitness for service in the foreign field by a year or two of service in the home field before being sent out into heathen lands? M. M. Horsch.
b) Should we create an old-age pension fund for our missionaries? D. J. Brand.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

MONDAY EVENING

Women's Missionary Meeting.

Opening—By Chairman.

Address—Mrs. R. Petter, (10 minutes).

Address—Miss C. Niswander, (10 minutes).

Music by Ladies of the Eastern Conference.

Letter from Mrs. P. J. Boehr, China.

Address—Mrs. C. Suckau (10 minutes).

Song—Elizabeth Ruth, Oraibi, Arizona.

Address by One of the Sisters of Bethel Hospital, Newton, Kan., (10 minutes).

Mission Drill—Mrs. S. S. Haury.

Music by Ladies of the Swiss Churches.

Address—Elizabeth Ruth (10 minutes).

Remarks by Missionaries or Prospective Missionaries Present.

Song—Congregation.

Collection for Mission Work for General Treasury.

Closing Prayer and Benediction.

TUESDAY, AUGUST 31

FORENOON AND AFTERNOON

Early morning devotional half hour. Conducted by H. J. Krehbiel.

First half of Tuesday forenoon. Completion of business relating to foreign missions.

B. Home Missions. Second half of

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1921 as complete and correct as possible.

EDITORIAL

When it comes to sizing up the activities of a church one will soon observe that there are "dodgers" and "doers." The dodger is apt to be active with his tongue but not with his hands. One of that kind once came to his pastor, asking for something to do that might swell the mission fund. The pastor, being a resourceful person, outlined a work for him which involved visiting ten or a dozen families for contributions that were already waiting to be turned into the Lord's treasury. "That" said the young man to his pastor, "is a good scheme. You just drop in and get the money and give it to me and I will see that it immediately goes into the missionary fund." Wasn't that a great idea? The pastor to do all that so that the young man might "kid" himself that he had raised so much for the conversion of the heathen?

Were it not for the dodgers the progress of the church would go on with greater rapidity. Take the Sunday school as an example. The problem in most schools is not where to get the children, but where to get the teachers and we observe that most classes that go to pieces do so, not because the people are not there, but because the teacher is not on the job. We observed a Catholic priest going from house to house on what they call "Block Collections." At one house there was no response although there were three women at home at the time. By pretending to be out they no doubt saved themselves a neat little sum, but they can hardly be said to have done their duty to their church. Protestant ministers cannot, and surely would not want to "dunn" their parishioners for the necessary means for building up the kingdom of God, but in Protestant churches there has developed as fine an art of dodging financial responsibility as the ladies just mentioned displayed. Members learn how to keep out of the way of the committee that wants to lay worthy causes before them for their consideration and when special collections are announced in conection with the regular services they manage to have important engagements elsewhere. It is too bad that human nature is so constituted that one cannot tell just where its meanness will crop out but not all professing Christians are dodgers. The most of them are ready to do their duty whenever they are called upon. They are the doers. Were it not for them the flag would soon be hauled down and the sheriff would be holding a public sale. Meanness is so conspicuous that it is easily noticed while faithfulness is so unusual that men get into the habit of not paying much attention to it. If, however, men do not take note of one's good works that is no occasion for worry. We are commanded not to do them so that men may see them, but to be faithful in doing them because our heavenly Father does see them and will at the proper time bestow a just reward for them.

THE S. S. LESSON

August 29.

Beginnings of Solomon's Reign.
I Kings 3:4-15.

Golden Text: The fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:28.

Solomon was not the oldest son of David, but, by divine choice, he was destined to succeed him as king. The choice resulted in placing a very young man on the throne. God sometimes sees fit to place great responsibilities into the hands of the young, but, other things being considered, youth is not a reason for rejecting one who is capable of doing the work God has ready to be done. Paul writes to his young friend and disciple: "Let no man despise thy youth." It is to be recalled that God often chose young men to do His important tasks, as for example, Joseph, Samuel, David, John the apostle, etc.

The first thing recorded in our lesson is that Solomon went to Gibeon to sacrifice. He began with worship. Whatever he was or whatever he had was because God willed it so and it was but proper that he should show his regard to his God and Maker by the proper service of worship. The occasion was one of sacrifice. No great thing can be accomplished without sacrifice. The greatest fact in the world was the atonement, which could only be ours through the greatest sacrifice that could be made. We, in imitation of our Lord and in conformity with the commands of God, must be willing and ready at all times to sacrifice if we are to please Him at all.

When Solomon indicated his choice for godly things, God appeared to him. Those who seek Him shall find Him. He commands us to seek Him that we may find Him. The reason so many people are so far away from God is because they make no move themselves to draw near to Him. Solomon's godly father and the training he must have received in godly things helped. They helped because he wanted to do right. The other sons of David enjoyed a similar training. It did not help them because they were not inclined to the ways and will of the Lord. Parents do their part right when by godly examples and teaching they give their children the benefit of all that the Lord has been to them, but after all much depends upon the will to do right. If they do right the godly lives and training of their parents will be of greatest benefit to them, if they do not choose to do right and be right they will not be helped by such things.

There were two notable experiences on that night at Gibeon: (1) God appeared. (2) And God asked what shall I give thee. It was a princely opportunity, but all of us may enjoy the same. God appears to us daily (1) through His Word, (2) through conscience, (3) through providential dispensations. No one is so far away but that God will not come to him with offers of glorious opportunities. Note that God said: "What shall I give thee?" He gave Solomon the chance to tell God what he would give Him. It is always His way. He is ready to give long before He asks us to give to Him.

Solomon's answer showed that he was a close observer of what God had done for him. That is right. Note what God has done for others and it will be an assurance that He will do that much, and more, for you. Solomon noted that (1) God had showed mercy to his father. (2) That it was according to the way he walked before God, and (3) that God had kept him. Can we note anything less in what God has done for our fathers? (4) In his answer Solomon showed a proper degree of humility. God has no use for the proud and self-righteous, because none of us have anything about which we can boast before God.

Solomon's request involved his knowing that (1) he had great responsibility. He was chosen to be king over a great people. (2) He needed great wisdom; (3) whch God alone could give.

God's answer to Solomon was that (1) his prayer would be answered, (2) because he had chosen things better than riches, long life, revenge, things the worldly-minded would be sure to request. With the gift of that which was asked for God gave that for which Solomon did not ask. It is always His way. He gives more than we know how to ask for.

THE C. E. TOPIC

August 29.

The Beauties and Wonders of God's World.

(Suggested as an Outdoor Meeting.)

Psa. 65:1-13.

Let it be remembered that God's first temple was the great outdoor which He created and that every beautiful object and every color that adorn it were the frescoes and adornments that a divine hand placed there to be a glory to Himself forever. It has been said that the oriental eye seldom noticed the magnificence in nature, yet, when it is recalled that in the East where there is such a monotony in nature, the psalmist received his great inspirations as well as did Job and the authors of the Proverbs. In these books how often do we find reference made to the sublimity of the heavenly bodies, the beauties of the vegetable world and the provident care God bestows upon the creature world?

In turning to the New Testament we find that the beauties and wonders of the natural world are made to teach some sublime spiritual truth as for example, Paul's use of the olive berry or the grain of wheat as object les-

sons for deep spiritual truths. But our Lord and Master was the great Teacher who knew best how to make the beauties and wonders of the outdoor world turn the thoughts of His hearers back to God, the great and good Creator of all that exists. On the hills of Galilee, where he was brought up, nature was prodigal in beautifying them with wonderful blooming plants and shrubs among which as a child he must have loved to wander, as we must conclude when we read his later public utterances. The flower by the wayside, the herb in the garden, the grove of figs and olives, the fields of waving grain, the sparrow chirping by the wayside and the eagle piercing the clouds in his flight were all fruitful themes by which he would lead men's thoughts to the Maker of them all, as were also the sheep on the mountain side and the fishes of the sea.

In God's great outdoor we are first of all impressed with the magnitude of things. No wonder that the psalmist on that clear starry night gave utterance to the sublime sentiment "What is man that Thou art mindful of him and the son of man that Thou visitest him?" The prophets were frequently moved to compare the greatness of God to the wonders of nature, as when one of them declared that high as are the heavens above the earth so are the ways of God above the ways of men.

Then, as we watch the creature world in its various functions we again are impressed with God's dealings with men. The young lions are provided with food, the rocks are the hiding places for the smaller creatures, the horse is man's magnificent servant, fearless in battle, leading him on to victory. The monster of the deep is an emblem of the power of God, etc. Ravens are provided for, sparrows have His protecting care. The dove is an object lesson of harmlessness and the serpent of cunning.

Again, rugged nature leads us to think of the eternal God. The everlasting hills, as they stand defiantly against the storms of the centuries, only suggest to us how eternal their almighty Maker is. The elements lead us to feel that God has all power in His hands and as he sends the rain or withholds it, so he can give or withhold all good things that man stands in need of.

Nature's beauty is impressive. The Savior not only noted it but commented upon it. Speaking of the flowers, he explained that "Solomon in all his glory was not arrayed as one of these."

The writer of the old missionary hymn gives expression of a sentiment, the truth of which cannot be denied, when he refers to a beautiful country steeped in sin "Where every prospect pleases and only man is vile." Much of the world belongs to that class who in the words of our Lord: "Having eyes, see not." They are blind to the lessons of nature. They refuse to think and therefore they do not learn the lessons which nature teaches so forcefully and so beautifully. The one who will not read the truth from nature's book is to be pitied. He lives like the one to whom a certain poet refers: "A yellow primrose by the river's brim a yellow primrose was to him and nothing more."

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Discussion after each topic.

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b) Brief addresses of welcome:
1) By the local pastor, A. M. Fretz.
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Discussion of amendments.

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Preliminary: Vote upon amendments a) and b).

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1. Introduction. H. D. Penner.
2. Reports: a) of the secretary, P. H. Richert; b) of the treasurer, Gustav Harder.
3. Papers:
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b) Should we create an old-age pension fund for our missionaries? D. J. Brand.
5. Discussion and resolutions.
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7. Closing prayer.

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Women's Missionary Meeting.

Opening—By Chairman.

Address—Mrs. R. Petter, (10 minutes).

Address—Miss C. Niswander, (10 minutes).

Music by Ladies of the Eastern Conference.

Letter from Mrs. P. J. Boehr, China.

Address—Mrs. C. Suckau (10 minutes).

Song—Elizabeth Ruth, Oraibi, Arizona.

Address by One of the Sisters of Bethel Hospital, Newton, Kan., (10 minutes).

Mission Drill—Mrs. S. S. Haury.

Music by Ladies of the Swiss Churches.

Address—Elizabeth Ruth (10 minutes).

Remarks by Missionaries or Prospective Missionaries Present.

Song—Congregation.

Collection for Mission Work for General Treasury.

Closing Prayer and Benediction.

TUESDAY, AUGUST 31

FORENOON AND AFTERNOON

Early morning devotional half hour. Conducted by H. J. Krehbiel.

First half of Tuesday forenoon. Completion of business relating to foreign missions.

B. Home Missions. Second half of

Tuesday forenoon and Tuesday afternoon.

1. Introduction. W. S. Gottschall.
2. Reports: a) Of the secretary, H. P. Krehbiel; b) of the treasurer, J. E. Amstutz.
3. Papers.
   a) Should we not encourage short Bible courses in our congregations? P. R. Aeschliman.
   b) Personal evangelism as a vital force for deepening the spiritual life, a) in the home, b) in the church, c) in schools and colleges. David Toews.
   c) The work of Bible distribution in the North. H. E. Ramseyer.
4. Discussion and resolutions.
5. Election.
6. Closing prayer.

TUESDAY EVENING

Bible study: Things that abide according to the New Testament. 1. Faith. J. H. Langenwalter.

WEDNESDAY, SEPT. 1

FORENOON

Early morning devotional half hour. Conducted by C. H. Suckau.

C. Publication.

1. Introduction. N. B. Grubb.
2. Reports: a) Of the secretary, Wm. J. Ewert; b) of the business manager, J. F. Lehman.
3. Papers.
   a) How can we make known to the world our Mennonite doctrines? J. R. Thierstein.
   b) How can our church papers be better adapted to the present day needs of our young people? H. G. Allebach.
4. Question.
   a) How can our General Conference provide a suitable church hymnal for all occasions? J. F. Lehman.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

WEDNESDAY AFTERNOON

(Free)

(Time for committee meetings, etc.)

WEDNESDAY EVENING

Bible study: Things that abide according to the New Testament. 2. Hope. J. H. Langenwalter.

THURSDAY, SEPT. 2

FORENOON

Early morning devotional half hour. Conducted by P. R. Schroeder.

D. Education.

1. Introduction. Silas M. Grubb.
2. Report of the board of education. H. H. Ewert.
3. Papers.
   a) Do our young people receive sufficient religious instruction to confirm them in our faith? If not, what further provision should be made to accomplish this result? J. F. Moyer.
   b) Should our congregations endeavor to retain the German language in their religious services? J. K. Penner.
4. Question.
   a) Should our young people be made acquainted with the apologetics of the Christian faith? If so, how? S. K. Mosiman.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

THURSDAY AFTERNOON

E. Relief Work and Sanitarium.

1. Introduction. P. R. Aeschliman.
2. Reports: a) Of the Emergency Relief Commission, John Lichti; b) of the sanitarium committee, D. J. Dahlem.
3. Papers:
   a) How can we give our brethren in Russia the most help 1) in the matter of relief; 2) in the matter of emigration? Wilhelm Neufeld.
   b) The sanitarium as a mission field: its needs and possibilities. D. B. Hess.
   c) An orphanage in Pennsylvania. Presented by the Eastern Districe Conference.
4. Discussion and resolutions.
5. Election.
6. Closing prayer.

THURSDAY EVENING

Bible study: Things that abide according to the New Testament. 3. Love. J. H. Langenwalter.

FRIDAY, SEPT. 3.

FORENOON AND AFTERNOON

Early morning devotional half hour. Conducted by David Toews.

F. Doctrine and Discipline.

1. Introduction. By P. H. Richert.
2. Reports: a) Of the special committee of seven, (Exemption Committee.) S. K. Mosiman; b) of the Lodge Committee, P. P. Wedel.
3. Papers:
   a) Our attitude toward compulsory military training. Maxwell H. Kratz.
   b) What peace propaganda does our denomination still have since the close of the war? How should it be put forward? J. P. Boehr.
   c) In view of the present-day dangers of departure from sound doctrine, should we not obligate ourselves to abide by a uniform confession of faith? W. S. Gottshall.
   d) Are not the Mennonite mutual aid societies a substitute for that protection which our members seek in lodges? J. H. Epp.
   e) Have we the Biblical conception of stewardship? Silas M. Grubb.
4. Question: Should the General Conference examine and license young ministers, and create a committee to help locate ministers?
5. Discussion and resolutions.
6. Election. (If so ordered by conference.)
7. Closing prayer.

FRIDAY EVENING

Bible study: Supreme happiness according to Matt. 5:1-16. Rodolphe Petter.

SATURDAY, SEPT. 4.

FORENOON

Early morning devotional half hour. Conducted by Elmer Basinger.

VI. Further Reports and Special Business. Saturday morning.

1. Introduction. A. Harms.
2. Report of the trustees. C. F. Claassen. Election.
3. Report of the statistician. Franz Albrecht. Election.
4. Report of the auditing committee. Election.
5. Report of the program and business committee. Election.
6. Reports of societies. (Mennonite historical society and others.)
7. Unfinished business.
8. Further questions. (Handed in during the conference.)
9. Consideration of timely subjects not provided for on the program.
10. Selection of the place for holding the next conference.
11. Closing prayer.

SATURDAY AFTERNOON

1. Bible study: Supreme happiness according to Matt. 5:1-16. (Continued). Rodolphe Petter.
2. Closing remarks and closing hour of worship. Conducted by the newly elected president.

SATURDAY EVENING

(Free)

SUNDAY, SEPT. 5.

FORENOON

VII. Public Services. (If desired in various churches of the community and of surrounding congregations.)

SUNDAY AFTERNOON

VIII. Young People's Convention.

1. Christian Endeavor, a training school of the church.
2. Bible and mission study classes in the Young People's Society.
3. a) What Y. P. S. C. E., should do for our denomination. b) What our denomination should do for Y. P. S. C. E.
   Discussion after each topic.
4. Election of officers.

SUNDAY EVENING

1. Closing Bible study: Supreme happiness according to Matt. 5: 1-16. (Conclusion). Rodolphe Petter.
2. Voluntary prayers by several of the brethren.
3. Closing prayer by the local pastor, A. M. Fretz.

Respectfully submitted,

The program and business committee,

J. J. Balzer, Chairman,
J. B. Epp, Member,
E. J. Hirschler, Secretary,
Bluffton, Ohio.

Remarks: Papers upon topics are to be limited to 20 minutes. Answers to questions are to be limited to 5 minutes. Time will be given for general discussions after every paper or introductory answer to any question. Preference should be given to the English language by speakers unless they are unable to use it to good advantage.

Financial reports should be published in advance and need not be read in full on the floor of the conference.

MARRIAGE

Heer-Wittenfeld.—On Sunday, July 18, at the home of the bride, Belleville, Ill., occurred the marriage of Henry Heer and Anna Wittenfeld. The ceremony was read by Rev. G. T. Soldner.

CONTRIBUTIONS

RECEIPTS FOR FOREIGN MISSION

July, 1920.

Friedenstal ch., Tampa, Kans., $81.65; S. S., Bethanien ch., Kingman, Kans., $18.55; Mrs. Chr. Wirkler, Newton, Kans., $10; Zion ch., Donnellson, Iowa, $40; friend, Newton, Kans., $10; friend, Henderson, Nebr., $100; Menn. ch., Hillsboro, Kans., $63; friend, Paso Robles, Calif., $100; Tabor ch., Goessel, Kans., $176.25; Alexanderwohl ch., Goessel, Kans., $115; West Zion ch., Moundridge, Kans., $40; Christian ch., Moundridge, Kans., $16; Salem ch., Freeman, S. Dak., $130; First Menn. ch., Paso Robles, Calif., $25; S. S., Hoffnungsfeld-Eden ch., Moundridge, Kans., Moundridge, Kans., $255; Grace ch., Pandora, O., $75; Menn. ch., Goessel, Kans., $42.60; Florence Hetzel, Los Angeles, Calif., $23.35; H. D. and Mrs. Voth, Los Angeles, Calif., $25; Menn. Mission ch., Los Angeles, Cal., $148.92; Mrs. J. H. Rempel, Los Angeles, Calif., $50; Jacob and Anna Amstutz, Pulaski, Iowa, $50; Lizzie Rees, Pulaski, Iowa, $100; First Menn. ch., Reedley, Calif., $56.30; First Menn. ch., Woodlake, Calif., $13.20; A. P. Neufeld, Inman, Kans., $25; Rudolph Schmidt, American Falls, Ida., $3; P. C. Ratzlaff, Halstead, Kans., $20; Mrs. David Schmidt, Hillsboro, Kans., $74.20; John H. Schmidt, Hillsboro, Kans., $100; J. E. Langenwalter, Wayland, Iowa, refund, $245; S. S., Zion ch., Donnellson, Iowa, $32.10; Hoffnungsau ch., Inman, Kans., $39.00; Menn. ch., Burrton, Kans., $12.64; Menn. ch.,, Escondido, Calif., $31.37; Y. P. society, West Swamp ch., Quakertown, Pa., $15; Menn. ch., Buhler, Kans., $63.23; Emanuels ch., Pratum, Oreg., $16; Salem ch., Dalton, O., $32.-77; Mrs. A. J. Sehantz, Orrville, O., $5; H. J. Voth, Hillsboro, Kans., $25; Cornelius Voth, Hillsboro, Kans., $10; friend, Beatriee, Nebr., $15; Bethel ch., Mt. Lake, Minn., $225; S. S., Menn. ch., Upland, Calif., $79.28; Menn. ch., Sterling, O., $200; friend, $1,000; Menn. ch., Deer Creek, Okla., $25; Mennoville ch., El Reno, Okla., $22.50; Bergtal ch., Pawnee Rock, Kans., $15; D. D. Unruh, Inman, Kans., $50; Gerhard Loewen, Hillsboro, Kans., $25; Henry C. Ewert, Avon, S. Dak., $100; B. F. Welty, Tacoma, Wash., $25; Meno ch., Watowa, Okla., $11; Mrs. J. A. Ruth, Reedley, Calif., $100; First Menn. ch., Geary, Okla., $46; C. E., West Zion ch., Moundridge, Kans., $40; Upper Milford ch., Zionsville, Pa., $75; sewing society, Alsen, N. Dak., $100; Salem ch., Munich, N. Dak., $113.93; Emmaus ch., Whitewater, Kans., $1,-098.55; Daniel Ruth, Upland, Calif., $500; C. E., Bethel ch., Fortuna, Mo., $11.92; J. J. Voth, Goessel, Kans., $100; C. E., Garden Tp. ch., Moundridge, Kans., $31.50; S. S., Bergtal ch., Korn, Okla., $43.71; Agnes Harms, Upland, Calif., $100; interest on trust funds. $24.67.

Special Gifts.

C. E., Eigenheim, Sask., for evangelist, India, $40; friend, Inman, Kans., for evangelist in India, $50; mission society, Souderton, Pa., for Bible woman, India, $30; W. M. Delzell and M. King, Pulaski, Iowa, for orphan, India, $30; S. S. Amstutz class, Bluffton, O., for Joel's support, India, $25; B. K. Pletschcr, Summerfield, Ill., for child in school, India, $20; sewing society, Rosthern, Sask., for Blondina, India, $30; S. S., Eden ch., Inola, Okla., for Teacher Bijay, China, $60; Mrs. M. M. Lehman, Wadsworth, O., for child in India, part payment, $13; H. J. Fast and family, Mt. Lake, Minn., for lady evangelist, India, $91.50; Mrs. Martha Sprunger, El Reno, for Dulari, India. $15.

Rest Home, India.

Mrs. J. Meschberger, El Reno, Oklahoma, $28.40.

Gratefully acknowledged,

Gustav Harder, Treas.,
Whitewater, Kans.

J. G. Regier, Assistant Treas.
Newton, Kans.

NEWS OF THE WEEK

AMERICA WILL NOT RECOGNIZE RUSSIA

Washington, Aug. 10. — The American government declared today for the political independence and territorial integrity of Poland and against dismemberment of Russia.

In a note addressed to the Italian ambassador, Secretary Colby, speaking with the approval and consent of President Wilson, said the United States took "no exception" to the efforts to arrange an armistice between Poland and Russia and would "regard with satisfaction a declaration by the allied and associated powers that the territorial integrity and true boundaries of Russia would be respected."

The government flatly stated, however, that it would not "at least for the present" participate in any plan for the expansion of the armistice negotiations into a general European conference because it would in all probability involve two results from which the United States "strongly recoils":

"The recognition of the Bolshevist regime"; "A settlement of Russian problems almost inevitable upon the basis of a dismemberment of Russia."

The note was in response to an "agreeable intimation" from the Italian ambassador that his government would welcome a statement of the American views of the Polish situation. Much of it was devoted to a statement of the sympathetic feeling of the United States toward the Russian people. In reviewing past events, as evidence of this sympathy, the secretary of state disclosed some hitherto diplomatic secrets.

Mr. Colby revealed that the American government had withheld its approval from the decision of the supreme council of Paris, recognizing the independence of the "so-called republics" of Georgia and Azerbaijan, because part of them were carved out of the old Russian empire.

It was also stated that the United States had taken the position that the final determination of the boundaries of Armenia, which the President has been asked by the allies to fix, "must not be made without Russia's cooperation and agreement."

It was further disclosed that the United States had persistently refused to recognize the Baltic states, with the exception of Finland, a once independent nation, because it held that they were rightly a part of Russia and that the territory embraced in them should be held for the Russian people until they should have organized a stable government.

SUFFRAGE VOTE IN THE BALANCE

Washington, Aug. 9. — The National Woman's Party announced tonight that a poll of the Tennessee legislature on ratification of the federal suffrage amendment showed two votes lacking in the house and one in the Senate.

Nashville, Tenn., Aug. 8. — The Tennessee legislature will meet in extraordinary session tomorrow at noon to consider ratification of the federal woman suffrage amendment.

With thirty-five states already having acted favorably and with ratification by only one more state necessary for woman suffrage to become effective throughout the nation, suffrage and anti-suffrage workers from all parts of the country were here tonight prepared for what is considered as probably the most important contest a general assembly has faced since Congress submitted the suffrage ratification to the states.

Indications tonight were that plans of leaders to begin consideration of ratification at the first day's session probably would materialize. Republican members will caucus tomorrow morning to determine their course and it was said that their action would have an important bearing, inasmuch as the party is represented in the Senate by seven members and in the House by thirty-four. Each Republican has received from Chairman Hays, of the Republican national committee, a message urging him to support ratification.

Today's preliminary activities were marked by an address by Parley P. Christensen, presidential nominee of the Farmer-Labor party, who spoke in favor of ratification at a meeting of the Trades and Labor Council. Numerous conferences between members of the assembly and between opponents and proponents of suffrage and legislators also were held, the workers seeking pledges of support.

Leaders of both factions were claiming victory, but in many quarters there was a disposition to regard the outcome as uncertain.

Opponents of woman suffrage in any form and those who oppose suffrage by federal legislation but favor it by state action have combined forces and were confident that there were enough members of similar views in each house to defeat ratification.

TURKEY NOW HAS ALSO SIGNED PEACE TREATY

Sevres, France, Aug. 10.—Turkey, the last power to remain in a state of war with the entente, signed the treaty today and is now officially at peace. Serbia and Hedjaz alone of the nations interested had refused to sign.

It was a simple, sober ceremony, Premier Venivelos, although achieving what is considered to have been one of his life ambitions, affixed his signature to three voluminous documents—the treaty tself, an Italo-Greek protocol and a protocol on Asia-Minor and the zones of influence — with trembling hands and sombre face, ascribed by some to illness and overwork. The three Turkish delegates looked away as the premier passed their seats not bowing to him as they did to the other delegates.

Count Zeamosky, Polish minister to Paris, who was among those signed the three documents, attracted as much attention as the actual ceremony, being the center of inquiring groups as the delegates were signing their names.

Premier Millerand opened the ceremony with a few words and then asked the Turkish delegates to sign. The business was concluded at 4:30 o'clock and the delegates hurried out through the soldier guard which presented arms as they filed past.

As usual M. Millerand arrived first. He stood chatting for a few minutes with Sir George Graham, charge of the British embassy at Paris, awaiting the appearance of the Turkish delegation. Despite many postponements and uncertainty as to when the treaty would actually be signed, great crowds had gathered.

REDS REFUSE 10-DAY TRUCE

Hythe, England, Aug. 7.—The Bolshevik government has refused the proposition contained in the British government's last note to conclude a ten days' truce with Poland.

On the receipt of this decision David Lloyd George, the British prime minister, and M. Millerand, the French premier, began discussion of the best means for immediately assisting Poland.

The conference was still in session at 7 o'clock this evening and it was believed likely it would continue through Monday.

The belief prevails here that unless the Bolsheviki alter their apparent intention to take Warsaw, the blockade against Russia will be reimposed within forty-eight hours.

The rejection of the Bolsheviki of the British proposal for an immediate ten days' truce with Poland, made as a result of Premier Lloyd George's conference last Friday with M. Kamenceff and M. Krassin, the bolshevik representative now in London, reached Mr. Lloyd George and Premier Millerand this morning while they were in conference at the home of Sir Phil. Sassoon, at Lympne, near here. It came as a severe blow to Mr. Lloyd George's peace efforts.

The Bolshevik refusal of a truce resulted in the conference assuming a very likely aspect, and the best and quickest means of giving Poland all possible aid to stem the Bolshevist tide were immediately discussed by the premiers.

The foremost subject was the tentative decision to reimpose the naval and economic blockade on Russia and also the steps necessary to insure the free passage of munitions and supplies from Danzig to Poland.

Marshal Foch and Field Marshal Sir Henry Wilson took a prominent part in the morning discussion, and it has been learned from an official source that allied aid for Poland will center in Marshal Foch.

While the Bolshevik refusal of a truce is said not to be final, and there was mention of some counter-proposals, the premiers decided to complete all plans for Poland's assistance and then to wait a final reply from Moscow.

The memorandum for the truce was drafted at Friday's meeting between Mr. Lloyd George and MM. Krassin and Kameneff and sent by wireless to Moscow for an immediate reply. The purpose of the truce was to halt the Bolshevik onward rush on the ground they now occupy and to arrange a temporary peace within the next ten days. The Poles and the allies were to agree not to improve the Polish military position, while the Bolsheviki were to remain on the line they occupied on the day of the truce.

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By C. Henry Smith, Ph. D.,

Professor of History in Bluffton College, and Author of "The Mennonites in America".

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VOL. XXXV. BERNE, INDIANA, AUGUST 19, 1920. No. 33.

MISSIONARY ORDINATION —INVITATION

On the evening of August 26th, at the close of the conference at Berne, Indiana, the Lord willing, the ordination of Brother Samuel T. and Sister Metta Moyer, will take place at the Berne Mennonite church, a member of the board of foreign missions officiating. Bro. and Sister Moyer have been appointed by the board for work in India. Pray that the grace of God may fully equip and direct and bless them.

In the name of the Berne Mennonite church,

The Board of Deacons.

IN MENNONITE CIRCLES

Eden church, Schwenksville, Pa., organized its catechetical class August 15.

The foreign mission board has appointed Bro. Abr. D. Friesen, of Altona, Man., assistant treasurer for Canada. Canadian contributors are, from now on, requested to forward their gifts to Bro. Friesen.

Middle District Conference meets at Berne, Ind., August 25 and 26. An extensive program has been arranged.

The brethren, M. H. Kratz, S. M. Rosenberger and S. M. Grubb paid fraternal visits to the churches in Central Pennsylvania August 13-16.

The corner stone of Bethany Mennonite church, Altoona, Pa., will be laid August 20. Among others, Rev. Wm. Grubb, of Schwenksville, Pa., has been invited to speak.

The Russian delegation now visiting our churches and giving first hand information concerning the conditions of our brethren there must depend upon funds contributed for their expenses coming through the generosity of brethren here. No doubt Mennonites everywhere will be glad to respond liberally. Churches of our conference should, as soon as possible, forward their contributions through our Emergency Relief Commission of which Rev. P. P. Hilty, of Fortuna, Mo., is treasurer.

"At the Sunday school convention which is to be held in connection with the General Conference, at Perkasie, Pa., there is to be a roll call of all the Sunday schools of the General Conference. Will all delegates to the conference come prepared to represent their Sunday schools, and to respond at roll call, in answer to the question, 'What Good Quality or Activity of Your Sunday School Can You Recommend?' The Sunday school convention has been scheduled for August 29. Should a change be made to Sunday, September 5, due notice will appear in the church papers."

"Sister Jenkins and Her Brother of Our Arizona Mission."

PLACES FOR CONFERENCE DELEGATES TO VISIT IN PHILADELPHIA

Philadelphia, being the third largest city of the Union, contains many places of interest which the visitor may want to see. Its factories, shipyards, ports and department stores and institutions of learning are known the world over as second to none, but the places of historic interest are just as well known and thousands of tourists visit the town every year to see them. Conference guests will no doubt want to see Philadelphia before returning home, and, for their assistance, the editor suggests a few of the places that might be seen without consuming too much of the delegate's time.

As Perkasie is on the Philadelphia and Reading railroad, the visitors will all have to find the Reading terminal, we will therefore make it our starting point and from there suggest several little trips.

1. A visit to our churches.

The General Conference churches are all in the northern part of the city. The First church is located at 5th and Diamond, the Second at Indiana Ave. and Franklin St. Germantown church at Germantown Ave. and Herman St. From the terminal take street cars marked Chestnut Hill or City Line at 11th St,. one block east. To visit First church get off at Diamond and go three blocks east. To get to the Second church get off at Germantown Ave. and Clearfield, go one block south and two east. Cars pass the Germantown church. Get off at Lulpehocken St. In Germantown, full of quaint colonial buildings, see the Kunder's house, built by one of the first Mennonite settlers, the Chew mansion, about which the battle of Germantown was fought; the Rittenhouse home, built by the first Mennonite minister in America, in Fairmount Park at the foot of Rittenhouse St.

2. See the liberty bell and Independence Hall. Go south to Chestnut St. and east to Sixth street. Carpenter Hall lies a block farther east. Benjamin Franklin's Grove is at 4th and Arch. Go north two blocks and east to Fourth St.

3. To Valley Forge. Go one block to Chestnut St. Take "Rubber-neck bus" in front Keith's theater.

4. To the United States Mint. Take car north on Eleventh St. Change to car going west at Spring Garden St. to Seventeenth.

5. To League Island-Naval Base. Take car at 12th and Market St., at terminal, marked League Island.

6. River trip—See part of Philadelphia, Camden, numerous shipyards, including Hog Island, the largest in the world, League Island, Port Mifflin, Chester and Wilmington, Del. Go south to Chestnut St. then east to Delaware river to foot of Chestnut St. Take boat. Hourly service. Time, two hours one way, or, get off boat at Chester, which is half way, and return by trolley.

7. See Fairmount park, the Zoological garden, Penn's cottage, Memorial hall, and Horticultural hall. Take car at 11th and Market Sts. north to Girod Ave. and change to westbound car. Will pass Girod College and cross the Schuylkill river on the way out.

8. Willow Grove. Take car at 11th and Market St., marked Willow Grove. Trip will take you through some of Philadelphia's most beautiful outlying places.

9. Atlantic City is the most popular seaside resort on the Atlantic coast. It is 60 miles from Philadelphia. Go east on Market St. to the Ferries, cross the river on Camden where trains are waiting, or go west to Pennsylvania railroad station and take train for Atlantic City.

AN ORIGINAL ACCOUNT

Of the Separation of 1847, as Given by Bishop John H. Oberholtzer in the Mennonite Church, Boyertown, Pa., June 19, 1877.

In my younger days I was engaged for a number of years in teaching school at different places and among different classes of people. My name thus became familiar in the community generally, and in 1842 the Swamp Mennonite congregation elected me to the gospel ministry and regularly and duly ordained me to preach the gospel wherever I might be called or invited. Soon after I entered upon my ministerial duties I frequently received invitations to preach amongst my old school friends in the churches and school houses, without any denominational distinction, to which I cheerfully and whenever possible, responded. These meetings

were principally held during the week, or on Sundays when I was not engaged in my own field at home.

This peaceable and joyful activity in the gospel field was, however, of short duration, since I soon experienced a displeasure with my mode of activity on the part of some of the brethren in my own fold. I have always thought I had a perfect right to wear my usual coat, and I thought so then. But some of the brethren held that it was unbecoming to wear a collar on the coat or buttons on both breasts. Others thought the coat should have a round form. And as neither myself nor several other brethren paid any attention to such peculiar and, as it seemed to me, superstitious notions, we were without forbearance, and in the absence of any proof whatever of any wrong-doing on our part, excluded from council by a majority of the same, in 1844.

This action of council provoked much dissension and disorder among many of the peaceable Mennonite congregations in the Eastern District of Pennsylvania, especially so in the Swamp Bishopric — consisting of the Swamp, Saucona, Springfield and Flatland congregations — where at least two-thirds of the ministry and membership were opposed to such a violent measure, which was considered to stand in direct contradiction to the creed of the church as contained in Rom. 14:1-15; Col. 2:1-11, 16; Titus 1:14-15, and Acts 15:1-12, and to the teachings of the father of the Mennonite church. These newly-dismissed ministers and deacons did not, by their own preference, attend two or three sessions of the council; nevertheless, a committee of three members were elected by the Swamp congregation to represent it at the council meetings, in the ministers' stead. This committee was accepted at the first meeting, but silenced at the second.

At the session of council in October, 1845, a resolution was adopted to cohere only to those rules and customs of the forefathers that were based on gospel truth. When this acceptable news was made known the excluded ministers and deacons were inspired with revived prospects of reconciliation with all the ministers and congregations, since the council had now adopted the very same views that had all along been maintained by the excommunicants. Accordingly, at the next session of council, held in October, 1846, all, or nearly all the excluded members were present, hoping to witness a reconciliation. The above resolution was referred to, and it was urged that a second vote be taken to ascertain whether all would now agree upon it. The chairman, Bishop John Hunsicker, moved the said resolution two or three times, but each time objection was made, and finally, upon the argument of an old minister, who used the expression, "I do not think it advisable to go with the gospel alone," the question was dropped and no reconciliation accomplished.

At this meeting, I myself, in the interests of peace, expressed my willingness to renounce my privilege and to accept another coat if the council would withdraw the resolution relating to the coat question, adopted in 1844. This the council refused. Consequently I also withdrew my proposition for the time, though some time later I got another suit.

In consequence of such proceedings in the meetings of council quite a number of the membership in many of the congregations became still more displeased, especially in the Swamp district. At this critical period, however, Bishop John Hunsicker and his brother, Abraham, of the Skippack district, Montgomery county, volunteered to visit the congregations in the Swamp district, inspired with the praiseworthy idea to make an attempt to at least pacify the brethren, and if possible, to win back the ministers and members of these congregations. They visited each congregation, preaching and admonishing to peace and finally proposed a meeting to be held in one of the Swamp meeting-houses, attended by all the ministers, deacons and laymembers of every congregation in the district. To this the ministers and deacons consented, the request coming particularly from the other side that Bishop Hunsicker himself should be present at that meeting. To this he consented.

The appointed day—some time in the midsummer of 1846—came, and a large number of laymembers, all the ministers but two, and all the deacons but one were present. The two absent ministers and the absent deacon, who belonged to the other side, had promised the old bishop to attend, but now offered the meeting no explanation of their absence. After the bishop, who presided, had expressed his deepest sorrow and regret over the disappointed hopes of all, he dismissed the meeting.

At that time the dissenters of the Swamp congregation made application at the council meeting to have other ministers preach for them in one of the congregation's meeting-houses. The council granted its request under this condition: "If the congregation will agree thereto." This question was then without delay presented to a regular meeting of the congregation, and it was almost unanimously agreed to have no alteration in the meetings and no division in the congregation. The other side, however, was not satisfied, and soon after the above action of the congregation privately announced a meeting to be held some Sunday in the West Swamp meeting-house. (This congregation owned two places of worship, called the East and the West Swamp meeting-houses, about one and a fourth miles apart, and usually held meetings in them alternately by Oberholtzer and others.) The special meeting just referred to was to take place in the meeting-house which was closed on that particular Sunday. Though the announcement was privately made, it nevertheless became known to the congregation generally. The trustees met and decided that since the proposed meeting was an irregular one the meeting-house should not be opened that day, and they refused the key for that occasion.

The key now being refused, though the meeting was announced, a man of that faction on the day before the meeting was to be held, tried the key of his own house and succeeded in opening the meeting-house door-lock, but failed to open it the next morning. On that morning, however, visiting ministers and quite a number of other visitors congregated at the door. The trustees informed them in a becoming and brotherly way that the house under the circumstances could not be opened that day, and invited them to proceed to the other meeting-house (about a mile and a quarter east), which was open and where they had full privilege to worship, Oberholtzer having promised to yield the pulpit to them if they came. But they refused the offer and dispersed.

In consequence of this sad occurrence those who failed to succeed in this irregular experiment circulated a loud protest everywhere that their meeting-houses had been taken from them and locked against them, etc., and without any further ceremony seceded from the Swamp congregation and at once (1847) erected their own meeting-house. All this they did before the causes of the trouble were reasonably investigated and weighed, and even to this very day the other side has never been willing to an investigation.

The above-mentioned facts thus far may be viewed as the result of the coat question act of the council of 1844.

It is readily observed that the trouble at this state seemed far from capable of being smoothed over and settled, since much disorder and differences of opinions and views prevailed concerning the proper ordinances disposing of the pending questions in the congregations, and the more so since the churches had no established and regularly-adopted constitution for the regulation of such non-Scriptural and other questions and matters as pertained to church government.

This situation, one day in the beginning of the year 1847, created in my mind the idea that our congregations should have a written or printed constitution or church discipline, regularly adopted by council and based upon Scripture truth, rules in all minor matters to be based on good common sense, the whole forming a standard whereby all matters that might or must come up in the congregations might be regulated in proper, just, and systematic order. Soon afterward I communicated the idea to the old Bishop John Hunsicker, who cordially agreed. But the subject was dropped for the time being.

But some time in April, 1847, I received a letter from Hunsicker, informing me that a general preparatory meeting of council, composed of all the regular members, was appointed to be held the day before the regular council meeting for May, 1847, in the Skippack meeting-house, for the purpose of agreeing upon measures looking to the settlement of the prevailing derangements in the congregations, and I was requested to present some project to that effect. This request justified my impression that the time was now ripe for introducing a written constitution, and therefore at the desire of my old friend I went to work and drew up such a plan in the shape of a constitution as I thought to be appropriate and suitable to govern the Mennonite community, subject to all reasonable corrections and amendments. This task I performed during the last week of April and the first week of May, 1847. The preparatory meeting was to be held on the 6th and the council meeting on the 7th of May.

About a week before the said meetings were to take place a

consultation was held between Abraham Hunsicker (minister) and myself on church affairs of the day, when he prevailed upon me to change my mind in regard to yielding to the resolution passed in council in 1844 respecting a change in the form of coat. (See above). Without any further delay I had a new round coat made to order before the meetings took place. At the first meeting I presided in the chair with my new coat on, and it seemed nobody had the slightest idea that that coat was not a good one of the kind. I then presented to the meeting my draft of a constitution, which was after the second reading—but only as a project—adopted and subscribed to by all the members present, they being in favor of presenting the same to the council meeting next day.

The next day I appeared before the council meeting with the constitutional document in my possession, and in due time rose with the remark that I now had another coat, whereupon an old member rose, took a glance at me, and said, "He now has another coat, but I think it is even worse than the first." Not a word more respecting the coat was said in the whole audience, and thus my coat was doomed in council, although it was a round one.

Notwithstanding the rejection of the new coat, I in the name of all who had subscribed to it, made a motion to have my draft of a constitution read before the council. Objections to reading it were offered, and by a majority vote the council rejected the document without knowing in the least the contents thereof. Then the printing of the draft was requested so that every member might receive a copy for examination until the next convention of council. This petition was likewise voted down. Feeling that the majority of the members seemed bound in spite of reason and justice to supress a just and reasonable proposition, Bishop Hunsicker, deeply hurt, at this moment rose and said, "This is party spirit; nevertheless it will be printed." And in justice to public opinion the friend of the document had it printed in its then existing shape and distributed among the council members and others before the October, 1847, session. And at this October session it was offered for examination.

Be such a man, live such a life, that if every man were such as you and every life a life like yours, this earth would be a paradise.—Phillips Brooks.

AN APPEAL OF AMERICAN MENNONITES TO THEIR BRETHREN IN HOLLAND AND HOW THEY RESPONDED

Just now, while our churches are hearing the frantic appeals for aid and sympathy from Mennonites in Russia who are facing extermination it is interesting to note that in the old days in America our forefathers found it necessary to make appeals to their European brethren who generously came to their assistance—Editor.

The grace of God and the love and peace of Jesus Christ, is our wish to all God-loving souls and especially to our brethren in the faith in Holland or Netherlands.

Greetings: Today, the 7th of September, 1758.

Herewith we authorize our brother and co-fellow in the faith, Johannes Schneyder, who until now has been a good friend to the poor, and who contemplates a journey to the friends and brethren in Holland on account of the dark times in which we find ourselves at this time, owing to the tyrannical or barbarous Indians who have already killed so many people, and have taken many prisoners and carried them away; others were driven from their homes and lands, so that many people are now in great poverty and distress.

We are thirty-nine Mennonite families living together in Virginia. One family was murdered and the remaining of us and many other families were obliged to flee for our lives, leaving our all and go empty-handed.

Last May the Indians have murdered over fifty persons and more than two hundred families were driven away and made homeless.

We come, therefore, with a prayer to you, brethren, and cofellows in the faith for help, by way of charitable aid, if your love will persuade you to show mercy to us, so that we may with God's help, and the aid of good friends, be guided through this valley of grief; the dear Lord will reward you for it here in this life and finally in eternity for what you will do for us.

Further, I do not deem it necessary to write much, as our friend and brother will give you a better report than I could in my simple and imperfect writing, for, he too, had been in danger of his life with his wife and four children, and was compelled to flee and leave his all behind. He had been so situated that he could make a comfortable living. He had a nice little farm, and besides he had begun the distilling of —— and turpentine oil. He was always a good friend to the distressed in times of need.

Further we request you to remember us in your prayers, as we are like-minded toward you, that we may have the comfort of good old Tobias, with which he comforted his son, when he said, "Even though we are poor, but if we fear God, we shall receive much good.

P. S. This our friend and brother desires a traveling companion from the congregation to accompany him on his journey, as he deems it best not to go alone. Upon our advice and with our best wishes, our minister and elder, Martin Funck, has consented to go. Until now he was found true and honest in all things by all. He is, however, still a single man, and by occupation a miller. He too was compelled to flee and leave all he had behind. This man was found by the grace and help of God, and will be a true traveling companion to our brother, Johannes Schneyder, on his journey to Holland.

Further, in my simple-heartedness, I do not know what more to write, only to send greetings from us to all the brethren and congregation in Holland.

Signed by us and many others,

Michael Kauffman,
Jacob Boner,
Samuel Bohm,
Daniel Stauffer.

Written by Benedict Hirsche, one mile from Lancaster town, Mennonist Minister.

Amsterdam, Dec. 27, 1758.

Michael Kauffman,
Jacob Borner,
Samuel Böhm,
Daniel Stauffer.

Dear Friends:

We have received your letter dated 7th Sept., but without denomination of the place out of which it is written, by the hands of your deputies Johannes Schnyder and Martin Funck who have given us an ample account of the calamities you have suffered which moved our hearts with due compassion and since we do not doubt but their narration of your troubles were true and faithful, we have opened our hands to your assistance with fifty pounds English Sterling, which according to the value of your money, amounted to the sum of seventy-eight pounds, eleven shillings and five pence. Philadelphia money, which you may receive upon the enclosed creditive from Messrs. Benjamin and Sam. Shoemaker, in Philadelphia.

We hope that the sum will be sufficient to help and assist you until it pleases the God of Peace to restore the desired peace in America; as well as in Europe; and that you may get restitution at the hands and proprieties you are driven out, and enjoy the same prosperities as before for ye sustentation of your families and the assistance of the poor, which the Almighty will grant you out of His all-sufficient grace!

In the meanwhile we recommend you highly to keep fast the confession of your holy faith in our Savior Jesus Christ, and be always thankful for the goodness of God bestowed on you by our compassionate hands and hearts; for as we are unknown to you, it was only the good God, who makes this impression on our bowels and give us the power to assist you.

We hope the bearers of these, the above mentioned deputies will return soon and in good health to you, and find you and the other friends in good condition. We have provided them all the necessities here, and for their return till London.

We leave you to the Almighty Providence of God and our Savior Jesus Christ, and we are with tenderest affection,

Dear Friends,

Your well wishing friends,

The Committee of Ye Baptist Congregation in Holland.

P. S. When occasion offers we desire your answer that we may be sure that you have duly received the above mentioned money, and please to direct your letter to Hendrick Kops in Amsterdam.

CORRESPONDENCE

Berne, Indiana, Aug. 10, 1920. —Our congregation has just passed a very encouraging season. On July the 25th, twenty-eight young people were baptized and received into church upon their confession of faith that they have accepted Christ as their personal Savior. On the following Sunday the church held communion services. May the decision of these young souls prove to be a strong link and thus further a healthy growth in the church.

Last Sunday evening a Missionary program was rendered under the auspices of the Missionary Sewing Society. The program was given by the children. How happy their little faces looked as they rendered their part.

May such a program be an inspiration to awaken a missionary spirit in the young people. Not only this, but to arouse the older people to be more faithful in this noble work.

(Continued on page 4)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers .and their addresses in the German Almanac for 1921 as complete and correct as possible.

EDITORIAL

Not so long ago a tired and troubled pastor was riding in a street car, worried because the problems of his church did not seem to be working out to satisfaction. It was Monday—blue Monday some ministers are inclined to call it. and the burden of the message of the day still lay heavily upon him. He passed a magnificent structure — a church always filled that had made a name for itself because of the unusual amounts of money it raises for benevolent purposes and the eloquence of its minister. He thought of his own moderate church groaning under the weight of its mortgage and puzzled about the apportionment it was expected to raise in a "drive" that was being promoted. Then he thought of the half-filled pews and the many members moving away and the few accessions to take their places. Is it any wonder he sighed? He was aroused from his unpleasant dream upon hearing the two well dressed and apparently refined women, seated in the seat before him, enter upon a discussion of their pastor—the pastor of the church just passed. What they said about the minister does not matter except that it was unkind and unpleasant criticism that did not have to do with his ability or his piety, but showed only an unreasonable dislike. It made the minister think. He could not be absolutely sure that there were people in his church who disliked him. Probably there were a few. All churches have some. But he was in a position to know the few people of his flock more intimately than the brother of the large congregation could possibly know all of his people, and he was absolutely sure that none of his people were so wanting in self-respect as to proclaim their dislikes in public places. "Surely," he said, to himself, "much as those people need some good straight preaching I am glad that God has not given me a church full of them to serve." Later on he noted a sign in a place of business which read: "If you can't boost, don't knock," and it occurred to him that such philosophy would go as well in a church as in a place of business. Every parish has an individuality of its own and the people or pastors who imagine they alone have the hard propositions to face might very soon change their minds if they had to exchange with those whom they regard from afar as ideal.

PERSECUTION IN SWITZERLAND IN 1710

Letter Written by Hans Burki.

The Bergey or Berkey family, originating in Switzerland was early represented in the Mennonite church in America to which they had fled to escape persecution. The following letter, which of Eschliman's Annals gives a reprint will no doubt be of great interest not only to members of the Bergey family but to Mennonites generally. The letter is dated 1710.—Editor.

For the remembrance of my descendants and of all my fellow-believers, I, Hans Burchi, of Langnau, want to relate what happened to me. I had gone to the mountains called Bluttenried (community of Langnau) in company with my wife and two sons. There a poor man came to us to whom we gave something to eat; this man subsequently went to Harvag to the authorities and told them that he saw me. Thereupon the bailiff of Trachselwald sent the traitor with a few others to take me prisoner. They came quite early in the morning to my hut, in which I stood unaware of an evil, and when I noticed the man before the door I had him supplied with something to eat. Then I was made a captive and they took me away from my wife and twelve children and led me to Castle Trachselwald and placed me in a prisoner dungeon, for four days, during which time I was taken sick. Then the bailiff with two provosts brought me on a cart into the city of Bern. There they placed me sick as I was, in the prison called Ahur. After two days the gentlemen called and questioned me, whereupon I confessed my faith. Then they locked me up alone in a separate hole in the Ahur, and there I lay sick about five weeks, and altogether seventeen weeks in solitary confinement. Thereupon they led me to a prison named the Island. There I lay during the whole long cold winter with an unhealthy body, and suffered very much from the intense cold. For a long time I was watched so closely that none of my family or anyone else could come to me, so that my friends did not know whether I was living or dead. Thereupon at the beginning of the month of May, 1708, I was brought with all the other prisoners to the hospital, and there too I was kept in close surveilance that only very few persons could speak to us. We were compelled to work on wool from early morning until late at night, viz: from four o'clock in the morning until eight o'clock at night, and we got nothing to eat and drink but bread and water. This lasted about thirty-five weeks. Thereafter ten more weeks we were treated less severely. Then the authorities had us conveyed to the ship, viz: on March 18, 1710, with the design of having us taken to America. The authorities told us that if at any time or by any means we were to return to their country, they would inflict the death penalty on us. Thus the merciful Father has by His strong hand and through the medium of our brethren and friends in Holland, delivered us from our oppressors, as we arrived at Nimwegen and came to the town where they had to release us. For this we thank the Almighty God and Father of all mercy, who will not forsake all those who place their confidence in Him, but will cause them to prosper. The whole time of my imprisonment has been about 21 months, for in the month of July, 1708, I was taken captive and on the 18th of March, 1710, I was led away from Bern. With this I will close,

Hans Burchi.

CORRESPONDENCE

(Continued from page 3.)

On the Fourth or rather on the fifth of July, our Sunday school held an all-day picnic in a near by grove. At this picnic we had two musical programs, both vocal and instrumental.

The one rendered in the morning was given by the older people while the one in the afternoon was given by the children. Such programs are inspiring especially for the children. It makes them feel that they are a part of the church, that there are some things that they can do and are expected to do, thereby feel some responsibility. "We learn to do by doing" is the children's cry, and it is astonishing what they can do.

Only a few days and the Middle District Conference with all its blessings is before our doors. Preparations are being made, and it is through these lines that we would again extend a hearty invitation. The Bible Conference with its able speakers has some good things, yes, spiritual treats in store for us which, if circumstances permit, we cannot afford to miss.

The Correspondent.

SCHWENKSVILLE, PA.

Harvest thanksgiving services were held in the Eden church, August 15, and in Bertolett's on August 8. On September 13 the pastor will celebrate the seventeenth anniversary of his ordination in the ministry. Some of our members, much to the gratification of the pastor and officers of the church, are making unusual efforts to help increase the size of our Sunday school. The members of the Junior C. E. Society are sewing for our mission station among the Indians of Oklahoma. Our pastor, Rev. Wm. H. Grubb, will remain in Perkasie during the conference. He has secured a tent in which to live. On August 29 there will be no services in the charge on account of General Conference, but on Sept. 5th the usual service will be held when it is hoped that one of the visiting ministers will preach. On Sunday, July 25, the pastor exchanged pulpits with Rev. R. F. Landis of Souderton. Bro. Landis reports having had a delightful time with our people, and his two sermons were enjoyed and appreciated. The pastor likewise enjoyed his visit to Souderton, not having preached there for ten years. It was a rare treat to him to meet so many old friends.

THE HOPI INDIANS

A. C. Voth.

We, who are living in the very midst of civilization and are enjoying all the conveniences of modern advancements, can hardly realize that within our own great land there still lives in certain localities a people that are as primitive as were their ancestors of centuries past. To this class of people I wish to call the reader's attention for a few brief moments.

Far out in the very heart of the painted desert region of northeastern Arizona lives a tribe of Indians generally known as the Hopis. Their villages are built high upon the jagged wind-swept mesas whither they had fled for protection from the bellicose neighboring tribes centuries ago. They are very unlike the ordinary Indians in that they are very peaceable. They prefer much more to run from an enemy than to fight, and it is this that accounts for their isolation on the summits of those desolate, barren mesas.

Their houses are usually two-story stone buildings and are very compactly built. The lower story is often found to be without a door and has only a few windows, the entrance being from the second story which is gained by means of a portable ladder. The inside of some of the homes are well kept but the ordinary home shows the barest frugality and poverty. The streets are like the homes, dirty and narrow, and are the common playground of burros and chickens, dogs and naked little children.

As stated before, the Hopis live a very frugal and meager life. They are sheep herders, tillers of the soil and fruit growers, and in this way gain their sustenance. The desert, however, is not fertile, and it is indeed with the utmost labor and care that the Indians wrest a scanty harvest from their dry and sandy desert land. Their crops are usually located along the banks of some stream, "wash," which overflows at very irregular intervals and gives the necessary moisture. Quite often, however, the fierce desert sand storms, which are so characteristic of those vast and barren wastes, sweep down upon the promising corn fields and melon patches, completely covering them, and the poor Indian laboriously repeats his work of replanting and replenishing his ruined fields. The Indian's sheep are housed in small enclosures or corrals which are driven to the sage lowlands mesa. Here they are often kept for days at a time without a drop to drink, and it is only when they are driven to the sage lowland of the desert that they can get their fill of water at some occasional watering hole. The fruit orchards are located on the fertile soils at the foot of the mesas and are usually sheltered from the brunt of the wind by some smaller lateral mesa. Peaches and apricots are the chief fruits. These are dried and constitute a very important part of the Indian's meal.

(To be concluded.)

"Grateful love can not be restrained: it is like fire in the bones. Our heart would break for love if it could not find a means of expressing itself at once."—Sel.

THE C. E. TOPIC

September 5.

What Christ Does for the Christian.

Jno. 15:1-8, 14-16.

To be a Christian is to be Christlike. All that is involved in the word comes from Christ. We think of a saved one as being regenerated, that is, born again. This can only occur because Jesus died for us. His death, then, is the great thing that He has done for all men. But it is a mistake to say only that He died for us. He lived and died for us and He now lives for us. We must keep to the forefront the fact that we have a living Savior and that because He lives our lives are different. We speak of Him as being our Advocate at the throne of the Father, ever living and interceding for us. Were we not sure that we had a Friend so near to the heart of God our lives would be very gloomy and uncertain, since we sin in spite of ourselves and every effort we make to resist sin, but, when we know that One has come to us from God to die for us, and has returned to God again to be ever present to plead for us upon the merits of His suffering and death, we can continue resisting sin and fighting victorious battles. We should ever remember that our best Friend is in heaven using all the power and influence possessed by His divine personality that we may be the beneficiaries.

In our everyday walk there is a sublime consciousness that He is ever present with us. Nowhere do we find that Christ's promise to be with His own to the end of the age has been withdrawn. He is as much with us now as He was with His disciples on that memorable last night. Knowing that He is with us gives us the assurance that we have the benefit of His power and goodness. He was the most sympathetic of men when He was on earth in the flesh and now He has not in the least changed. We know He sympathizes with us in our troubles and that gives us courage and strength to go on and master them. If He could weep at the grave of a friend, as the shortest verse of the Bible informs us He did, He is certainly moved by our trials and tribulations.

To know Christ is to possess His power. He was fearless for the right, He denounced wrong, He calmly took up the cross with all its anguish and stood alone against the whole world of sin. No one can do that, or nearly as much as that, unless he is close to his Master. Thank God! We can say with St. Paul, "I can do all things through Christ which strengtheneth me."

Our great encouragement in the hour of bitter temptation. He was tempted as we are, only worse. To Him appealed ever mental, spiritual and physical power that might have brought Him to His fall. He did not fall, but triumphed gloriously and proved that the power of the devil to overcome a soul is limited. Where would we be in the hour of temptation were it not for our Christ? When we recall that great and good men such as Moses and David fell in an hour of haste and carelessness, how little choice would there be for us in even the smallest of our temptations. But we know that the devil had to leave our Lord and that when we keep close to the Lord He will have no power over us.

In every life there come periods of bodily affliction. Very few escape the trials of sickness. We have in our day the benefit of science and medical skill, but nothing is more certain to us than their inefficiency. As He was the great Physician of old, so even now, in answer to the devout prayer and faith of His own, He is the ever ready Friend, Helper, and Healer. If we did not believe that we might as well cease altogether to pray to Him when sickness brings us to our beds in anguish and affliction.

No teacher ever revealed great truths so simply and so effectively. These truths are vital and affect every human life, making it better and more useful when they are accepted. He still is our great Teacher. We are ignorant children and would, without His instruction, wander off to our ruin, but we need not do so. He says: "Learn of Me."

In the great crisis, when we pass out of this life into the existence beyond, the soul would be in the dark uncertainty of hopelessness were it not for Christ. But we know that "In Him shall all be made alive." It means that future life is sure, that we have a living Savior, that after death another life awaits us, blessed for the righteous and miserable for the unrighteous, that we shall be with dear ones and, especially, that we shall be "forever with the Lord."

THE S. S. LESSON

September 5.

The Building of the Temple.

I Kings 8:1-11.

Golden Text: My house shall be called a house of prayer for all people. Isa. 56:7.

The temple was more than seven years in building and represented the expenditure of vast treasures collected by David and Solomon, as well as magnificent gifts given to Solomon by neighboring kings, especially Hiram, king of Tyre. The most expert workmanship in the world was employed in its construction. It was perhaps the costliest structure ever erected. At the time the city Jerusalem occupied only the summit, the temple was erected outside on Mt. Moriah. The dedication consisted of: (1) The removal of the old tabernacle and its furnishings to the temple including the brazen altar, the altar of incense, the table of shewbread, the candlestick and the brazen serpent, which was preserved from the time when it marked relief from the plague of serpents until it was, long afterwards destroyed because it had become an object of veneration. (2) Solomon's great prayer of dedication, the longest recorded in the Bible. (3) The sacrifice incidental to the dedication. In Deut. 16:6, we read that every male Israelite was required to attend the feast. The seventh month here mentioned falls between our September and October. About eleven months elapsed between the completion and the final dedication of the temple. We may imagine with what enthusiasm all Israel came up for the occasion. When we bear in mind that travel in that day was slow, tedious and by foot, we begin to realize the meaning of an entire nation assembled in its capital city for the purpose of celebrating a great religious feast. We have had stirring movements in our time but nothing to be compared with this one, which was of as much significance to future generations as it was to those participating.

Chief in importance was the as-

sembling of the elders, that is, the chief men from every family and tribe, together with the priests whose ministrations centered about the ark which was a symbol of God's eternal presence with Israel. The tent, the ark and the holy vessels were in the special care of the priestly tribe of Levi. No one else was permitted to handle them. The lesson learned in the death of Uzziah made them exceedingly careful to do everything according to the divine regulation.

The great number of sacrifices here indicated the religious enthusiasm of the people, their king and priests. In many of the sacrifices only the portions not suitable for food were consumed on the altar, the rest was the portion given to the priests for their support. A great amount of food was required for so great an assembly. Sacrifice always should go with the support of God's cause. He has given so much to us and done so much for us that the most we could bring would be but a feeble expression of what we should do for Him.

The cherubim were symbolic figures concerning the actual shape of which we do not have very clear information. "There had been cherubim fixed on the ark originally. Exod. 27:7-9. These remained, and the great cherubim of Solomon extended their wings." The law of God was symbolically under the shelter of His wings and guarded by His presence." Thornton.

The ark was a box made according to divine direction, when carried it was suspended upon staves passed through the rings of each corner. These rods were evidently of some length. In fixing the ark in its place they extended through the curtain dividing the holy of holies from the holy place. The sight of these staves was an assurance that the sacred vessel was in its place. It originally contained besides the tables of the law a pot of manna and Aaron's rod that budded, keeping Israel in mind of (1) the law, (2) God's provident care and (3) the priesthood of the Aaronic clan. Here only the tables of the law are mentioned. What became of the ark is a mystery. It disappeared when Nebuchadnezzar took Jerusalem and was probably either burned, destroyed or stolen by the captors. Although, even now, it is not impossible that the world should some time be thrilled by the discovery of this very sacred emblem of the great God Jehovah of Israel.

The cloud which vanished when Israel ceased its desert wanderings again appeared, indicating God's presence, and His approval of the event. We are as much led, if we live as God would have it, by the Spirit as Israel was by the cloud and His presence continually manifests itself.

Paul reminds his hearers that they are the "temple of the Holy Ghost"—the dwelling place of God, "which temple is holy." Like a temple that honors God, we must be consecrated and set aside to Him. Continual sacrifice must be our function and above all we must be holy, clean and free from anything that might dishonor Him.

PROGRAM

For the Middle District Conference Berne, Ind., Aug. 25-26, 1920.

Tuesday Evening, Aug. 24

Conference sermon by the President, A. S. Shelly.

Wednesday Morning, Aug. 25.

Opening Exercises.

Organization: a) Reception of Delegates' Certificates, b) Minutes of the last Conference, c) Order of the day, d) Granting of complimentary votes to visitors, e) Appointment of Temporary Committees.

Bible Lecture: Prof. Paul E. Whitmer.

Topic: "When Is the Mid-Week Prayer Meeting a Success?"—Rev. P. R. Schrocder.

Discussion opened by Rev. J. F. Moyer.

Afternoon.

Devotional Exercises.

Report of Evangelization Committee.

Topic: "Should the Middle District Conference Adopt a Forward Movement Program? If So, What Should Such a Program Include?" Dr. S. K. Mosiman.

Discussion opened by Rev. Elmer Basinger.

Bible Lecture: Prof. Paul E. Whitmer.

Topic: "How Should the Bible be Interpreted?" Rev. M. M. Lehman.

Discussion opened by Rev. G. T. Soldner.

Thursday Morning, Aug. 26.

Devotional Exercises.

Report of Trustees.

Other Reports.

Election of Officers.

Bible Lecture: Prof. Paul E. Whitmer.

Topic: "Scriptural Teaching Concerning Divorce. Should a minister remarry divorced persons under any circumstances?" Rev. C. H. van der Smissen.

Discussion opened by Rev. P. P. Hilty.

Afternoon.

Devotional Exercises.

Topic: "Would a Brotherhood Movement such as is now functioning in the Eastern District serve a useful purpose in the Middle District Conference?" Rev. S. T. Moyer.

Discussion opened by Rev. D. D. King.

Bible Lecture: Prof. Paul E. Whitmer.

Topic: "Things That Inspire and Give Zest to the Pastor." Rev. W. S. Gottshall.

Discussion opened by Rev. A. J. Neuenschwander.

Report of Resolution Committee.

Adjournment.

M. M. Lehman,
Dr. S. K. Mosiman,
M. A. Niswander.
—Committee.

PROGRAM FOR THE WOMEN'S MISSIONARY SOCIETY

To be Held in Connection with the Middle District Conference.

Opening Exercises by the President Helena Liechty.

German Hymn by Congregation.

Paper—Noble, Iowa, Society (10 minutes).

Music—Bluffton, O., Society.

Letter from India.

Address by Mrs. Suckau (10 min.).

Quartet—Grace Mennonite Society, Pandora, O.

Topic, "In What Ways Could the Societies Be Helpful in Securing the Means to Advance the Missionary Cause?" (10 min.) Mrs. A. J. Neuenschwander.

Letter from Mrs. Alfred Habegger.

Letter from Mrs. Duerksen.

Music—Ebenezer and St. John Society.

Topic, "How Could We Become Better Acquainted With Our Missionaries and Their Work, so as to Be Able to Help Them and Pray for Them More Intelligently?" Mrs. Grover T. Soldner. (10 min.)

Music—Berne, Ind., Society.

Closing Prayer and Benediction.

Program Comittee:
Mrs. W. S. Gottschall, Bluffton, O.
Mrs. Menno Lehman, Wadsworth, O.
Susan Basinger, Pandora, O.

SUNDAY SCHOOL CONVENTION

To Be Held in Berne, Ind., August 24, 1920, 9:00 A. M.

Devotional Period.

Quartet.

Scripture Reading.

Song Service.

Topic: Efficiency in the Sunday School. (a) Intellectual Qualification of the Teacher.—E. J. Hirschler. (b) Spiritual Qualification of the Teacher.—J. M. Regier.

Open Discussion.

Song: Swiss Mennonite Sunday School of Bluffton and Pandora, O.

Report of Committee of Three appointed by the last conference at Pandora, Ohio.

Song: Trenton, O., Sunday School. —M'Della Moon.

Round Table directed by chair.

Appointment of Committees.

Song.

Benediction.

CHRISTIAN ENDEAVOR CONVENTION

To Be Held at Berne, Ind., August 24, 1920, 2:00 P. M.

Song Service.

Devotion.

Praise and Testimony Period conducted by the Chairman.

Topic: Spiritual Power the Basis of Success in Our C. E. Prayer Meetings.—S. T. Moyer

Open Discussion.

Song: Intermediate C. E. Society, Berne, Indiana.

Topic: What Practical Task Has the Christian Endeavor Society and How Can the Young People Be Best Interested in Attendance and Service.—Sylvia Tschantz.

Open Discussion.

Topic: Men's Brotherhood of Our Conference.—Clifton Sprunger.

Song.

Report of Committees.

Roll Call—Every C. E. Society is to respond.

Song.

Benediction.

The Program Committee,
Menno Burkhalter.
Ella Garber.
D. W. Bixler.

Delegates and friends are urgently invited to attend a social hour in honor of our missionaries on the church lawn between the afternoon and evening services.

CONTRIBUTIONS

Received by the Committee on Lodges in May 1920, from the Tabor church, Goessel, Kansas, $10.00.

Gratefully acknowledged,
P. P. Wedel, Treas.

CONTRIBUTIONS RECEIVED

By the Ex. Committee of Sewing Societies during July.

Sewing society, Berne, Ind., Miss Meta Neuenschwander, rest home, India, $10; Mrs. J. H. Schmidt, Gotebo, Okla., for do., $25; Mrs. Fred Badertscher, Dalton, O., for do., $20; sewing society, Gotebo, Okla., Mrs. J. H. Schmidt, for do., $25; Miss Edna Claassen, Newton, Kan., girls' school, China, $3; sewing society, Ft. Cobb, Okla., Mrs. M. Dalke, Miss Neufeld's city work among Chinese women, $12.45; young women's Sunday school class, Hebron church, Inman, Kan., Mrs. G. Hildebrandt, for do., $28; for sister Elizabeth Ruth's trip to General conference: Senior sewing society, Mt. Lake, Minn., Mrs. H.J. Fast, $10; sewing society, Upland, Calif., Mrs. L. Weber, $10; sewing society, Donnellson, Ia., Miss Erna Weber, $5; sewing society, Grace Menn. ch., Pandora, O., Miss M. Neuenschwander, $10; Mrs. J. H. Schmidt, Gotebo, Okla., $5; friend, Allentown, Pa., $10; sewing society, Geary, Okla., Mrs. O. P. Ruth, $5; sewing society, Dalton, O., Mrs. Fred Badertscher, $25; Senior sewing society, Halstead, Kan., Miss Katie Schmitt, $10; Junior sewing society, Halstead, Kan., Miss Irma Haury, $10; C. E., West Zion, Moundridge, Kan., Mr. B. M. Dirks, $7; Prof. B. F. Welty, Tacoma, Wash., $1; sewing society, Zionsville, Pa., Mrs. A. B. Schantz, $6; sewing society, Taloga, Okla., Mrs. F. D. Koehn, $5; missionary society, Trenton, Ohio, Miss Clara Augsburger, $5; Helping Hand class, Noble, Ia., Mrs. Joe Mast, $5; missionary society, Ebenezer and St. John's, Bluffton, O., Mrs. W. S. Gottshall, $10; for Sister Agnes William's auto: sewing society, Dalton, O., Mrs. Fred Badertscher, $5; Senior sewing society, Halstead, Kan., Miss Katie Schmitt, $10; Junior sewing society, Halstead, Kan., Miss Irma Haury, $10.00; Mrs. W. F. Schwake, Kingman, Kan., General treasury, $5; sewing society, 1st. Menn. ch., Bluffton, O., Mrs. J. R. Thierstein, Biblewoman, India, $25.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

NEWS OF THE WEEK

SUFFRAGE GETS A SEVERE JOLT

Raleigh, N. C., Aug. 17.—The North Carolina Senate late today voted to postpone action on ratification of federal woman suffrage to the next regular session of the general assembly. The vote was 25 to 23.

Suffrage supporters were taken off their feet when Senator Warren, the opposition floor leader, introduced the postponement resolution. They attributed the defeat to "weak kneed" members who wanted "to get another word from their folks."

Nashville, Tenn., Aug. 17. — The Tennessee house adjourned this afternoon until 10 o'clock tomorrow morning without taking action on ratification of the federal suffrage amendment. The vote was 53 to 44, and was regarded as a victory for the anti-ratificationists.

Three hours of debate on ratification preceded adjournment, and on several occasions attempts were made to force a vote. The house, as a while, however, seemed disposed to grant every member who desired to do so an opportunity to speak, and there were many who asked to be recognized.

Washington, D. C, Aug. 17.—The adjournment of the Tennessee legislature today without voting on the suffrage amendment was interpreted at the headquarters of the National Woman's party here as an indication of suffrage strength.

"Today's action gives us reason to hope," said Alice Paul, chairman of the National Woman's party, "that when the legislature reconvenes the suffrage amendment will be ratified."

BERLIN IN Y. M. C. A. RELIEF AMERICAN STUDENTS AT

Berlin, July 25.—A party of young Americans, all Rhodes scholars, has arrived here from Oxford university to assist in the Y. M. C. A. relief work in connection with the repatriation of Russian prisoners of war.

They will be assigned to various prison camps throughout Germany where 175,000 Russians are awaiting ships to take them home. About 25,000 already have been sent from Stettin to Narva but there are so few ships available it may take months before the last of them can be embarked. Meantime the Russians are suffering severe privations.

Five years' confinement in prison camps has reduced the Russians to a pitiable condition. Many are ill, some insane, and all undernourished, improperly clothed and dispirited. From the German government each receives a small monthly allowance which is insufficient to provide even the necessaries of life.

Officers at the Wuelzburg camp receive monthly 135 marks, which is about $3.10. For the one meager daily meal they get at the camp 53 marks is deducted. Out of what is left they must try to buy clothes and other essentials. Such a thing, for example, as dental attention is wholly beyond their means. Some have sold their last shirts to pay for shoe repairs. Shoes are their crying need and the prisoners hardly take a step without calculating the wear on their soles. Efforts made by relief workers to induce them to take up some form of athletics brought the reply, "We would but it would be too hard on our clothes and shoes."

Camp officials permit the prisoners to seek outside work, which, however, is most difficult to find. One Russian who was employed two weeks by a peasant, ruined his only pair of shoes and then was charged the full amount of his wages for his board.

Most of the prisoners have heard nothing from their families or friends for more than two years, and the Rhodes scholars will try to help the men get in touch with their homes. In almost every camp there is a rude theatre, the principal amusement and comfort of the men, who themselves perform the plays. In spite of their apathy, the men are interested in books and instruction, and school classes have been formed at a number of the camps.

REVEAL PLOT TO SPREAD BOLSHEVISM FAR

Kolno, Poland, Aug. 14.–Soviet Russia intends to seek an alliance with Germany to make war an France, and if this is successful to undertake a conquest of England and eventually America, officials of the Bolshevik regime told the Associated Press here today.

As soon as the Polish war, which is considered a purely Russian business, has been finished, a note will be sent to Berlin, they declared, demanding permission to transport troops across Germany for the French campaign.

Upon refusal of this request, which is taken for granted, a revolution will be instituted in Germany, the success of which the Bolsheviki asserted they were prepared to assure by force of arms.

With these ends in view, the Russian soldiers, who have been told that all wars shall cease with ultimate victory over the Poles, are being subjected to a vigorous propaganda, which declares that Frenchmen will be shot on sight, but that the Germans are friends, who will soon become comrades of the Bolsheviki.

These admissions have been corroborated by information gathered by the correspondent in conversations with German representatives of East Prussian newspapers, who had interviews with the Bolshevik army chiefs at the front.

When the correspondent reached here, surreptitiously crossing the border at Czerwone and employing the aid of Poles and a farm wagon filled with straw, he called on the Polish soviet commissary, Hans Scharnewsky who recently was established in office by the bolshevik military.

After waiting for two hours without getting an interview, the correspondent wandered about the town talking to the inhabitants, among whom were many Jews. He was told they did not know whether they were going under Russian, Polish or German rule, but said they had heard rumors there would be a plebiscite in all this territory in the near future, in which the people would be permitted to vote whether they desired to adhere to Russia or Germany. The inhabitants declared such a vote would be overwhelmingly in favor of Germany.

The villages about Kolno appeared prosperous enough, although the peasants were ragged, barefooted, and despondent, and represented a poverty-stricken appearance. In the fields were fat cattle tended by girls, while boys and women were harvesting wheat.

In Kolno there is less evidence of the recent war than in the towns of East Prussia, where broken statues, scarred houses and ruins of blown up buildings still bear witness to the damage done by the Russian invaders in 1914.

POLES PREPARE FOR FINAL STAND

Paris, Aug. 12. — The situation at Warsaw continues most critical. The Russia plan of campaign, which is proving most effective, consists of delivering successive blows at different points along the front line, which tend to disorganize the Polish defense, compelling the Polish staff to rush reserves to widely separated points.

The Red Northern forces have been heavily reinforced and pushed to within thirty miles of the capital. The Poles are making a desparate stand on defenses hastily thrown up around Pultusk, and although badly crippled, half-trained and not too well supplied with ammunition, they are holding their own, according to the latest news reaching Paris. But the battle is swaying to and fro and the issue still is in the balance.

There is little change on the remainder of the front, except in the south, where the activity of the Bolshevik General Budenny is creating a new danger. Budenny has two alternatives. He either can push northward between the Vistula and Bug Rivers and hamper the concentration and movement of the Polish reserves or move southeastward and turn the Polish defenses on the east Galician rivers, swoop down upon Lemberg and eventually upon Przemysl and the line of the San River.

The operations of General Wrangel, the anti-Bolshevik commander in south Russia, can do nothing to relieve the pressure on the Poles, according to French military opinion. Wrangel is marching out of the Crimea to find on the continent a means for feeding the hordes of refugees who followed his retreat last year.

Warsaw, Aug. 12. — The Polish peace mission is said to be on its way back to Warsaw. Reports received here indicate that the delegation is passing through towns and villages occupied by Bolshevik forces. The local Jewish parish populations are said already to be setting up soviet and Communist governments.

London, Aug. 12. — Russian cavalry has reached Praga, a suburb of Warsaw, according to a wireless dispatch received here from Berlin today.

Warsaw, Aug. 11. — The Poles have started a counter-offensive with bayonets in the region of Pultusk, where the Russians have been striving to break the Polish defensive lines. Pultusk is thirty-one lines north of Warsaw.

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VOL. XXXV. BERNE, INDIANA, AUGUST 26, 1920. No. 34.

IN MENNONITE CIRCLES

The ordination of Bro. Hagenbusch, which was recommended by the Eastern District Conference at its last session, took place on Sunday, Aug. 22.

Rev. J. P. Boehr informs us that his health has greatly improved and that he expects to spend the winter in Newton, Kansas, to which place all communications intended for him should be addressed.

Rev. N. B. Grubb, pastor of the First Church of Philadelphia, has removed from 715 Berks St., where he resided for 17 years. He now resides at 442 Ashdale St., Olney, Philadelphia.

Rev. Andrew S. Bechtel, pastor of the Normal, Ill., church, has accepted a call to the Pulaski, Iowa, church and expects to begin work in October. In the meanwhile he will attend the meeting of the General Conference.

Rev. L. L. Miller who has been doing work in Eastern Pennsylvania under the Home Mission Board of the Eastern District Conference will succeed Rev. S. M. Musselman as pastor of the Wayland and Noble churches.

Word has been received that the son of our missionary, Noah Burkhalter, who was born after the death of his father, is a splendid healthy little fellow to whom has been given the name Noah Lawrence. As soon as the mother is strong enough to endure the long journey she and the Penners will return to the plains to resume their work.

The Pacific District Conference will hold its 24th session in Aberdeen, Idaho, Sept. 19-22.

The General Conference Reception Committee wishes it to be known that they are prepared to take care of the visitors coming to General Conference. Adequate arrangements have been made for all and it is hoped that a large number will come and enjoy the conference sessions.

OUR WOMAN'S WORK

A GLANCE BACKWARDS

We have often wondered what a history of the Mission Sewing Societies of the General Conference of Mennonites of North America would look like. Without a doubt it would be most interesting, but unfortunately very little effort has been made to conserve such history. We have made inquiries for any information or bits of history of the work in the past, but have secured nothing definite aside from that furnished by the Minutes of the Business Meetings and Mission Festivals of the Mission Societies held in connection with General Conference sessions from 1902 to 1917, (six sessions in all), and the paper of Sister Hillegonda van der Smissen which follows.

We realize that many old friends of our Societies, who could have told us interesting stories of the beginnings of this work of the sisters, are no longer with us. We have heard of societies that flourished in years gone by, that have by this time died out with the exception of one member who survives to tell the tale.

Although the original purpose, that of helping the needy, has not been changed, yet the method of working by the individual societies has often been changed, the field of work has been greatly enlarged and the number of societies has multiplied.

The Middle District was probably the first to have Mission Festivals, having one in 1889 at Bluffton in connection with the District Conference. At the same place, in 1893, a Festival was held in connection with General Conference. At the Mission Festival in 1899 Sister Hillegonda van der Smissen presented the following interesting paper which we publish with the hope that it will inspire fresh zeal for the work. Sister Hillegonda has probably attended more of these Mission Festivals than any other member of our societies and is still actively interested and engaged in the work, having charge of the Mission Societies' corner in the "Bundesbote," besides her strenuous work in the Bethel Hospital and Deaconess Home. We thank God for her life.

BEGINNING AND PROGRESS OF THE MISSION SOCIETIES AMONG MENNONITES OF AMERICA

In America the desire for mission activity awoke in the middle of the century. A Christian young lady, Marie Risser, of the Salem church, Ashland County, Ohio, wished to go and follow the example of Dorcas and use her needle for works of love in the service of our Lord. She joined herself with others of the same desire and they met one whole day of each month. They worked for the poor and for different good puposes. This was the first of our sewing societies. The founder went to rest early but the society still remains and each year it sends boxes to our mission stations. (This was written in 1899 and since that time all the old members have gone to rest and there is no society there anymore.)

With the founding of the Wadsworth Mennonite school a field for such work was opened in our midst; from east and west sisters sent finished bed clothes and other articles; and in 1867 a society was founded in Zions church in Iowa.

At the time we started the mission among the Indians opportunity was offered in large measure to practice this work. Halstead and Summerfield founded societies in 1881 and 1882. When the needs in the mission grew and interest developed, the opposition diminishing, the number of societies grew, especially since 1884. A statistic of the sewing societies in the "Bundesbote" in 1889 named seven societies but undoubtedly not all of the active societies had sent in their names. In the Mennonite Year Book for 1898 there are thirty-five societies given, and the member of the mission board who superintended the distribution of gifts to the different mission stations was corresponding with four more mission societies. It would certainly be interesting to have another statistic as near correct as possible at the end of the century. Almost all of the Mennonite Sewing Societies were founded in the last part of the same, because our mission work in general was new. May we who entered into the work late, work with again as much vigor, that we, at the last day need not appear before the Lord with empty hands because we have buried our talents.

Most of the societies meet once a month, usually on the first Thursday afternoon. Some work when they come together and spend only a part of the time for religious work, others take the whole time for that and only divide the work which is then to be sewed at home. The method of conducting these societies is very different. It depends upon the conditions and habits of the different churches; but the main thing for all is: "We want to serve the Lord and in our humble way help that His kingdom will also be built up through our denomination."

May He give us at all times more willingness and love to all the work in His kingdom but not only in our societies but above all at home in our daily life and help us to prove ourselves as His disciples who in humble love and service follow Him.—Sister Hillegonda.

Here are a few interesting items gleaned from the Minute Book mentioned above:

In 1902, at Berne, the first officers were elected for the Mission Festival. Delegates were present from ten states. In 1905, at Mountain Lake, Sister Marie Penner reported that their society was twenty-three years old and in all those years had lost only one member by death. On the program at Bluffton, 1911, were two visitors from France who sang a duet in French. At Reedley, 1917, the need of a mountain rest home for missionaries in India was taken up, and the mission offering in the evening was given as a beginning of that fund. At this meeting also it was decided to have a permanent committee

of three to serve as a link between the missionaries on the field and the mission societies at home. This committee, as you know, was elected as follows: Mrs. S. S. Haury, Upland, Cal., Pres; Mrs. F. J. Isaac, San Gabriel, Cal., Sec'y; Mrs. R. A. Goerz, Newton, Kansas, Treas. Later Mrs. Goerz resigned and Mrs. J. G. Regier, Newton, Kan., was appointed. This committee has served you faithfully and well during the past three years, and has made a remarkable advance in the work.

We would greatly appreciate receiving any information or data on the past history of our mission societies, but above all we desire an account of the history each society is making at present.

Anna G. Stauffer,
Los Angeles, Cal.

A PILGRIMAGE TO THE CENTRAL PENNSYLVANIA CHURCHES

In telling the story of a four days' trip into the mountains of Pennsylvania one cannot help but become enthusiastic about the Keystone state with its wonderful mountains, its picturesque rivers, its noble forests and its fertile farms. If one travels from Philadelphia across the Alleghenies by automobile one is sure also to be able to speak with authority of its roads—good, bad and indifferent. If one travels in mid-August one will know something worth telling about the uncertainity of Pennsylvania climate.

But this was not a sight-seeing journey, even though the members of the party could not help beholding and admiring the most wonderful country on the East Atlantic slope. Surely one could not behold mountains, rivers and magnificent woods, peopled with the strange creatures of the forest without being thrilled by the thought that God is good and provides well for his creatures. Neither could one help being impressed with the thought that the diligence and skill of man is wonderful in the way it makes the earth a servant to produce plenty and uses the powers of land and air and water to make him great.

It cannot be said that the party was "on pleasure bent" although, when the trip was over each one confessed that he had the time of his life. The journey was undertaken in the interest of the "Thanksgiving Fund" and there was serious business ahead. The brethren Kratz, Rosenberger and Grubb composed the party—a layman, a schoolmaster and a preacher. It is curious how a kind Providence can make such an assortment a real congenial party. A sentence in Scripture reads: "Woe unto you lawyers" but this one is not of the kind meant and he finds opportunity to take much time from his extensive practice and law lectures to devote to the humble service of his Lord. Saint Paul once occupied the hall of one Tyrannus, a school master, and when we were youngsters most of us were inclined to believe that all school masters were tyrants. As for the preacher, we know of one of old, who instead of going west by auto, took first class passage on a boat and proved himself to be a "Jonah." Needless to say, the captain was very cautious about carrying preachers after that.

The journey took the party through the garden spot of the United States, Lancaster county, the seat of the most prosperous Mennonite community in the world. The broad green fields given over to the cultivation of "good things to eat" were a sight worth going many miles to see. Corn, with ears already so heavy that they bent away from the stalks was a common sight. An ancient Mennonite book seller who endeavored to sell his ware among the brethren there returned home in disgust, saying: "In Lancaster county they give more attention to fat oxen than to good books." If the meats in the markets from near-by places have a fondness for flirting with the very highest prices it is nevertheless a satisfaction to know that nowhere in the world do they produce better stock than in this wonderful county. The company also saw many acres given over to the cultivation of the "filthy weed" which soon is to be cut and then both "gathered into barns" like the golden grain and "burned with fire" like the chaff. At any rate the plant gives a beautiful flower, which for some reason that is a mystery to the writer, is cut off as soon as it is born to blush, but not unseen and certainly not to "waste its fragrance on the desert air."

The Lincoln Highway goes over the Susquehanna river and through Gettysburg, the field consecrated by "the shedding of a nation's blood." From there on mountains show themselves in the distance. Soon one after another had to be scaled. Once this magnificent road was only a rough trail through the wilderness and a trip on foot or horse was regarded a long and dangerous journey occupying many days. How different now. The party had left Philadelphia behind them long after daybreak and now had hardly finished their noonday meal at the celebrated battlefield and hoped to arrive at Bro. Snyder's rustic cottage on the Juniata river before dark. In the days of the Conestoga wagons this 12 hours' trip would have required a month's time at least. This is a rapid world in which we are living.

Upon arriving at Bro. Snyder's cabin we were pleased to see him beaming like a full moon. How could anyone be otherwise than happy here? The rippling river and the singing birds were making music that man can only half imitate. With their usual hospitality Bro. and Sister Snyder had a loaded table soon ready for three hungry guests who did their best to prove their appreciation by consuming everything in sight.

The Man's Choice church is but a mile and half away and on Friday evening a good audience was assembled to hear the party present the cause of the Thanksgiving Fund. The purpose and method of collecting the money were fully explained and a committee was organized to begin work.

Manns Choice is a delightful little village. Until the Mennonites started work there, there were two abandoned churches, now our church has a live little congregation in one of them prepared to participate in activities that are to reach far beyond the local field. On Saturday evening a meeting was called for the Napier Church, three miles away. Here we have a monument to our late brother, Rev. Herman Snyder, in the form of a live congregation and a splendid church building.

Rev. A. A. Snyder, the present pastor, was present and conducted a spirited song service. As at Manns Choice, the interest here was good and an organization was effected for carrying out the plans presented.

The mountain country about here is not, as in some mountains, barren. We find cultivated land in places at the very top. Crops are good and the people seem to prosper, but all the land that might be used is not under cultivation. The attractive wages offered during the last few years have drawn heavily upon the community. There also here are there abandoned farms only waiting for someone with muscle and intelligence to come and again put them to producing. On many of these places buildings still remain that are in fairly good condition. The party was impressed with opportunities waiting here and it occurred to them that in some of these places good homes at reasonable rates might be found here for some of our Russian brethren, when they find it possible to get to America. Wheat and sheep do well here and in that kind of farming our Russian brethren are expert. Some of this land would be easier to make yield a living immediately than raw land in some new country where there would be so much pioneer work required to get it ready for cultivation.

Sunday was a busy day. A long ride from the cabin to Roaring Spring marked the first stage of the journey and led through many interesting places over hill and dale. Here the usual services followed the Sabbath school. In the afternoon another trip was made over the hills to Smith's Corner. At both churches the matter in hand was presented and committees appointed to work out the results. The next was a trip to Altoona. The sisters in the beautiful workers' home were expecting the party and soon meetings were in progress in the chapel, which, by the way, had been bodily lifted up and carried to the rear of the lot to make room for the new building which is in course of erection. The work of the Altoona mission represents not only the interest and support of our Home Mission Board, but also the sacrifices, work and prayer of the workers there. There seems to be no reason why there should not soon be a strong self-supporting church in this place, actively doing the work of the Lord.

Long before break of day the next morning the party was on their way home, but not before they had been strengthened for their journey by the splendid breakfast the sisters had prepared for them. Twelve hours of continuous running brought the party safely home again, but not without a solemn realization that the hand of the Lord was guiding them and sparing them for future activities.

One Who Went Along.

"WHAT HA' YE DONE?"

And they came to the gate within the wall, where Peter holds the keys,
"Stand up, stand up, now, Tomlinson, and answer loud and high,
The good that ye did for the sake of men in little earth so lone!"
And the naked soul of Tomlinson grew white as a rain-washed bone.
"This I have read in a book," he said, "and that was told to me,
And this I thought that another man thought of a prince in Muscovy."
And Peter twirled the jangling keys in weariness and wrath.
"Ye have Read, ye have Heard, ye have Thought," he said, "and the tale is yet to run;
By the worth of the body that once ye had, give answer—what ha' ye Done?"

—Rudyard Kipling.

Report of the Foreign Mission Board

To the 22nd General Conference of Mennonites of North America.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation." Isaiah 52:7.

A retrospect upon the last three years shows first of all how absolutely necessary are still the "publishers of peace" in this world in spite of the Versailles peace treaty. If this be true in the Christian world, how much more in the heathen countries where our missionaries are. Although we thank God for the end of the world war, we must not be blind to the unprecedented unrest and commmotion that still fills the world and more than ever calls for true messengers of peace, yes, for the Prince of Peace. Thank God, that the way is still open "upon the mountains" and upon the seas for such messengers, even such as we have to send out with a message of peace that is looked upon by so many as too radical. It is nothing less than a divine miracle that we still have an open door, and perhaps more open than ever. How could we better express our gratitude for this "open door" than by doubling our efforts and our zeal in spreading the gospel of peace. For never was it more necessary to do this to the very limits of our resources. Our five mission fields are large enough for all our forces. Our field in India has 3,700 square miles and 400,000 souls, while the field in China has 2,500 square miles with 872,000 souls. In addition we have three fields in America, which are small, at least in population.

Yes, how beautiful, how precious are the publishers of peace. But "precious" means also costly, which applies here in more than one sense, for never were missions more costly, more expensive, than today. Costly in time, money, and life. Just lately it cost us a precious life in India, namely Noah Burkhalter, who died April 12, 1920, on our hottest battlefield, where typhoid is known as the enemy of the whites. His body rests in the Champa church-yard. But when we consider that in the past year 248 souls were won for Christ in India, is the price of even such a hopeful life too great? Is it too expensive to send out in three years 16 new workers, as we did since the last conference? Is it too costly to spend $240,000.00 in the same three years? And how about this year, when we plan to send out eight workers if the way is open for all?

But whatever the cost of missions may be, war messengers are 100 times more costly than peace messengers, to which our brethren in Russia can sadly testify from experience. More than 100 millions the late war has cost them.

"There is no price too great,
No way too long and hard
To kindle fires of faith
And peace in every heart."

We now take a brief look at each of our five mission fields.

I. Oklahoma.

It is now forty years ago when our first mission station was built in Oklahoma, among the Arapahoes, and 10 years later among the Cheyennes. Among the Arapahoes we have now one station at Canton and among the Cheyennes four: Cantonment, Fonda, Hammon, and Clinton.

1. Cantonment. — Since Missionary Petters left this station a few years ago to go to Montana, Missionary Claassen's and Sister Williams have had charge of this station. Their chief success was with the school children, both Arapahoe and Cheyenne, of whom lately 40 were baptized. Counting these in, there is here now a church of 88 members.

By Missionary Claassen's leaving this field, a change of workers takes place. Missionary Linscheid's from Busby, Montana, come here as their successors and will assume also the superintendency of the Arapahoe station, Canton.

2. Canton has only the native worker, William Meek, on the station since Missionary Funk left for California. It will for the present be a kind of out-station for Cantonment.

3. Hammon. — This is Missionary H. J. Kliewer's station, who also serves as superintendent of the Oklahoma field, i. e., among the Cheyennes. We have much reason for gratitude for his speedy recovery from an almost fatal accident.

His native helper, Homer Hart, is being more and more trained for the work as evangelist The church has 27 members.

4. Clinton. — Missionary Ediger's work here with two native helpers, father and son, (Heap-of-Birds) who are willing more and more to be led into the evangelistic work. If we had the money, a simple house would be allowed here near the church for distant Indians who could come on Saturday nights and lodge in this house to be present on Sunday morning for the service.

The church has 26 members.

5. Fonda. — Missionary Neufeld's have built up a full station here recently. It is a discouraging field, if judged only by visible results. The eleven church members have a hard time holding their own in the midst of heathendom. The former native helper, Alfred Brown has not yet returned to faithful membership and work. Peyote has here as elsewhere hindered the progress. Even Congress has seriously considered the problem but seemingly has found no way to solve the problem. This enemy strongly reminds one of Christ's words, Mark 9: "This kind can come out by nothing save by prayer and fasting."

May many such intercessors grow up in our churches.

II. Arizona.

1. Oraibi. — About a year ago the new missionaries, Karl Friesen's took charge of this station with the help of Otto Lomavitu, a gifted native helper, who serves as language teacher and assists also in evangelistic work and translations. The new workers are fast growing into the work, and the little congregation of 29 members is one of the most live native churches. Only watching and praying enables them to hold their own against the heathen odds. Recently one member was overcome by the enemy but found his way back penitently.

The orphanage with four orphans is maintained by Sister Schmidt and largely supported by the Leisy Orphan Society, which we here gratefully acknowledge. The plan to transfer the orphanage to Tuba could not be carried out, partly on account of lack of funds and also because of hostility among the Hopis at Tuba.

2. Hotevilla. — Here are two villages in charge of Missionary Duerksen's whose patience is sorely tried, because of the hardness of hearts of the Hopis as if they resembled the rocks upon which the villages stand. But God's Word has the promise to even break rocks, for which we all should earnestly pray.

3. Moen Copi at Tuba. — This is Missionary Frey's station, whose helpers are Sister Burkhalter and a young native, Sister Minnie Jenkins, both of whom are chiefly working with the school children here and a few miles away in the government school at Tuba. Bro. Frey is much on the road and also continues with his translation work.

The Hopis here have lately shown much hostility, going even so far as to threaten to kill Bro. Frey. A mob one day tried their best to fasten a rope around his neck, the rope being tied to a rider's saddle. As by a miracle they did not succeed, but broke one of his ribs by letting him fall. According to the last reports developments are for the better and will, we hope, soon change to normal again.

The government school at Tuba has both Hopi and Navajo children. We instruct the former in religion which made it necessary to build a small chapel here for Sunday services. The Navajo children are cared for by another mission.

The number of baptized is 8.

III. Montana.

1. Busby. — This is here our oldest station, built up by Missionaries Linscheid in 1904 and in charge of them ever since. But now they find it necessary on account of school facilities to move to Cantonment, Okla., where they will succeed Missionary Claassen's.

The Lord has richly blessed the work here. More than 80 souls have been won for the Lord in these 16 years, of whom 68 are still living.

The outstation on the Upper Rosebud, 20 miles away, was also a part of their charge. The board has decided to build a chapel here as soon as the treasury permits it.

Missionary Habegger's take charge of Busby after the Linscheid's have left.

2. Lame Deer. — The Indian Agency here makes this the central and principal station. Since Missionaries Wiebe left four years ago, Missionaries Petter have had charge of Lame Deer. The Lord has abundantly prospered the work here in spite of the most threatening hostility of some of the priests, who even went to Washington to defeat the mission. The membership of this congregation is 95, some of which are beginning to be quite a help in the work by their fearless and willing testimony for the gospel and against sin.

Since Bro. and Sister Petter are present at this conference, they will undoubtedly report more fully about their work.

3. Birney and Ashland. — This is Missionaries P. A. Kliewer's station, but during their absence last year, Missionary Habegger's took their place. On account of school facilities Kliewer's have decided to move to Ashland, which was his outstation and which he intends to make a main station as soon as funds are available. Some land has already been bought and a church built. From here Birney will be taken care of until a new man can be found for Birney.

The church has 28 members.

IV. India.

No other field has perhaps felt the after-effects of the war as much as India, especially in regard to scarcity of workers. Two old and two new workers were refused permits to enter India. Two other new workers got permits but had to stay at home for other reasons. Of the two who did go, one died after a brief service. Two who were ready last fall could not find a place on the ships. Thus India is now short of ten workers besides the doctor whom we have not yet found, although there are five mission candidates studying medicine at present.

We are glad to report that Bro. and Sister S. T. Moyer, who got no ship last fall, have secured passage for the 22nd of this month. They will start from New York and go over London. We are further glad to report that seven workers are ready to go to India this fall if the way is open, and one prepares to go to China. The sending of these eight workers means, of course, a considerable increase in our expenses, and we are glad to have an opportunity to present this matter to the conference to help us decide what to do. Shall we send them all regardless of the condition of the treasury?

1. Champa. — It is now 20 years ago when this station was built by Missionary P. A. Penner's, who also have continually built up the leper asylum near by. Both Champa and the asylum are still in their charge, although they feel that one of them would be enough, especially since the asylum is growing so fast. It has now about 350 inmates. The asylum has the special favor of the British government, whose officials have called it one of the best in India, and have secured considerable financial aid from the goverment.

The main station is, of course, separate from the asylum, consequently there are two congregations which together number about 300 members.

To Champa belong five outstations and 18 native helpers.

1. Amapali with the Evangelist Immanuel and the Bible woman, Bertha.
2. Akalsera with the teacher, Benjamin.
3. Beladula with the teachers, Philip and Ruth.
4. Baraduar with the evangelist Simon.
5. Bamnidi with the evangelist Sonsai.

The other helpers are on the main station and in the asylum.

2. Janjgir. — Here Missionary Steiner's have labored ever since Missionary P. W. Penner's came home on furlough, and Sister Martha Burkhalter has taken the place of Sister Braun (who is also still on furlough) in the girls' boarding school which has about 85 girls at present.

The congregation numbers 64 members of whom 26 are helpers.

The following outstations belong to Janjgir:

1. Sukli with the teachers, Adam, Titus, Amardas, Oscar and Magdalena and the Bible women, Lena and Annie Bai.
2. Manakoni with the teachers Subhodani Bai and Subhodani Asna.
3. Baloda with the evangelist Gilwa Logan and the Bible woman, Haima Bai.

3. Mauhadei. — This station has been built up by Missionary Wiens some 12 years ago and it has enjoyed a rapid growth. The work has been richly blessed, especially in the southern district near the outstation Sukhri, where something like a mass movement has begun two years ago, so that this church numbers now 311 members, about 250 of which have been won in two years.

Besides the church there is also a boys' boarding school recently built which contains some 60 boys.

The outstations are as follows:

1. Barieli with the teacher Sukhlal.
2. Sukhri with the evangelist Isa Das and Tiratamand B. W. Mathura Bai.
3. Sovitripur, with the farmer-evangelist Loknah.
4. Naropali, with the evangelist Damardan.
5. Hajpur, with the evangelist Samsundar.

Mauhadei needs a telephone to connect it with Champa or Janjgir. But the board could not allow the request for the same on account of the empty treasury.

4. Korba. — This is the youngest station in India. Nevertheless, do we find much fruit of the work. The Lord has blessed it richly. The church has 85 members, 20 of which are helpers.

As Missionary Suckau's are now here, they will themselves report more fully of the work. Missionaries Steiner are now in Korba.

Korba has the following outstations:

1. Barpali, with the evangelist Chotu and the Bible woman Laltin Bai.
2. Anrai, with the evangelist Rajaran.
3. Gorhi, with the teacher Dhansai.
4. Gerua, with the teacher Ranjan and the Bible woman Thanwarin.
5. Kathgora, with the evangelist Barnabas.

The reports from India show that in spite of labor shortage it has been our most fruitful field. About 250 souls were won last year which brings the total in India to 769. This is more than half of all Christians on our five fields, which is one of the best incentives to double our efforts, although the low rate of exchange looks rather discouraging.

V. China.

On this field we have 14 missionaries, including the wives, and 15 native helpers. Since over half of the missionaries are newcomers, the work has been mostly language study and building. Two churches, two schools, and two houses have recently been built or are being built, and two more dwelling houses and two schools will soon have to be built. With the exceedingly low exchange, only half of what it is normally, this all means so much expense that we hardly know how to go on. We have lately written the workers to go somewhat slow in any new undertakings on account of our treasury.

1. Kai Chow. — Here are the missionaries H. J. Brown's, E. G. Kaufmann's, W. C. Voth's, S. J. Goering's and Sisters Neufeld and Fast. Kaufmann's, Goering's and Voth's and Sister Fast are not regularly stationed here, but study language in the Peking language school.

Here is a boys' school with 90 boys and a girls' school with about 25 pupils. Sister Neufeld has charge of the latter. More room is needed for both schools, and some more land has lately been bought.

The work is prospering. There are 84 church members here, eight of whom are helpers.

2. Tung Ming Hsien. — Here are stationed the missionaries Boehr's, Christina Habegger and Metta Lehman. Bro. and Sister Boehr were not here but in Kai Chow during H. J. Brown's absence on furlough. 12 souls have been won here in a comparatively short time. Three are helpers.

The building of Boehr's house has been postponed till 1921.

3. Chang Yuan Hsien. — This is an outstation that soon will have to be made a main station. First a school is to be built for which money has been allowed. Three native workers are here, and Bro. Brown could recently hold here the first baptismal services. Including the helpers, there is here now a group of nine Christians.

Although the workers in China have asked for eight more workers, we can only send one this fall, Sister Loretta Lehman. Dr. Lohrentz is ready to go next year, unless he can be persuaded to go to India.

Every field has the same story to tell that comes from all mission fields at all times: The more sowing is done, the more reapers are needed and the greater is the scarcity of laborers for the harvest. "Therefore pray ye the Lord of harvest."

By way of comparison it may be stated that our budget this year is $86,000.00 as against $75.000.00 last year; but judging by the expenses of last year which so much exceeded our budget, we will have to figure on a budget in the neighborhood of $100,000.00 for the current year. But if the gifts continue to increase from year to year as they have in the past, we will come out safe. The income was $12,000.00 more than in 1919 than in 1918, and $25,000.00 more in 1919 than in 1917 and so on. Yes, the Lord has richly blessed the work. To Him be all praise and glory, and ours will be the blessings.

The total number of Christians on our foreign fields is in round numbers 1300, of these 322 were baptized last year. Who of our mission friends feels that he has paid too great a price for them, even if it were $1,000.00 for each soul? In fact it is only $300.00, if we may so figure, besides the uncounted prayers, etc., which of course are a part of the price.

May we all continue to pay the price and to praise the Lord, who "bought us all with a price."

Statistical Information.

List of Mission Candidates:

Rev. S. T. Moyer and wife, Mrs. Metta (Habegger) Moyer, scheduled to sail to India on September 22, 1920.

Sister Frieda Nettie Sprunger, deaconness in Bethel Hospital, Newton, Kansas.

Sister Elizabeth Dorothea Goertz, deaconness in Bethel Hospital, Newton, Kansas.

Clara L. Kuehny, Los Angeles, Cal.

Rev. F. J. Isaac and wife, Mrs. Anna (Penner) Isaac, Los Angeles, Cal.

(The above named are all ready to go to India this year.)

Loretta Lehman, Berne, Ind., ready to go to China as deaconness.

Dr. A. M. Lohrentz, St. Louis, Mo., Intern, ready to go to China in 1921.

The following are still preparing and no field has as yet been assigned to them:

Lukas Horsch, Upland, Cal., now teaching high school as part of his preparation.

Elsie Dyck, Moundridge, Kan., taking a course in nursing in Bethel Hospital.

Isaac Boehr, Henderson, Neb., studies medicine.

Harvey Bauman, Milford Square, Pa., studies medicine.

Rosella Biederman, Bluffton, O., studies medicine.

Ella B. Garber, Versailles, Mo., studies medicine.

Otto B. Pankratz, Hillsboro, Kan., graduated, Bethel, 1920.

Paul Wenger, Aberdeen, Ida., prepared for agricultural mission, now in Bible Institute in Los Angeles, Cal.

W. F. Unruh, Newton, Kan., student at Bethel.

W. J. Friesen, Wymark, Sask., student in Rosthern high school.

Annie Penner, Rosthern, Sask., student in Rosthern high school.

Needs for 1920-1921.

Oklahoma	$ 9,270.00	
Arizona	7,901.00	
Montana	5,850.00	
India	26,367.00	and 8 new missionaries, 35 more native helpers and 1 outstation.
China	29,530.00	and 8 new missionaries, 3 helpers.
Total	$86,000.00	

Fields	Stations	Missionaries	Helpers	Baptized
Oklahoma	5	9	5	174
Arizona	3	8	3	34
Montana	3	8	3	188
India	4	13*	75	769
China	2	14	15	105
	17	54	101	1270

Recommendations by the Board to the Conference.

1. That 5 per cent. of this year's income, beginning April 1, 1920, be allowed for supporting the Dutch missions in Java and Sumatra to help carry them through the present financial crisis.

2. That an executive secretary be appointed either only for the Foreign Mission Board or for both the Home and Foreign boards jointly, with full salary.

3. That the board be authorized to start industrial mission work if the inspector reports favorably on the same when he returns.

4. That all the conference boards make a joint budget for all the needs of the conference in the beginning of each financial year. This budget is to be apportioned among the congregations according to membership, but each congregation may approve or disapprove of its quota and report to the boards how much of the same they are willing to accept.

5. That every pastor send a list of such names to the secretary of the board, in whose homes none of our church papers are read. The board wishes to send to them regularly a copy of our report.

6. That the conference give a vote of thanks to the Women's Mission Societies for their valuable help in the department of special gifts.

7. That such legacies that have not been assigned to some fund may be used to pay deficits from time to time as needed.

J. W. Kliewer, Pres.
P. H. Richert, Sec.

*Five of these are on leave of absence.

REPORT OF THE FOREIGN MISSION TREASURY
From August 1, 1917 till July 31, 1920.

Treasury for General Gifts.

Received from August 1, 1917 till July 31, 1920		$186,088.30
Transferred from treasury for special gifts		15,786.43
Transferred from treasury for missionary's auto		2,875.64
Deficit on July 31, 1920		14,470.75
Deficit on August 1, 1917	$ 6,167.28	
Paid out from August 1, 1917 till 31 July, 1920	213,053.84	
	$219,221.12	$219,221.12

Treasury for Lepers in India.

Received from August 1, 1917 till July 31, 1920		$ 1,700.19
Paid out from August 1, 1917 till July 31, 1920	$ 1,700.19	
	$ 1,700.19	$ 1,700.19

Treasury for Special Gifts.

Received from August 1, 1917 till July 31, 1920		$ 45,520.99
Paid out from August 1, 1917 till July 31, 1920	$ 29,734.56	
Transferred to treasury for general gifts	15,786.43	
	$ 45,520.99	$ 45,520.99

Treasury for Missionary's Rest Home.

Received from August 1, 1917 till July 31, 1920		$ 1,700.19
Balance in the treasury July 31, 1920	$ 2,259.25	
	$ 2,259.25	$ 2,295.25

Treasury for Missionary's Auto.

Balance in the treasury on August 1, 1917		$ 491.10
Received from August 1, 1917 till July 31, 1920		3,284.54
Paid out from August 1, 1917 till July 31, 1920	$ 900.00	
Transferred to treasury for general gifts	2875.64	
	$ 3,775.64	$ 3,775.64

Treasury for Boys' Orphanage.

In the treasury on August 1, 1917		$ 2,562.21
Received from August 1, 1917 till July 31, 1920		1,227.78
Paid out from August 1, 1917 till July 31, 1920	$ 3,789.99	
	$3,789.99	$3,789.99

Receipts Are as Follows:

Treasury for general gifts	$186,088.30	
Treasury for lepers in India	1,700.19	
Treasury for special gifts	45,520.99	
Treasury for missionary's rest home	2,259.25	
Treasury for missionary's auto	3,284.54	
Treasury for boys' orphanage	1,227.78	
Total receipts during the last three years		$240,081.05
Deficit on July 31, 1920		19,587.00
		$259,668.05

Disbursements Are as Follows:

Treasury for general gifts	$213,053.84	
Treasury for lepers in India	1,700.19	
Treasury for special gifts	29,734.56	
Treasury for missionary's auto	900.00	
Treasury for boys' orphanage	3,789.99	
Total disbursements during the last three years		$249,178.58
Deficit on July 31, 1917		3,113.97
Securities received for missions, (not funds):		
Liberty bonds	$ 5,300.00	
War saving stamps	1,075.50	
Von Steen Lumber Co., 10 shares	1,000.00	
Total amount of securities received during the three years		7,375.50
		$259,668.05

Gifts Were Received in the Following Manner:

From our congregations	$129,417.26
From mission friends	53,439.28
From Sunday schools	22,811.50
From mission and sewing societies	14,972.26
From legacies	9,244.39
From Christian Endeavor societies	6,465.32
From rent, interest from conference funds, etc	3,731.04
Total receipts during the three years	$240,081.05

This sum, namely $240,081.05 represents 3,226 different gifts of which the largest was for $2,744.28 and the smallest for 8 cents.

The Gifts Were Distributed by Our Mission Board as Follows:

To India were sent	$ 95,295.53

To China were sent	68,893.07
To Oklahoma were sent	31,260.40
To Arizona were sent	24,020.69
To Montana were sent	23,146.87
To expenses by the board, insurance, interest	6,562.02
Total disbursements during the last 3 years	$249,178.58

This amount, namely $249,178.58 has been spent in the following manner:

Salaries to our missionaries and helpers	$ 73,483.16
Budgets for the different stations	50,069.00
Special gifts designated by the donors	41,221.30
Buildings and repairs	38,982.99
Equipment and traveling expenses of missionaries	13,680.56
Children's money to missionaries	10,775.00
Autos, gasoline and oils to missionaries	9,334.55
Expenses by the board, insurance, interest, etc	6,562.02
Land purchased for our stations	5,070.00
	$249,178.58

The Following Is a List of the Receipts According to States, Which Shows Where Most of Our Congregations Reside:

India	$ 40.00	Minnesota	3,799.03
Wyoming	64.00	Iowa	3,930.01
Louisiana	65.25	Manitoba	4,457.05
Colorado	96.92	Ohio	10,077.26
Arizona	171.59	South Dakota	10,397.30
Michigan	180.00	Pennsylvania	11,143.26
New York	269.00	Saskatchewan	11,570.42
Missouri	907.40	California	11,640.91
Illinois	1,012.23	Oklahoma	11,941.62
Montana	1,356.37	Nebraska	18,179.33
North Dakota	1,604.93	Indiana	19,809.48
Idaho	1,738.27	Kansas	110,518.09
Washington	2,330.09		
Oregon	2,781.24	Total receipts by states	$240,081.05

We have reasons to be grateful to our many mission friends for the added interest as shown in the following report:

The total receipts for the years Sept. 1, 1908—July 31, 1911	$ 70,196.96
The total receipts for the years Aug. 1, 1911—July 31, 1914	82,651.26
The total receipts for the years Aug. 1, 1914—July 31, 1917	119,624.19
The total receipts for the years Aug. 1, 1917—July 31, 1920	240,081.05

Gratefully submitted,

Gustav Harder, Treasurer.
J. G. Regier, Asst. Treasurer.

CLASSIFICATION OF THE GIFTS

This list has been prepared as nearly correct as possible, however, it may contain some irregularities and errors.

	Church.	S. S.	C. E.	Friend.	Sew. Cir.	Legacy.
ARIZONA						
Menn. Church, Sahuarita,	41.67			1.00		
Menn. Church, Tuba,				80.00		
CALIFORNIA						
First Menn. Church, Woodlake,	151.88	25.00				
First Menn. Church, Reedley,	1,868.77	533.00	65.00	730.00	563.25	1,000.00
First Menn. Church, Upland,	1,287.42	193.32	44.20	1,802.27	673.95	
Mission Church, Los Angeles,	485.74	43.00		878.11	56.01	
Menn. Church, Escondido,	310.00	96.65		180.00		
Menn. Church, Paso Robles,	144.30			100.00		
San Marcos Church, Paso Robles	338.09		30.00	35.00	6.65	
COLORADO						
New Friedensberg Ch., Vona,	96.92					
SOUTH DAKOTA						
Bethel Church, Dolton,	138.21	39.50		283.50		
Bethanian Church, Marion,	2,164.34	209.10		77.00		300.00
New Friedensberg Ch., Avon,	238.25	60.71		790.75	493.85	
Salem Church, Freeman,	3,451.05	64.79		166.00	80.00	
Salem Church, Marion,	1,160.07	59.70		95.00		320.00
Hutterdorf Church, Freeman,	205.48					
NORTH DAKOTA						
Menn. Church, Alsen,	393.21			138.50	220.00	
Salem Church, Munich,	603.57	184.10		32.00	33.55	
INDIANA						
Menn. Church, Berne,	10,915.67	2,281.19	1,824.14	4,236.65	401.83	150.00
ILLINOIS						
City Mission Church, Chicago,		65.00	7.64	303.00		
Menn. Church, Summerfield,	231.48	216.11	10.00	45.50	131.50	
IOWA						
Emanuel Church, Noble,	1,242.85	268.88	40.00	50.00	280.00	
Menn. Church, Pulaski,	339.73		30.00	122.00	181.50	
Zions Church, Donnelsson,	354.14	355.91		165.00	200.00	
IDAHO						
Bethel Church, Dubois,	169.93	79.92				
Emanuel Church, Aberdeen,	105.10	46.00		685.72	140.00	
First Menn. Church, Aberdeen,	123.14	278.46		80.00	30.00	
KANSAS						
Alexanderwohl Ch., Goessel,	11,764.58	1,188.01		3,172.22	85.00	1,000.00
Bethel Church, Inman,	994.82	377.74	188.09	486.45		
Bethel College Church, Newton	1,131.93	126.52	297.40	547.50	314.70	
Bethany Church, Kingman,	83.99	152.45	5.00			
Bergthal Church, Pawnee Rock,	730.01	69.33	230.00	152.00	674.28	
Bruderthal Church, Hillsboro,	2,877.54	1,415.78		1,260.90	706.30	500.00
Christian Church, Moundridge,	925.30	600.60		170.00	146.21	300.00
First Menn. Church, Newton,	3,532.47	277.37	75.00	2,613.24	270.57	14,000.00
Emmaus Church, Whitewater,	8,108.90	45.00	70.00	1,341.83	17.00	200.00
First Menn. Church, Halstead,	1,458.77	112.56	752.50	2,398.27	298.05	120.00
Friedensthal Church, Tampa,	137.97					
Garden Tp. Ch., Moundridge,	354.37	134.39	72.50			
Gnadenberg Ch., Whitewater,	520.32			60.00	51.70	
Hebron Church, Buhler,	497.16	103.00		314.00		
Hoffnungsau Church, Buhler,	3,201.61	20.00	147.00	1,389.10		
Hoffnungsfeld Ch., Moundridge,	1,714.00	121.85	13.00	792.00		
Hoffnungsfeld Eden, Moundridge,	7,784.40	2,158.13	13.00	3,382.00		431.14
Johannesthal Ch., Hillsboro,	45.00	1,818.87		150.00	20.00	
Mission Church, Hutchinson,		11.27				
Menn. Church, Arlington,	172.28	15.08	8.50	225.00		
Menn. Church, Goessel City,	42.60					
Menn. Church, Burrton,	160.01			170.00	85.00	
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Menn. Church, Canton,	106.26			100.00		
Menn. Church, Greensburg,	237.74		46.52	12.00		
Menn. Church, Hillsboro,	3,148.49	193.10	50.00	261.24	97.00	25.00
Menn. Church, Lehigh,	193.42	91.23		36.28		
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Einsiedel Church, Hanston,	25.90		30.00			
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No Church, Stafford,				310.00		
Nebo Church, Meade,	47.81		14.50			
Swiss Church, Whitewater,	1,793.50		100.00		156.64	200.00
Tabor Church, Goessel,	6,441.46	594.56	80.00	1,089.50	30.00	
West Zions Ch., Moundridge,	994.47	634.55	265.00	1,118.00	718.43	
Zions Church, Elbing,	3,229.67			3,019.00	65.00	
LOUISIANA						
Menn. Church, Lake Charles,	45.15	20.10				
MISSOURI						
Bethel Church, Fortuna,	420.77	115.84	147.35	3.50	219.94	
MONTANA						
Bethlehem Church, Bloomfield,	622.87	286.82	45.10	366.31		
Mission Station, Lame Deer,	35.27					
MASSACHUSETTS						
Mt. Herman,				30.00		
MINNESOTA						
Bergthal Church, Mt. Lake,	310.78					
Bethel Church, Mt. Lake,	1,064.12	100.00	85.00	817.10	110.00	
First Church, Mt. Lake,	733.38		10.00	85.00		
New Heimat Church, Rose Hill,	40.61			80.00		
Salem Church, Butterfield,	174.29			13.75	175.00	
NEBRASKA						
Bethesda Church, Henderson,	5,533.64	150.28		1,170.10	154.00	
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Menn. Church, Beatrice City,		1,326.85	10.00	25.00		
Salem Church, Wisner,	329.63	61.70	50.00	230.00	27.68	
NEW YORK						
Brooklyn,				40.00		
Men. Church, Clarence Center,				229.00		
OHIO						
First Church, Bluffton,	1,065.00	625.00	73.11	75.00	119.00	
Grace Church, Pandora,	1,296.00	138.37	15.50	40.00	220.45	
Menn. Church, Wadsworth,	516.51			167.00	43.00	
Swiss Church, Bluffton,	3,662.01	200.00	105.00	195.00	256.00	
Salem Church, Dalton,	849.89	50.00	175.00	75.00	115.42	
OREGON						
Emanuels Church, Pratum,	319.75	50.00		35.37	29.01	
Zions Church, Dallas,	205.90	7.50	96.70	2,072.38		
OKLAHOMA						
Bergthal Church, Corn,	139.04	161.91		60.00	200.00	
Bethel Church, Hydro,	79.26			5.00	50.00	
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Menn. Church, Medford,	35.44			10.00	85.00	
Mission Church, Canton,				500.00		
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Saron Church, Orienta,	39.33			50.00	28.61	
Salems Church, Weatherford,	17.91					
Springfeld Church, Eakley,	27.81	11.75				
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Zoar Church, Goltry,	41.00				85.65	
PENNSYLVANIA						
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Bethany Church, Quakertown,	200.27	57.72	60.00		60.00	
Deep Run Church, Perkasie,	153.94		75.00	10.00	7.00	
First Church, Philadelphia,	361.24	307.92	65.00	371.00	75.00	175.00
Hereford Church, Bally,	654.64	30.00	60.00	105.00	148.00	
Menn. Church, Bowmansville,	29.00			14.00		
Menn. Church, Schwenksville,	207.21					
Richfield Church, Roaring Spring,	75.00					
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Second Menn. Ch., Philadelphia,	28.06					
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West Swamp, Quakertown,	629.79	51.10	108.17	140.00	25.00	4,523.25
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Menn. Church, Altona,	354.80	30.00	40.00	534.50	561.20	
Churches in and about Gretna,	1,509.70	35.95	25.00	500.40	765.50	
SASKATCHEWAN						
Rosenort Church, in and about Rosthern,	4,337.60	98.85	170.00	801.60	1,344.90	
Zoar Church, Langham,	356.97			85.00	893.17	
Menn. Church, Herbert,	1,258.30	97.85	25.33	320.00	250.00	
Menn. Church, in and about Waldheim,	1,024.13	52.50			454.22	

THE C. E. TOPIC

September 12.

A Great Miracle and Its Lessons.

Mark 2:1-12.

Jesus seems to have entered Capernaum privately but it was not long before everyone in the city knew that He was there. Men cannot long be in ignorance of the power of Jesus, wherever He is. It will show itself. So when Jesus enters the heart of a man or woman, the fact will not long be a secret. No one having Him can conceal the fact. There is no such a thing as a secret Christian. And why should any one want to be a secret follower? He is the greatest and best that any one may have. And, having Him, one is bound to share the blessing with others.

Jesus did that which was the most important, when the crowd came seeking Him He "preached the Word unto them." That is the one thing men at all times need above all else. We note that there were great crowds to hear Him. They were hungering for the Word. When we speak of the neglect of divine service today may not much of it be because what they hear is not "the Word."? The church has the right message for a soul-hungry world. When anything else but that is presented there is sure to be no proper response.

The man with the palsy is a picture of human helplessness and hopelessness. After all, man in his best state is a helpless creature indeed. He must depend upon ever so many things not only for his happiness but for his very existence. He is hopeless. Without the help of others progress and comfort as well as peace of mind are not his. In this case of extreme helplessness we find a man afflicted with what was then regarded a disease for which there was no human cure. He is a type of the sinner, brought down to absolute hopelessness and helplessness. No man can bring a cure of his own for the sins of others. He has enough, and more than enough, to do for his own sins. Human aid can never bring a cure for sin—and sin, like a horrid disease, distorts and troubles the soul. Every sinner has spiritual palsy. Do what he may, he remains under its curse. Do what his friends may, it will help him nothing, unless he finds the great Physician, Christ Jesus, and it is possible that a man's friends may be the instrument through which he finds Jesus and receives the only possible cure.

The helpful assistance of this poor man's friends give a cheerful note to this chapter. They showed that they were sympathetic and that they were ready to add to their sympathy a little effort on their part. Most of us can thank God for our friends. They have done so much to make this world a better place in which to live. Nothing is more pathetic than a man or woman without friends. The reason why some are friendless is because by their lives and conduct they have made it impossible for people to be friends to them. Any decent, clean-living person may have friends. But the friends of the lesson stand for more than friends. They make us think of the friend who, in the words of Scripture, "sticketh closer than a brother."

These friends thought of Jesus as the only hope for their friend. It involved (1) having heard of Him and the cures He performed, (2) believing in His ability to help, (3) a desire to have their friend benfit by His power and (4) their bringing this friend to Jesus. They proved that they were in earnest about Jesus. Many might have told what they had heard and seen but these friends went a step farther and took their companion to Him. Jesus may be talked about and preached about but in order that men may benefit by Him most there must be real earnest personal effort. Cut out personal work and many who might benefit by having been brought to Jesus will never get to know Him.

Again we note that discouragements only made these friends the more determined. There is such a thing as giving up too soon but when the joy of a soul is involved there is never a good reason for giving up. There friends were resourceful and resorted to unusual means. God gives us hands and brains and in helping others there is no reason for not using them to the extent of our ability.

Jesus saw their efforts and understood the meaning of them and understood the meaning of them and graciously responded. He first forgave the sin of this man because it is likely that he owed his disease to sin, then, we all need the cure of our souls long before we need the cure of our bodies.

The scribes objected. They wanted an excuse to find fault and went out of the way to find it just like many other mean characters. Jesus read their thoughts. He always does that and understands the motives of men. He proved His power over both sin and the flesh. Forgiveness and healing went hand in hand and with all God was glorified.

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THE S. S. LESSON

September 13.

The Glory of Solomon's Reign.

1 Kings 10:1-13, 23-25.

Golden Text: Blessed is every one that feareth Jehovah, that walketh in His way. Psa. 128:1.

Solomon had been king sixteen years since the events of last lesson and had completed a magnificent palace that was not only the wonder of Israel, but of all the neighboring countries, whose tribute helped to erect and furnish it. During this time prosperity had already begun to have a degenerating influence upon him and found expression in luxuries of all kinds. Whether he realized it or not, Solomon was already on the downward way. Luxuries always have an influence that is bad. Times of great plenty and prosperity are more dangerous to spiritual life than times of hardships and struggle because they lead to a forgetfulness of God.

The queen of Sheba came from a distant country in the southeastern corner of Arabia. Travel in those days over such a distance involved inconveniences and hardships such as we have no conception of in these times of rapid and easy transportation. The queen of Sheba started out with gold to obtain wisdom, recognizing the superior quality of wisdom. Too many people reverse the process and value gold above wisdom. Gold is worth only what it will procure while wisdom is always the thing to be chosen as first.

Solomon's reputation as a wise man had reached the distant country of Sheba. The world always takes note of the best products of the mind because they are to be valued far above all material things. At any rate it is better to have a reputation for wisdom than for wealth or for power or for beauty. All such things are vain and not enduring while true wisdom is eternal. Note the process in the Queen's coming. (1) She heard, (2) she came, (3) she asked, (4) she was convinced, (5) she returned to her country richer. Apply that process to the one who is spoken of as wiser than Solomon. (1) We hear. The world is full of the fame and wisdom of Jesus. Knowledge concerning Him is carried to the corners of the earth. (2) We, too, may come to Him. He says: "Come all ye". He truly stands at the heart's door of every one imploring that men come to Him. She came for earthly satisfaction but He promises "rest for your souls." (3) "Ask and ye shall receive" is the Jesus way of inviting us to limitless stores of all that is good for soul, body and mind. We are to pray without ceasing, often, asking largely, with the assurance that what we ask shall be given to us. (4) Nothing is more convincing of the truth of what Jesus is than an interview with Him. The door of communication between the lowliest saint and Jesus the fountain of all wisdom is always open. Taste and see that the Lord is good. (5) The riches that Solomon and Sheba exchanged were nothing when compared to the riches of the kingdom of heaven which Jesus asks us to seek first, with the assurance that all needful earthly things will then be added. Every child of God, if he is true to his opportunity is laying up treasures in heaven.

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VOL. XXXV. BERNE, INDIANA, SEPTEMBER 2, 1920. No. 35.

IN MENNONITE CIRCLES

Rev. I. A. Sommer's address is now Almota, Wash.

Young people of the Philadelphia churches have spent several evenings together, rehearsing conference music.

The Bible conference at Berne, Indiana, is reported to have been a splendid success. Many guests on their way to General Conference stopped off to enjoy the meetings.

Among the pre-conference visitors to Philadelphia were Rev. H. D. Penner, of Newton, Kansas, and F. Albrecht, of Beatrice, Nebraska. They spent some time visiting the historic scenes of Germantown and enjoying the beauties of the Wissahickon valley.

Prof. John Moyer and Mrs. Moyer, of Bethel College, arrived east a week ahead of conference time. Prof. Moyer preached in the Second church, Philadelphia, and then visited relatives in Bucks county, where Prof. Moyer's father, the late Rev. M. S. Moyer, was raised. An interesting experience for them was attending the Moyer reunion, the largest clan-gathering in Eastern Pennsylvania.

Some of the delegates to conference made plans to visit points of interest on the way in or out. Such as, Scottdale, Altoona, Lancaster, Bethlehem, while others expect to visit New York, Baltimore, Washington and Atlantic City.

Rev. N. B. Grubb of Philadelphia, has been spending a number of days with relatives in Chester county, Pa. He reports that his health is steadily improving.

The Dutch Mennonite mission society, the oldest Mennonite organization of the kind, is laboring under great financial stress. Before the war much of its support came from Germany and Russia. This is now practically cut off. The Russian brethren are ruined and German money, what there is of it, is almost worthless.

An old Mennonite catechism which lately came into the possession of the editor, contains the following quaint inscription:

"John D. G—is my name,
America is my nation,
Lower Milford my dwelling place,
And Christ is my salvation.
If I am dead in my grave
And all my bones are rotten,
If this you see, remember me,
Or else I am forgotten."

The Middle District Conference reports a total membership of 3711; Sunday school scholars, 2273 with 188 teachers; money raised for congregational purposes, $23,817.73; for foreign missions, $13,801.74; for home missions, $7,811.69; for education, $5,994.69; for Sunday schools, $4,719.50 and for other church purposes, $8,793.93, making a total of money raised for all purposes for the year, $70,803.14.

ONE PHASE OF PAUL'S CHARACTER

H. G. Allebach.

Next to Jesus of Nazareth, the most prominent picture on the New Testament canvas is Saul of Tarsus. In virtue of the grandeur and splendor of his moral stature, the first impression of his physical insignificance made upon his Greek contemporaries, (II Cor. 10:10) who idolized physique, had given place to abiding universal awe of his magnetic personality, of the magnificent stamina, virility and moral vigor of his Christian manhood. The author of "Quo Vadis" refers to him in these true terms: "That diminutive hunchback seemed then that which he was in reality — a giant." Someone once wrote that the Holy Spirit, in choosing Paul, made an infinitely better choice than the apostles when they chose Matthias. In reality, Christ Himself in glory, called him to the apostleship—a call that demanded no anxious night of preliminary prayer. That Luke, the cultivated writer of the Acts of the Apostles, should fail to justify the title of his work so far as to suffer the careers of most of the original apostles to be buried in hopeless obscurity, only to devote most of his work to the apostle to the Gentiles, would seem not only a daring independent procedure, but also a highly significant one. It would seem an abundant confirmation of the apostle's assertion elsewhere, "I labored more abundantly than they all."

Paul is great in common sense, intellect, righteousness and piety, great also in sympathy, charity, love and suffering. His love was a well rounded symmetry of character, the active and passive groups of virtues well-balancing each other. But that which gave the fullest expression to them all, that which added force and effectiveness to their exercise and infused harmony into the intermingling play of their functions and activities, was his masterly executive ability, his genius for practical endeavor. For him to think was to act, to say was to do. He was the superb master of his will, and had trained it to instant cooperation with the decisions of his head and the impulses of his heart. Thought, feeling and act, as they should be in the normal man, played equal part in the forthputting of his energies. He could not know the harrowing suspense of a wavering mind, nor the reproaches tilties with the sophists. He was could not split hairs nor spin subtilties with the sophists. He was emphatically no dreamer; nor was life to him a dream, but, contrarywise, a terrible reality.

It must have been this characteristic of the man that determined largely his divine selection for the apostleship. His apostolic qualifications were nil. He had not seen Jesus, nor received apostolic training, was absolutely ignorant of the import of the gospel which he fanatically opposed, all in all, considered as to witness to the gospel facts and truths, a less suitable candidate could not be found. He needed a special revelation, a special call, unwonted activity on the part of the Son of Man in order to make this man an apostle. Now why this unusual deviation?

The energy and positiveness of Paul's character are a sufficient answer to this question. His previous persecution of the faithful, instead of barring him out of competition, actually singled him out as the winner. If he possessed singleness of purpose and zealot—like earnestness of which, when on the wrong side, he would surely possess them when on the right. To fulfill the tremendous task involved in the secure establishment of the church of Jesus Christ, in the midst of a hostile, scornful world, laying its foundations broad and deep, called for a man among men, a leader of men, a comprehensive liberality of spirit, a sagacious, penetrative, yet withal stalwart intellect, a commanding force of character, the rarest diplomacy, a genius for organization, an enthusiastic exponent of gospel truth, untiring perseverance and unflinching bravery. It is safe to assert that none of the twelve possessed all these qualities united; however well endowed with one of them. Peter was too Jewish, John too much lacking in initiative, Philip too slow, Thomas too critical, if not too skeptical, and similarly with the remainder. As straightforward, honest, sober eyewitnesses, which capacity called for no special gifts, they were adequate, and their services indispensable, but they could not have promulgated Christianity throughout the length and breadth of the Roman Empire, revolutionizing the moral and religious life of the heathen world as was done under the leadership and inspiration of Paul.

It is not our purpose, however, to treat of the fitness for the sphere into which he was introduced. We emphasize his activity, the fact of this is the bane of humanity in the church, the curse of Christian professors the world over. We have an abundance of light, but little heat. We resolve to do great things in the

morning, and when evening comes we retire with restless consciences, praying to God to forgive our sins of omission. Our piety is genuine, our plans are excellent, our desires are sincere; yet all are fruitless—yea an encumbrance—since we deny them free play in the sphere of active application. We call conventions of Christian workers from all corners, and discuss and discuss, yet so often fail to effect our reforms. Some call the disease lack of faith, others imperfect consecration, still others simply unconvertedness, but, whatever theory may be advanced, to account for it, the thing in itself is the greatest problem of practical Christianity, whether our faith in the human factor of our regenerated natures or in the divine, is a pertinent question. If in the human, why not lay more stress upon the education of the will? If in the divine, why not seek to come in touch with the source of power, Christ, who strengthened us? And, in view of our uncertainty, why not take both means of making Pauline characters of ourselves?

WHAT LACK I YET?

Matt. 19:20.

W. S. Gottshall.

The question before us is of special interest to all who have any holy or religious ambition. Our aspirations must rise to the height of God's purpose in creating us, and every conscious Christian will feel his shortcomings and ask the question: What lack I yet that I may attain unto a perfect man, unto the measure of the stature of the fullness of Christ? The inquirer was a very consistent young Jew, not only so by name and profession, but emphatically so by fulfilling all the requirements of the law. He was reverent and respectful to Christ, addressing Him as "good Master." His disposition was loving, winning the affection of Christ. He was concerned about the one all-important subject, eternal life, and he applied to the proper authority for information and went to the right place to get it. He seemed perfectly willing to obey any command Christ would give but receiving such an unexpected advice, he retreated in sorrow, like many of us might do were we to receive from Christ such an undesirable command. He was honest in his relations to his fellowmen, his family relations were all perfect, his knowledge lacked not anything relating to the law, he was busily engaged in all good works, but with all this he lacked one thing, Christ. He had fulfilled the letter, but not the spirit of the law. To love God above all else was the one thing lacking.

The cause of this great gap in his religious life arose from the fact that he only labored for selfish ends. The riches he possessed captured his affections. Following Christ was too unpopular and he would lose the approbation of his friends and associates. It required too much self-denial and this was opposite to his carnal nature.

From all this we can learn that we may have great excellencies of character and noble dispositions, and worthy accomplishments, but be without possessing true religion.

The text may be applied individually and collectively. Like the man who is about building a house and has gathered all the necessary material but looks about and asks himself, what lack I yet to finish my house, make it strong and durable? so the Christian who is erecting his spiritual structure of righteousness and holiness, faith and duty, needs ask the personal question, "What lack I yet?" that my structure may be complete and stand firm in the great day when all things will be tried as by fire.

Each one ought to know best what is lacking in his Christianity, but if any was to ask me I would say this to that one, "You lack ears." You have ears but you hear not the things that God wants to tell you and ask you to do, they are only open to those things they would better not hear. Go to Christ and He will unstop them, so that you can hear the happy message of salvation He wants to tell you.

To another I would say, "You lack eyes," those that you have see not, you are walking in dangerous places. You see not those things that are good and true and beautiful and that are expedient to your welfare. Follow the example of the blind Bartimaeus and lift up your heart and voice to Christ and cry, "Thou Son of David, have mercy upon me and give me spiritual sight that I might see the beauty of the Lord."

To another I would say, "You lack a strong arm," your arm is withered. You have been doing very little for the Lord. O the harvest is white, and we need your help, quick stretch out your arm to Christ and have it made whole.

To another let me say, "You lack a straight leg and swift foot." You are not walking in the narrow way. Sin has crippled you. Your feet ofttimes have led away instead of to the house of God. He who healed the lame is ready to make you a messenger of the gospel of peace.

To another let me say, "You lack health." Your breath is bad, your pulse is low, your appetite is gone you have very little desire for the Bread of Life. You appear very weak in temptation, you are surely going to die. Christ is the great Physician, look in faith to Him and live.

In general, we lack the real genuine conversion of many of those who call themselves Christians. It is not sufficient to pass through the ordinance of the church, there must be a radical change of heart. The young woman who is wed to her lover buries all her former affections and the Christian who takes Christ must bury all earthly affections beyond the hope of resurrection. We need gospel preaching on this subject and less of individual or doctrinal opinion.

We lack deep spiritual life, a life of holiness and prayer, many of our prayers are too heartless. Our religion is too much of a secondary matter, our light is often very dim, and we drift into forms and lose the Spirit.

We lack a corrective knowledge of God's Word. Too many things turn up in our spiritual experience of which we know not what God has to say about them. Some have preconceived ideas about certain subjects indelibly fixed in their mind and claim they are right. They claim that it is no sin to be a moderate drinker when the Bible says, "Woe unto him that giveth his neighbor drink." Do they say that an oath is justifiable when our Lord says, "Swear not at all"? This is true also in reference to keeping the Sabbath, gambling, etc.

We lack faith and trust in God in all our ways. We are afraid of chastening and shrink from crosses which should be welcome purgings of our sinful natures, we trust in our own strength and are anxious for tomorrow, when we are instructed to seek first the kingdom of God and His righteousness, and our Father will never forsake or leave us.

We lack sympathy for fellowbeings. Many of our churches are too cold and too proud to stoop down and lift up a fallen creature. The tendency is to tread a sinner under foot of man and glory in his destruction. If you are stronger, lift up the fallen and have the mind of Christ (Phil. 2:5); and be merciful to others as God has been merciful to you.

We lack heroes in the Christian warfare. Sin and iniquity are growing, and many Christians are quietly surrendering to the adversary, even smiling at sin. Many preachers are afraid to admonish sinners within their hearing for fear of losing support or members from the church. We lack Christians who stand up for Jesus as soldiers of the cross, having put on the whole armor of God. If we would lay plans and run hazards, as the enemy does, the devil would have a hard time of it.

We lack conscientious stewards in managing the portion which God has entrusted to us. When will we realize that that which we have is not our own? When we stand in the presence of the righteous Judge, what will we say to the question, "What have you done with the dollars entrusted to you"? Have you seen the poor and needy at your doors? Have you seen the perplexity of the church in transacting its affairs with an empty treasury? Saloon keepers have gotten rich while the church went begging. Ten cents or a quarter went for cigars and amusements and a penny for the church. We need consistent stewards, who love God more than their own selves or the world.

We lack information as to our own history, as Mennonites. Our people need to know why we distinguished ourselves from all other churches in name. They need to become acquainted with the work of our church and conference. We need more support for our work and more interest in our publications. The different treasuries feel the disloyalty. The **Mennonite** and other church literature are substituted by more expensive and less worthy publications. Study our history and fields of labor and support them as loyal Mennonites.

We lack church unity. How can the world be won for Christ so long as Christians are divided? And especially those of the same name and confession. How can Christ's prayer (John 17) be realized if some are avoiding all communication and discouraging all efforts for unity? What a power there would be in a united Mennonite church, but alas, what a weakness in its divisions. The lion was afraid to tackle the three oxen when they grazed together, but, succeeding in separating them with guile, he feasted on them at his pleasure. Has not Satan succeeded in a similar scheme?

In a word, we need more of

what the young man in the text lacked, viz.: Christ and His Spirit, love, zeal, devotion, sympathy, fidelity etc. Without this we will some day plainly understand the handwriting on the wall, "Weighed in the balance and found wanting." Dan. 5:27.

Ask yourselves the question seriously, as in Christ's presence, honestly and submissively desiring to obey any order he may give you. Go to Him whose will it is that you be perfect in every good work and He will supply the things you lack.

TRUE SUCCESS

S. M. Musselman.

If we were to ask each young man and each young woman as to their idea of success we would no doubt receive many different answers. A great many would be ready to answer that the person who succeeds has been able to accumulate great wealth. We have heard of such men who started out in the world as poor boys and are today the money kings of our country. Let us see if they live the most successful lives. Let us look into the private life of the man who has gained his millions and whom the world applauds. Do we not find almost invariably surrounded by all the glitter and wealth this world can give discontent, worry, a family life lacking the one element of love, which alone can make the family circle a heaven upon earth, as it is intended to be, for the union itself was made more in consideration of increased wealth than of anything else.

Do we not find misery and poverty in the midst of the millions? Can this be success in life? But we hear some say that success lies therein, that we can bring ourselves before the eyes of the people and be talked about, and thus many a young person is carried off by his own ambition, and though he may even bring it about that he is talked about, yet in the end, he leaves the world no better than he found it.

Even though we might climb to the very pinnacle of fame and receive the applause of the whole world our life might still be an empty void. Will a mother who has spared no time or pain in training her children in the way they should go, and who has been permitted to see them engaged in some worthy calling, look back upon her life with self-regret?

A life spent in serving others is a successful life, whether the world calls is so or not. From a human point of view the life of Christ was an unsuccessful one, for in the midst of its usefulness and labor He was cut off, and yet the life of Christ was a grand success, for he fulfilled his calling. If we want to be successful in our careers we must live in the fear of God and after the plan He has mapped out for us. "Whosoever will lose his life for My sake," says the Master, "the same shall find it."

We live in a world that needs human love and sympathy and he who lives the life of the good Samaritan, full of love and sympathy for the needs and suffering of the world and is willing to live his life for his fellowmen, the same shall not want greatness, and though his name be never heralded by the tongue of fame, his life has been a success because by his living some soul has been lifted and some life has been bettered.

WHAT LIES BENEATH

May Metzgar.

It was apparently only an ugly iron egg the royal lover had sent to his betrothed, who in angry disgust dashed it on the floor, where it burst open, and to her astonished vision, there lay a beautiful ring set with precious gems. Lessons of a similar character come to us almost every day, teaching us to look, not on the surface, but see what lies beneath. The gold and diamond seekers must dig and search for their precious bounty. Look over the blue, billowy sea: one tossing, waving expanse of water; but the diver finds pearls far below. Few good things in life can be taken hold of without an effort. The best is generally hardest to get, but when gotten it repays for all former effort. Away down in some human hearts, hidden by rough exteriors, lie virtues. The owner sometimes even unconscious of them. Some stronger must search for them, bring them to the surface. The knowledge of the possession of noble virtues is sometimes the means of starting a fallen one on an upward course. Like a tender, little plant left growing alone, the rest of its kind choked out by weeds and thorns which are hiding it from the sunshine and dew. Soon it, too, may wither and die, unless some kind heart helps it, and if need be, water it with tears of sympathy until the heart becomes a spiritual garden blooming with roses of love and lilies of purity, shedding sweet fragrance to cheer and comfort others along the path of life. A polished surface is often deceiving but we can and should, just the same, seek for the hidden virtue, the beautiful heart pearl and the tender little plant, no matter what the cover may be. So in religion, some cannot understand the meaning, the pearl of great price lies deep, but "Seek and ye shall find."

THE HOPI INDIANS

A. C. Voth.

(Concluded)

The social life of the Hopis is rather irregular and unique. Marriage is instituted with much ceremonialism and solemnity, but even then, marriages are not without trouble, and it often happens that quarrels and disruptions occur. In this case the man and woman often leave each other and live separate lives or even marry again. The average Indian cannot tell what his age is, and there are instances where he does not know who his parents are. The children are permitted to run naked until they are from four to six years old. After they have reached this age the girl is given a simple little dress, and the boy, a short shirt. Thereafter the number of their wearing apparel increases until the age of young womanhood and manhood is reached. The women do most of the heavy work, such as building the houses and carrying the water, besides doing the work in the home. The men do the spinning and the weaving, the sheepherding and the hoeing in the fields. It is nothing unusual to see an old wrinkled woman carrying a large vessel of water on her back for miles at a time. When a young married woman wishes to have her own home, she simply calls to her assistance the women of the village, and together they build the home in a comparatively short time. The young women of the village do all the grinding of the corn. Day after day they kneel before the grindstones and work untiringly until all the corn has been ground into the meal which is then put in rounded heaps upon flat baskets and is placed upon high shelves for winter use. One is wholesomely impressed when one hears the musical grinding, as the Hopi girl, with her unique and almost beautiful coiffure, kneels there, busily engaged in grinding the corn, which, to the Hopis is the staff of life.

The Hopi Indians are very religious. All the more important transactions of life are accompanied by profound and impressive religious ceremonies. Wild religious orgies are not found among their forms of worship. To be sure, some of their ceremonies, such as the snake dance, would be considered repulsive, by civilized man; but even this worship is conducted with the greatest solemnity and the looker-on cannot help coming to the conclusion that there is a deep-rooted religious conviction in every one of the worshipers. Every village is divided into religious clans, or secret societies. Each society has a "khiva" or an underground room in which it conducts its own peculiar ceremony.

The manner of worship and the religious altar of each khiva is different from the other, but the great themes of worship are very similar throughout all the societies; namely, the prayer to the great unknown, the sun, and the prayer for rain.

The brevity of this paper will not permit details, but as an example of one form of their worship, I will briefly describe the noted snake dance. This dance is held in the month of August and is, in its entirety, a supplication for rain. The men who are members of the clan go down into the desert on a certain day, and gather all the snakes they can possibly find. After a sufficient number of snakes have been gathered, they are carried into the khiva where they are washed and blessed or rather sanctified. Many rites are performed in connection with this sanctification, the whole ceremony lasting nearly nine days. On the ninth day, the worshipers gather on the public plaza, where they then conduct the dance proper. One of the dancers reaches into a small enclosure covered with cottonwood brush and pulls out one handful of snakes after another. Each dancer takes a snake, places it in his mouth and then the whole column of men dance in a rythmic cadence, at the same time humming a solemn tune that gives the whole scene an ominous aspect. After the dance is over, the snakes are carried to the desert and are set free. The weirdness of it all is awe-inspiring, and as one stands there at the brink of the mesa and looks down into the hazy purple distance of those desert stretches, and hears the wailing moan of their songs of abysmal loneliness, the desert winds as they sing, one need not wonder that the life of the Hopis is so unlike that of other people. The spirit of the wild unitrodden desert has worked its way into the very soul of the Hopi until his songs, his costumes, and his whole make-up have been conformed, and he has become a veritable child of the desert. — Bethel College Monthly.

THE MENNONITE

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EDITORIAL

RICH TOWARD GOD

In the parable of the rich fool, this man very foolishly supposed that he had found in his crops all that he needed to make him a happy and contented man. Because he saw there what he thought would keep his body for years to come he was ready to speak peace to his soul. The man acted very foolishly in that he had conferred with himself how he should dispose of his goods. He looked upon his goods in his own selfish way and never stopped to consult the needs of the many poor around him or his own servants. He had laid up for himself many goods to last him many years in this life, he felt he could enjoy himself and feel satisfied, and he had failed to lay up treasures in heaven where neither moth could corrupt or where thieves could not break through and steal. That which he might have enjoyed through all eternity he neglected in providing for that which he could enjoy for a day.

It is our privilege to make a real estimate of life. That is not the most successful life which has been devoted to accumulating millions, the successful one is that one which has been devoted to laying up treasures in heaven because that one has not missed the chief thing. Not the kings and the heroes of many battles, or those who have won laurels by bloodshed are the world's greatest, but those hidden in the common crowd, whose names are omitted from the long list of those to whom the world gives fame, whose lives are unnoted by the writers of history, and who may indeed be lacking the possession of any of this world's riches, but who have the faith to touch but the hem of His garments are the ones who have true riches. It is better to be poor in this world's goods, but full of love for the Master, crying after the wisdom that comes from above than to have much and to have our hearts set on it. Better be full of kind deeds and alms, in humility, living to serve, unconscious of what we are in the world than have the praises that come from the lips of men. For in such a life we may be visiting the afflicted, helping the poor, and cheering the downhearted and bringing food to the soul-hungry and so lay up for ourselves treasures in heaven.

SPIRITUAL ACQUAINTANCE

How very much different one feels in the presence of friends than of strangers. In company with strangers we wear the mask of reserve, permitting to be revealed only a part of our nature. But, let us be in the presence of our intimate friends and we at once unmask ourselves and appear what we naturally are. Freedom of intercourse is allowed and nothing is concealed. Our joys and sorrows become mutual and because of this nothing is so refreshing as communion with friends. Christ says: "Henceforth I call you friends; for all things that I have heard of my Father I have made known unto you." Men may become intimately acquainted with God in the same way as they became acquainted with men, by association, by talking with him, by reading his letters and by frequent visits to his house. A great Scotch writer once said, "You only know a friend well after you have walked over the hills with him." There is much that we learn both by walking and talking with God. In reading His Word and spending much time in communion with Him, God reveals himself more closely to us and we get to understand His dealings and ways with men better. The greatest joy of life is to discover deeper and deeper depths of His love as He reveals it to us through His will, His mercy and His continual care. Such association inspires the confidence of boldness that will enable us to lay open our lives before Him and ask and ask largely and unceasingly for the realization of the desires of our hearts.

How blessed is it to live in this aquaintanceship of the Lord! His way becomes our way, His purpose, our purpose, His love our love, His joy our joy.

CHRISTIANITY IN PRACTISE

"We ought to lay down our lives for the brethren" is no idle injunction. The best in our Christianity lies in our willingness to do for our brethren what Jesus did for the world. The best demonstration of our being willing to die for any one lies in our being willing to live for that one. Live for those about you, live to serve those you love because love prompts sacrificing service. Live to serve those who hate you because to love one's enemies is that exercise of the highest and most perfect form of love.

Christianity is not, as some would have it appear, a beautiful ideal, only to be admired and entirely too fine for practical application. We keep our finest works of art in glass cases and do not put them to every day uses or subject them to severe tests to prove their durability, but the beauty of our faith may only be appreciated as it comes into rough contrast with the world. A sign on the door of a physician or lawyer means that the one within holds himself fully capable to practise his profession and is an invitation to clients to come in and trust their cases to his ability. Does the profession of our own personal Christianity truthfully show what the heart within may be? Are our lives a real doing of what our lips profess? Remember that to love in word, deed and truth is the stamp of our sincerity.

RELIGIOUS BARRENNESS

Everyone to whom God gives a measure of responsibility is a tree in his garden or a vine in his vineyard. The church, society, the nation and the business world are places in which God plants men to bring forth fruit unto him. These will be profitable or unprofitable vineyards and gardens according to our usefulness.

As a tree is planted in its place so we are placed in a sphere of usefulness. Are we humble soldiers in the ranks of a mighty army, that army only becomes efficient when we do our best. A single sentinel asleep at his post may be the defeat and ruin of the entire force. Being placed somewhere by God means that we are to be doing something for Him there. If we are true to our responsibilities we must bear fruit, if we are not faithful to what is expected of us we disappoint God and merit His disfavor.

Your employer gives you a place in his shop to do his work. He pays you for your time, your duty is done if you do your work. If you won't work you are discharged without ceremony. These are conditions you understand thoroughly when you accept your position. So, too, we must know that if our lives are fruitful, we earn God's favor and reward, if unfruitful we know what the end will be.

The tree gets its season of probation before the ax falls upon it. Everything has been done to help it, the soil has been loosened and put into shape and so treated as to enable the tree to do its best in fruit bearing. Every hour of the sinner's life is one of probation. During all this time he has the Holy Spirit, the Word, praying friends and a thousand other influences and opportunities working in his favor. In a word —everything is done to make an unprofitable servant into a profitable one.

THE C. E. TOPIC

September 19.

Good Work: Finding It: Doing It.
Eccl. 9:10; Col. 3:22-25.

Work is not a curse. It is a blessing. God never intended that man should do nothing. Even in the garden of Eden he was to "dress" the garden. After his fall it became no more a pleasure but a hard trying task and so many thoughtless persons imagine the work instead of the trying things that make it hard is the curse. In nature everything functions. It has its special task to perform which may be a rather simple thing. Man, too, has some special things to do. He must provide at least for his food, his dress and his shelter, but being a being far superior to other creatures, his task becomes infinitely more complex, getting food to supply his immediate needs or securing just enough to wear or a place to find protection from the cold and storm is not all there is to living. The beast does that much and man must do so much more. Man does not live for himself alone, what he does affects others as much as it does himself and frequently much more. He is a social creature and must supply his part toward the common good. He cannot live like a hermit, away from the rest, and he needs others just as much as others need him. It is for this reason that mankind has no use for drones. The law which Paul once stated, that he who would not work should not eat was a principle old as humanity.

But beside being a social creature, man is a spiritual being. His responsibility goes beyond the part he is called to do in making the world go round. He is his brother's keeper both in body and soul. The complaint "no man cared for my soul" is an indictment upon every person who ignored or neglects his religious responsibility to his fellow man.

However, we should not regard the duty of providing spiritual needs for our fellows as a hard or disagreeable task. As Christ died to save our souls so it should be the very great joy of our lives to bring the knowledge of the salvation there is in him to those who do not enjoy it. It was the chosen mission of the greatest and best of all beings to bring salvation to the lost and we can do nothing better in this particular than to walk in His footsteps and continue His work so that as many as possible may enjoy the blessing of everlasting life.

How are we to find good work? Certainly not by waiting for it to come walking to us. The farmer goes out into his fields, the salesman hunts customers and the one in Christ's vineyard must go out where the work is, the seller of goodly pearls must find the one who needs and wants them. We have Scriptural examples in abundance. Jesus went from place to place teaching and healing. So long as there are those who need the help of a Savior it is our business to seek them out. Paul found opportunities to preach no doubt in the tent-maker's shop where he had to resort to make his living while on his preaching tours, then He went to the synagogue, to the river-side and to the common gathering places. Christianity is a missionary religion. We are to go to those at home, to our neighbors and to distant places. Some are best fitted for one kind of work, others for another, but none are excused. To say we find no work would be but a confession of both laziness and the kind of blindness which Jesus had in mind when he referred to those who "Having eyes, see not."

How are we to do our work? We are to do it willingly, thoroughly, in the name of Jesus, always bearing in mind that the time is short and soon the day of accounting will be upon us.

THE S. S. LESSON

September 19.

Evils of Intemperance.

Proverbs 23:19-21, 29-35.

Golden Text: The drunkard and the glutton shall come to poverty. Prov. 23:21.

It was a long and trying battle, but it finally came about by the grace of God that the fundamental law of our land was made to assert itself for national prohibition. Not so long ago enthusiasts were singing, "A saloonless nation by nineteen-twenty" more as a wish than a conviction on the part of a great many. Today we have it. It is no more lawful to traffic in intoxicating drink and we look forward to a nation better in every way because of it. Now as never before will temptation be out of the way of the poor slave of drink and we can feel that as citizens we are no more in partnership with the government in a rum-selling scheme to bring ruin to millions and suffering to many millions more. Only the other day the writer of this article asked two police officials in a large city, both of whom were in charge of what was known as "tough districts," whether prohibition made any difference in the police business. One replied that there was so little to do since "rum went out" that time was hanging on his hands and the other said: "We have only 10 per cent. of the business we once had. There is nothing to do but watch automobiles that they observe the traffic rules and now that rum is hard to get we have little trouble on account of accidents from them."

It was predicted that panics and riots would follow the abolition of the rum traffic but we have already seen how easily reconciled even those who favored the traffic have become to the law. Habitual drunkards are saying that, "It was the best thing that ever happened," and in their homes one notices the difference it has made in the comforts and decent living conditions that money once spent for strong drink is now providing. Even a prominent leader of the "wet" element made the remark the other day, "the longer the country stays dry the more certain will it become that 'booze' can never come back."

Sometimes, in by-gone days it appeared that the fight was a dismal one and the money used by the liquor people to keep themselves established was defeating every step toward progress. But now, we see that all the while rum never had a chance. The world was moving on toward a dry world and nothing could stop it. It had become a case where the evil was so great that it destroyed itself. There are other battles in progress for other righteous reforms and we may well fortify ourselves with the thought that they too will win out. The next step is for a "dry world." Other nations are more backward on temperance and they need the help and encouragement and good example that we can give them. As certainly as we killed this evil in this country will the evil be destroyed in other nations. When once England declared the freedom of slaves slavery was doomed the world over and so it will go with the case of strong drink, only more quickly, we think.

In taking such a cheerful view of conditions we must not lose sight of the fact that there is still a great deal of liquor being consumed in this country and perhaps more of it is manufactured illegitimately than we suspect. Things go that way. In spite of good laws there are always law-breakers and officials who will not enforce the law. There have always been laws against stealing and murder and yet crimes of this kind are frequent occurrences. Yet, who would want to live in a country where there were no such laws? And how long would anything be safe without them? It is the business of Christian citizens to stand together for the enforcement of law and order. The blame for any backward step will be with those who have ceased to be on the watch.

If the legal use of liquor is abolished, it does not mean that temperance education should cease. We have what we have because people have been educated to it. To cease education in this direction would be a surrender.

DEATHS

Moyer — On the morning of August 3, 1920, Dr. Samuel C. Moyer was accidently killed at the Orvilla crossing of the Philadelphia and Reading railroad. The crossing is but a short distance from his home to which he was returning. Dr. Moyer was born in Milford township, Bucks Co., on November 17, 1846. From the rural school he went to Quakertown Normal Institute, Wadsworth seminary, Ohio, finishing with medicine at the Hahnemann Medical College, Philadelphia, from which he graduated in March, 1872. He selected Lansdale as his field of practise and won for himself not only a large practise but the name of pioneer homeopath of north Pennsylvania district.

Dr. Moyer was early interested in the work of the church. He became a member of the West Swamp church early in life and served a long time as superintendent of the Sunday school. In 1903 he was received into membership of Zion Mennonite church at Souderton where he not only served as a consistent member but acted as a wise spiritual counselor with sound judgment concerning the wife of Dr. Moyer. They were unitwork of the church.

Mary M. Swartley was the first ted in marriage April 25th, 1874. This union was blessed by three children, but the wife and two children preceded him in death. On November 8th, 1883, he was again united in marriage with Emma J. Tyson. Eleven children blessed this union and join the one daughter of the first wife in mourning the loss of a devoted husband and father.

On August 7th after services at the home in North Lansdale and the Mennonite meeting house at Line Lexington, he was laid to rest in the adjoining cemetery at the age of 73 years, 8 months, 16 days. The services were conducted by his pastor, Rev. R. F. Landis. Rev. A. M. Fretz, Rev. P. F. Cossell and Dr. H. K. Ober of Elizabethtown College assisted.

Bachmann. — Died at Woodlake, Cal., on August 5, Rev. H. A. Bachmann, at the age 52 years, 5 months and 4 days. Brother Bachmann was born on March 1, 1868, at Summerfield, Ill. He lost his mother when he was but two years of age and at the age of 6 came with his father to Kansas. On April 27, 1884, he was baptized upon confession of faith and was received into the fellowship of the Mennonite church at Christian, Kan. In 1890 he entered the Fortbildungsschule at Halstead, Kansas, where he studied for two years and after this continued his studies at Bethel College for 3 years. After graduating he accepted a position as teacher at Mountain Lake, Minn. When the term of teaching was finished, he attended the Moody Bible Institute at Chicago and afterward became pastor of the church at Butterfield, Minn. Following an invitation he visited the Pacific District Conference in 1889 and became pastor of the church at Dallas, Ore. On the 6th of June 1900 he united in marriage with Emma Krehbiel of Iowa. In the following year he accepted a position as teacher in the academy at Mountain Lake, Minn., and after 2 years accepted the position as professor in Freeman College, South Dakota. Here he labored as teacher and preacher for 12 years, when on account of failing health he moved to Woodlake, Cal., where he has since resided. At times he was so much improved that there was hope that the mild California climate would restore his health, but when last spring he took the influenza, he realized that it would cause his death and was resigned to God's will.

The funeral service was held at the Reedley church, August 9th. Bro. W. P. Neufeld spoke words of comfort in German and Bro. H. J. Krehbiel spoke in English. He leaves to mourn their loss his beloved wife, 2 daughters, 1 son, his step mother, 5 brothers, 5 sisters, and many other relatives and friends, but we sorrow not as such that have no hope.

Schindler. — Frederick Cæsar Schindler was born in Travers, Canton Neuchatel, Switzerland, June 5, 1861, and departed this life, August 2, 1920, at his home 4 miles south of Pulaski, being of age, 59 years, 1 month, 28 days. In 1887, he came to this country and after a few years' residence in McClain county, Illinois, came to Davis county, Iowa, where he resided until the time of his death. At the age of 17 he was baptized into the Lutheran church of the town of his birth. In 1889, he was received into membership of the Mennonite church close to Danvers, Illinois, the Stucky church, by baptism, and upon coming to Pulaski, affiliated himself with the Pulaski Mennonite church. As long as health permitted he was always found in the house of God. On February 9, 1892, he entered into the sacred bonds of matrimony with Miss Mary Tschantz.

He was the son of Frederick and Usebie Schindler, deceased. Only one brother, Paul Schindler, of Pulaski,

remains out of a family of three girls and two boys. He is survived by his wife, Mary, his brother Paul, three sons, Elmer, John, Alvin, and two daughters, Mrs. Emma S. Wirret, and Helen. One daughter preceded him to his eternal reward.

His death followed a prolonged illness from various causes. Though he had been ailing for long months, he bore his suffering patiently and showed during these times, his devout sincere Christian spirit, which was characteristic of his entire life. His devotion to his God, his faithfulness to the Christian church, his earnest, sincere Christian life, may well be an example to all. The funeral services were conducted at the church by Bro. Elmer Basinger of Donnellson and Bro. L. L. Smith of the M. E. church, and these were preceded by a short service at the house by his pastor, Bro. Samuel T. Moyer.

Cable.—Jennie Pearl Cable, a member of the Roaring Spring church, was born April 23, 1892, died July 13, 1920; funeral services at Point church and interment in Shellsburg cemetery. Age 28 years, 2 months and 20 days. Rev. Jacob Snyder officiated.

Clark.—Susana Graybill Clark, wife of William Clark, died July 29, 1920, age 54 years, 11 months and 29 days. Mrs. Clark was a member of the Mennonite church at Richfield, Pa., being the daughter of Bishop Thomas Graybill, deceased. She leaves to mourn her departure, her husband and nine children and three grandchildren. Funeral Wednesday, August 3rd, 1920, at Richfield Mennonite church and interment in cemetery adjoining. Rev. Jacob Snyder officiated.

Unruh.—Hulda E. Unruh, daughter of D. P. Unruh and Justina Gaedert Unruh was born August 21, 1902. Upon the confession of her faith she was baptized May 23, 1920, by Pastor P. H. Unruh, and accepted a member in the Alexanderwohl Mennonite church, Goessel. She died Thursday, July 29, 1920, at 3:25 p. m., age 17 years, 11 months and 8 days.

Last spring she had an attack of appendicitis. Several physicians were consulted and all agreed that an operation would be necessary to relieve her. She prepared herself, well knowing that life was endangered. The operation took place in the hospital at Goessel and proved to be successful. The Lord blessed the tender care of the nurses and the skill of the doctor that he might spare her for us but a short time. She recovered rapidly. She was again taken sick Thursday morning, a doctor was again consulted and she returned to the hospital that night as a very sick patient. The conditions soon became alarming. She faced death calmly for she had peace of heart and a longing for the eternal rest. Her faith unshaken, she left us for the home beyond. Our Lord Jesus called her when softly she closed her eyes in death's embrace. She rests in peace and we hope to meet her in the resurrection of the saints.

The funeral was held with great attendance, Sunday, August 2nd, in the Alexanderwohl church. Rev. C. C. Wedel preached on Isaiah 28:29 and Rev. P. H. Unruh preached on Col. 3:1-4.

PROGRAM

Of the 24th Pacific District Conference, September 19 to 22 in Aberdeen, Idaho.

Sunday, Sept. 19.

Morning: Mission service. Home Missions. — M. S. Galle, Ruff, Wash. Foreign Missions. — C. Hege, Paso Robles, Calif.

Afternoon: Children's festival. Aberdeen Sunday school.

Monday, Sept. 20.

Conference Sermon by the President, E. J. Neuenschwander.

Conference business begins.

Free discussion of Bible truths: Repentance, Faith, Regeneration, Justification and Holiness. Leader: M. M. Horsch.

Evening: C. E. convention.

Tuesday, Sept. 21.

1. What Is to Be Done for Our Russian Brethren in Their Need.—Introduced by F. F. Janzen.

2. Jesus Christ Today.—P. R. Aeschliman.

3. The Interchurch Movement.—H. J. Krehbiel.

4. School and Education. — Prof. Hartzler of Bethel College.

Evening: 1. Meeting of sewing societies. 2. Hospital Work. — Sister Elizabeth Goeltz.

Wednesday, Sept. 22.

1. How Can We Inform Our Young People About the History and Doctrine of Our Denomination?—P. W. Penner.

2. Business session.

3. Bible study continued from Monday.

4. Close of conference.

W. P. Neufeld,
G. A. Bartel,
John K. Lichti.
—Committee.

PROGRAM FOR THE SUNDAY SCHOOL SESSION

Of the Pacific District Conference at Aberdeen, Idaho, Sept. 19, Evening Session.

Leader, J. M. Franz, Ruff, Wash.

7:00—Song Service.
7:15—Devotional—S. S. Baumgartner. Announcements.
7:25—Report of the Field Secretary, C. F. Mueller.
7:40—Theme I: The Qualifications of a Sunday School Teacher, or the Necessity of Teacher Training in every Sunday School. — E. J. Neuenschwander. Discussion.
8:00—Music—Aberdeen S. S.
8:10—Theme II: Shall the Teaching of Church Doctrine, History, Praetices and Church Discipline Be Introduced in the S. S., or Be Left to the Pastor With the Catechism Class?—P. R. Aeschliman. Discussion.
9:00—Closing Song and Prayer.

PROGRAM FOR THE C. E. SESSION,

Of the Pacific District Conference at Aberdeen, Idaho, Sept. 20, Evening Session.

Leader, M. S. Galle, Schrag, Wash.

7:00—Song Service.
7:15—Devotional—H. J. Krehbiel. Announcements.
7:25—Report of the Field Secretary, D. J. Dahlem.
7:35—Theme I: What Are the Missionary Opportunities for our Young People's Societies? — Beulah Aeschliman. Discussion.
7:50—Music.—C. E. Society of the Emmanuel Church, Aberdeen, Idaho.
8:00—Theme II: How Can We Bring About a Closer Union Between Our Y. P. Societies in the Pacific Conference District?—Rev. M. M. Horsch. Discussion.
8:20—Quartet — Arranged by Henry Franz, Ruff, Wash.
8:30—Theme III: How Can a Greater Efficiency in the Work of a Member for the Society and Church Be Brought About? — H. C. Wiebe, Aberdeen, Ida. Discussion.
9:00—Closing Song and Prayer (Mizpah Benedietion).

CONTRIBUTIONS

Received by the Executive Comittee of Sewing Societies During August.

Mission society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, evangelist, India, $10.25. For the Hopi Sister, Elizabeth Ruth: Mission society, Hereford eh., Bally, Pa., Rev. D. J. Brand, $25; sewing society, Beatrice, Nebr., Rev. J. H. Penner, $26; sewing society, 1st Menn. ch., Bluffton, O., Mrs. J. R. Thierstein, $10; sewing society, Christian eh., Moundridge, Kan., Mrs. C. H. Goering, $5; sewing society, Bruderthal, Hillsboro, Kan., Miss Mary F. Penner, $10; sewing society, Arlington, Kan., Mrs. L. Delenbach, needy children in Germany, $33.

Gratefully aeknowledged,
Mrs. J. G. Regier, Treas.

HOME MISSION CONTRIBUTIONS

General Fund.

Christian ch., Moundridge, Kan., $30.10; a brother, Goessel, Kan., $10; West Zion ch., Moundridge, Kan., $35; Woodlake, Cal., eh., $8.30; Escondido, Cal., eh., $12.85; Herold ch., Bessie, Okla., $18.01; Hoffnungsfeld-Eden S. S., Moundridge, Kan., $188.46; B. C. Frey, Newton, Kan., $10; Upland, Cal., ch., $71.72; Salem eh., Dalton, O., $37.-20; Deer Creek, Okla., ch., $24; a friend, Halstead, Kan., $10; Bluffton, O., eh., $100; dedication serviees, Hutchinson, Kan., $96.85; Los Angeles, Cal., Miss. eh., $7.02; Upland, Cal., C. E., $18; Cal. S. S. and C. E. convention, $17.75; Hoffnungsau ch., Inman, Kan., $96.39; Chr. eh., Moundridge, Kan., $32.90; Ebenezer eh., Mt. View, Okla., $15.25; Hoffnungsfeld S. S., Moundridge, Kan., $46; Salem S. S., Dalton, O., $50; Berne, Ind., eh., $175.26; Emmanuel eh., Noble, Ia., $23; Lehigh, Kan., eh., $26.21; Buhler, Kan., eh., $89.83; West Zion ch., Moundridge, Kan., $35.50; Hillsboro, Kan., eh., $25.63; Emmaus ch., Whitewater, Kan., $142,75; Menno eh., Schrag, Wash., $6; anonymous, Hammond, Okla., $5; G. Ensz booklet sale, $4.75; Salem eh., Freeman, S. D., $150; Deer Creek, Okla., eh., $34.11; Bergtal ch., Pawnee Rock, Kan., $40; Upland, Cal., ch., $125.42; Chr. Wirkler, Newton, Kan., $25; Herold ch., Bessie, Okla., $10.25; Swiss chs., Bluffton, O., $200; Swiss ch., Whitewater, Kan., $53.20; Neufriedensberg ch., Vona, Colo., $15; New ch., Goessel, Kan., $90; Salem ch., Dalton, O., $32.63; Mrs. A. J. Schantz, Orrville, O., $10; Hutterdorf, S. D., eh., $70; Henry P. Reimer, Holmesville, Neb., $10.

City Missions.

Altoona: Mrs. Cath. Roth, Quakertown, Pa., $5; Hoffnungsau S. S., Inman, Kan., $26. **Chicago:** C. W. Baumgartner, Berne, Ind., $3; a brother and sister, Goessel, Kan., $20; Mrs. Cath. Roth, Quakertown, Pa., $5; **Hutchinson:** A brother and sister, Goessel, Kan., $20; Chr. C. E., Moundridge, Kan., $31.75; Anonymous, Whitewater, Kan., $10.

Jewish Mission.

A brother and sister, Goessel, Kan., $5; Wm. Schroeder, Fairmead, Cal., $6; Alexanderwohl Ch., Goessel, Kan., $89.38; Sewing Society, Beatrice, Nebr., $6.10; Menn. S. S., Bluffton, O., $50; Mrs. Cath. Roth, Quakertown, Pa., $10; Tabor Ch., Goessel, Kan., $98.75; Eigenheim Sew. Soc., Rosthern, Sask., $12; Mrs. Anna G. Leisy, Wisner, Nebr., $10; Emaus Ch., Whitewater, Kan., $35; Menno ch., Schrag, Wash., $5.

Building Fund.

General: D. E. Eymann, Reedley, Cal., $100; Pretty Prairie, Kan.,Ch., $649.50; Kingman, Kansas, Church, $51.50; Eden Church, Inola, Okla., $145; Watova, Okla., Ch., $24.33; Friedensau Ch., Perry, Okla., $20.06; Mennoville Ch., El Reno, Okla., $233.-85; Geary, Okla., Ch., $79; Bethel Ch., Hydro, Okla., $59.40; Gruenfeld Ch., Ft. Colb, Okla., 143.90; Ebenezer and Friedenstal Chs., Mt. View and Gotebo, Okla., $275; Sichar Ch., Cordell, Okla., $153.60; Herold Ch., Bessie, Okla., $193; Bergthal Ch., Corn, Okla., $127.07; Saron Ch., Orienta, Okla., $61; Ebenezer Ch., Gotebo, Okla., $5; Bergtal Ch., Corn,Okla., $7; Neuhoffnungstal Ch., Meno and Ringwood, Okla., $427; Deer Creek, Okla., Ch., $81.70; Medford, Okla., Ch., $132.70; Zoar Ch., Goltry, Okla., $46; Einsiedel Ch., Hanston, Kan., $26.46; Ransom, Kan., Ch., $76.40; Arlington, Kan., Ch.,$70; Greensburg, Kan., Ch., $97. **Altoona:** Anonymous, Hillsboro, Kan., $100; Hoffnungsau Ch., Inman, Kan., $5; S. S. Bluffton, O., $30; Bergtal Ch., Pawnee Rock, Kan., $25. **Los Angeles:** D. K. Unzicker, $25; Bethany Ch., Kingman, Kan., $33.45; Bergtal Ch., Pawnee Rock, Kan., $334.

Special Gifts.

Rev. and Mrs. J. B. Epp, $10; Herman Classen, $10; Pretty Prairie, Kan., for Bibles. Proceeds from sale of Stanton Co., Kan., Church property, Rev. H. Banman, Goessel, Kan., $150.

Gratefully acknowledged,
J. E. Amstutz, Treas.
Halstead, Kan.

RECEIPTS FOR FOREIGN MISSIONS

From August 1 till August 20, 1920.

General Fund.

Friend, Newton, Kan., $10; Sichar Ch., Cordell, Okla., $21.06; S. S. First Menn. Ch., Bluffton, O., $50; Tabor Ch., Goessel, Kan., $113,93; Aid Soc., Grace Ch., Pandora, O., $62; S. S. Menn. Ch., Monroe, Wash., 32.80; Menn. Ch., Hillsboro, Kan., $50.87; S. S. City Ch., Beatriee, Nebr. $124.41; S. S. Bethel Ch., Volt, Mont., $14.65; E. K. Krehbill, Donnellson, Ia., $50; Salems Ch., Freeman, S. Dak., $150; Christian Ch., Moundridge, Kan., $32.-55; P. A. Goebel, Moundridge, Kan., $75; First Menn. Ch., Reedley, Cal., $44.90; C. E. Kidron Ch., Tologa, Okla., $25; Friedensberg Ch., Ayon, S. Dak., $51; S. S. Brudertal Ch., Hillsboro, Kan., $66.19; Friedensfeld Ch.,

Lorena, Okla., $64.30; S. S. Class, Careful Gleaners, Berne, Ind., $64.60; Mission boxes, Berne, Ind., $38.21; Birthday money, Berne, Ind., .45; Friend, the tenth, Berne, Ind., $10; Senior C. E. Society, Berne, Ind., $147.10; S. S. Menn. Ch., Berne, Ind., $316.32; S. S. Bethel Ch., Dubois, Ida., $18.47; Florence Hetzel, Los Angeles, Cal., $8.20; Emma Sprunger, Los Angeles, Cal., $15; S. S. Menn. Mission, Los Angeles, Cal., $20; Mission Dist. Meetings, Los Angeles, Cal., $16.88; Menn. Mission Ch., Los Angeles, Cal. $53.54; Menn. Ch., Halstead, Kan., $42.20; B. C. Frey, Newton, Kan., $10; Refund, Hydro, Mont., $6.15; S. S. Johannestal Ch., Hillsboro, Kan., $179.94; S. S. Menn. Ch., Beatrice, Nebr., $193.39; Bergtal Ch. Corn, Okla., $71.36; Menn. Ch., Buhler, Kan., $74.80; Swiss Ch., Whitewater, Kan., $234.04; Greenfeld Ch., Carnegie, Okla., $10; Bethlehems Ch., Bloomfield, Mont., $28.32; Salem Ch., Dalton, Ohio, $38.53; Neu-Heimats Ch., Westbrook, Minn., $166.53; Tobias B. Unruh, Pawnee Rock, Kan., $100; P. G. Baergen, Corn, Okla., $50; Mission collection, Altona, Man., $272.08; Conference collection, Laird, Sask., $732.-90; Sewing Soc., Rosthern, Sask., $142; Children collection, Didsbury, Sask., $10; Rudolph Schmidt, American Falls, Ida., $15.

Special Gifts.

J. H. von Steen, Beatarice, Nebr., for Sensai, India, $56; Dorcas Soc., Wayland, Iowa, for Lockmaru, India, $50; C. E. Menn. Ch., Lehigh, Kan., for Ruth, India, $35; Peter Penner, Upland, Cal., for Piyari, India, $30; Maria U. Schmidt, Goessel, Kan., for Orphan, India, $30; Mrs. J. S. Dester, Deer Creek, Okla., for Child, China, $25; F. and D. M. Dester, Deer Creek, Okla., for Child in China, $25; Gerhard Zerger, Moundridge, Kan., for Teacher, China, $100; C. E. Hoffnungsau Ch., Inman, Kan., for Workers in India, $32; Jacob Abrahams, Goessel, Kan., for Girl, India, $30; S. S. Menn. Ch., Dubois, Ida., for Adam, India, $30; Y. P. Soc., Bethany Ch., Quakertown, Pa., for Orphan, India, $25; S. S. Salem Ch., Munich, N. Dak., for Bhadra, India, $60; Sew. Soc., Bethel Ch., Fortuna, Mo., for Bible woman, India, $50.

Rest Home in India.

S. S. Eigenheim, Sask., $13.29; S. S. First Ch., Bluffton, O., $40.

Gratefully acknowledged,
Gustav Harder, Treasurer.
Whitewater, Kansas.
J. G. Regier, Ass't Treas.
Newton, Kansas.

NEWS OF THE WEEK

SUFFRAGE IS IN CONSTITUTION

Washington, August 26.—The proclamation announcing officially that the suffrage amendment to the Constitution had been ratified was signed today by Secretary Colby, of the State department.

The document was signed at eight o'clock this morning at Mr. Colby's home, when the certificate from Governor Roberts that the Tennessee legislature had ratified the amendment was received. Secretary Colby announced his action on his arrival at his office later.

The announcement disappointed a group of suffrage workers from headquarters of the National Women's party, who had gathered at the State department hoping to be present when Mr. Colby attached his signature to the proclamation. Miss Alice Paul, chairman of the party, was among the number.

"We are confident that the signature of Secretary Colby completes the suffrage struggle in this country," she said. "In spite of every obstacle that our opponents could put in our way, women have won the right to an equal voice in the affairs of this government. The Women's party will not relax its vigilance, however, until it is satisfied that no further attempts will be made to wrest from the women of the United States the political equality which they have won."

Mr. Colby later sent word to the Woman's party headquarters that he would see the suffrage leaders at his office if they desired. Word was sent back that Miss Paul was preparing to leave for New York; that the other leaders already had returned to their homes and the invitation could not be accepted.

Secretary Colby had prepared a statement regarding ratification of the suffrage amendment, which he planned to read to the officials of the national Woman's party had they accepted the invitation. The women gave evidence of keen disappointment in not having had an opportunity to make something of a ceremony out of the signing of the proclamation and went back to headquarters planning an independent jubilation.

When the secretary's invitation to return to his office was declined, another party of the suffrage leaders appeared at the department. They were officials and members of the National American Woman Suffrage Association, headed by Mrs. Carrie Chapman Catt, who was on her way to New York from Nashville . The invitation to hear Mr. Colby's statement was promptly accepted by this group and they filed into his office for the purpose. Secretary Colby's statement follows:

"The certified record of the action of the legislature of the state of Tennessee on the suffrage amendment was received by mail this morning. Immediately on its receipt the record was brought to my house. This was in compliance with my directions and in accordance with numerous requests for prompt action. I thereupon signed the certificate required of the secretary of state this morning at 8 o'clock in the presence of Mr. F. K. Nielsen, the solicitor of the State department, and Mr. Charles L. Cook, also of the State department. The seal of the United States has been duly affixed to the certificate and the suffrage amendment is now the nineteenth amendment to the Constitution."

SOVIETS ARE DRIVEN OUT OF IMPORTANT CITIES

Warsaw, August 24. — Lomza, seventy-five miles east of Warsaw, and Bialystok, fifty miles east of Lomza, have been recaptured by the Polish armies, says an official communication issued by the war office here today.

In the remaining occupied sectors in the north the Bolsheviks are crossing the Prussian frontier in great numbers. In this region, the 18th and 33rd Bolsheviki divisions have been smashed, and all of the 54th division have been taken prisoner.

The fifth Polish army alone, operating on the northern front, has accounted for more than twenty thousand prisoners, including the staff of the 18th and the 54th divisions, says the communication.

The military authorities announce that the various government districts of Poland, with the exception of Suwalki and Grodno, have been virtually cleared of the Bolsheviki, some of them in the panic of retreat crossing into East Prussia, but whether they are interned is not known here.

Many red detachments have been cut off from retreat and are gradually being gathered in. Peasants, armed with hunting clubs and scythes are assisting the Polish soldiers in the process of cleaning up.

In various parts of the country, particularly between the Vistula and Prussia where the Bolsheviki have been cut off from their communications, there are organized hunting parties, consisting of the members of hunt clubs and others, who beat the wooded country in search of reds the same as for deer and wild game.

Bolsheviki had issued an appeal to the peasants to aid the army and urges the peasants to make prisoners in all cases and turn them over to the soldiers. The military authorities declare that since the Polish offensive began about a week ago, more than fifty thousand prisoners have been taken.

Warsaw, Aug. 24. — Red forces hemmed in between Prussia and the Vistula are trying to fight their way eastward. Reds caught on all sides by the Poles, launched an attack south of Mlawa but the attack was repulsed. The Poles have taken many prisoners.

The communique says that the Poles taken prisoner by the Kuban cossacks have been murdered.

REDS RUSH TO CHECK POLES

Warsaw, August 26. — Fresh Bolsheviki forces released from the Finnish frontier have been rushed toward Grodno in an endeavor to head off the Polish advances and if possible to rescue thousands of the red army hemmed in by the Poles, according to tonight's military information.

Owing to the Soviet Finnish peace treaty, thousands of the reds, it is reported, are being expected to reoccupy Grodno at an early date.

The Bolsheviki who have escaped the Polish armies are overrunning the East Prussian frontier to such an extent that the German military authorities are said to have out extra border forces to guard the scattered points and prevent further crossing. It is estimated that between 25,000 and 30,000 reds have sought refuge in Prussia. At several places the Germans, it is asserted, fired on the reds, driving them back into Poland, where thousands are gradually being surrounded by the Poles in their northern sweep.

The official communique issued tonight says that the Bolsheviki committee from Soldau, which escaped into Prussia has been delivered over to the Polish troops by the German authorities and taken before a field court martial, but no verdict is mentioned.

The military authorities expressed the belief today that although crushed in the north, the Bolshevik plan is to renew their offensive with Lemberg as the objective.

Minsk, Aug. 26. — There was no meeting of the Soviet-Polish conference today. This was due, the Poles said, to the fact that they had not heard from Warsaw regarding Ukrainia.

The Soviet delegates sent a protest to the Polish delegation charging that the Poles were delaying the conference. This delay which they asserted was unquestionably a real delay, was significant with the Poles occupying Brest-Litovsk.

The protest added that despite the fact that the Poles were maintaining that they could not communicate with Warsaw through their own wireless, their station continued to receive daily the communique of the Polish general staff reporting Polish military successes.

London, August 26. — The note of M. Tchitcherin, the Russian soviet foreign minister, to Mr. Balfour opens with a comment on the unusual tone of the Anglo-Italian government's communication, which it says does not help permanent good relations and world peace. It calls attention to the action of these governments, which had so often accused the Russian government of interfering in the international affairs of other states and charges that in this communication "they have issued peace propaganda directed against our institutions, which constitutes an act of interference in Russian affairs sufficient to justify corresponding by us."

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VOL. XXXV. BERNE, INDIANA, SEPTEMBER 9, 1920. No. 36.

CONFERENCE NOTICE

The annual Pacific conference will meet in the Emmanuel Mennonite church, Aberdeen, Ida., beginning its sessions September 19, 1920. The officers desire the conference to be largely attended and ask for prayers for its present and future work.

IN MENNONITE CIRCLES

The address of Rev. J. C. Peters has been changed from Michigan, N. Dak., to Freeman, S. Dak., where he has accepted a call to become pastor of the Mennonite church. He will also teach in Freeman College.

Owing to a rather poor crop the Pretty Prairie, Kan., congregation has postponed its plans to enlarge or rebuild its church. The present structure has proved itself to be entirely too small.

The old Wadsworth school continues to have Mennonite associations. Rev. M. M. Lehman resides in a part of what was once our old seminary, while a portion of it is given over to a centralized school of which he is superintendent and 4 of the teachers in the school are Mennonites.

Mrs. Frey and Miss Burkhalter are in charge of the work in Arizona while Rev. Frey is away attending the General Conference. An inspector is at present investigating the troubles at Moen Copi.

Although being busy in the pastorate of the Swiss church, Whitewater, Kansas, Rev. H. J. Dyck finds time to serve the church at Elbing, Kan., every two weeks.

Bluffton College opens this year, September 19, the prospect for a large attendance are good. All the rooms in the girls' dormitory are already taken while the need of a men's dormitory is sadly felt, the college being severely tried to find places for all who apply. It is expected that the patronage will exceed that of last year when there were 200 students taking the college course, 26 of whom graduated last spring. The total in attendance was 342. The faculty for the coming year will scarcely differ from that of last year, a gratifying fact in this time of uncertainty.

Rev. Benj. Unruh of South Russia, who attended the recent General Conference, is a delegate representing with three others, the brethren Warkentin, Friesen and Esau, the Mennonites of South Russia. They are here to inform the American brethren of conditions as they are in that unfortunate country and to negotiate a loan in order to be able to emigrate. They also expect to visit Philadelphia in order to consult with the Quakers and with Mennonites in that city.

As the notes on the Sunday school lesson that should appear in this issue would be on the review and so much material relating to other subjects has accumulated the editor has thought it best to omit the study of the lesson this week and insert other material in the space usually given to the study of the lesson.

CONFERENCE IMMPRESSIONS

A. A. Moyer.

The 22nd Triennial conference opened its sessions at Perkasie Park, Perkasie, Pa., in accordance with the program of arrangements, as previously announced and to one who is attending this meeting for the first time, come certain impressions, which will remain with him a lifetime.

The first impression, perhaps, is a hope that these gatherings of church leaders and workers might be brought about at more frequent intervals. If this could be done, the conference would be able to meet in the different localities more often; the delegates would become better acquainted with each other, and this alone would be an important factor in reducing the problems confronting the church as a whole. If these meetings could be held annually, for instance, I believe that it would make for largely increased activities in all lines of endeavor.

Even so, however, many old acquaintances, friends and coworkers have again met for the prayerful consideration of important subjects, covering all departments of our church work.

The second impression made upon most, if not all of the delegates is, that the place for holding the conference is an ideal one, the park being particularly adapted to the holding of religious conferences and taking care of large bodies of people.

The third thought which sticks upon the mind, is, that from the outset the delegates appeared to have met in the spirit of "oneness." "And they were of one accord" when the Holy Spirit descended upon them, we read in Holy Writ. Likewise, when the conference meets in this same spirit, it may rightly claim the Spirit's presence.

At the outset of the conference program, proper, the idea of unity was emphasized, as it was in that spirit the conference met for the first time in May 1860, at West Point, Iowa.

The writer having been appointed a member of the Publicity Committee, will give the readers a brief outline of the conference proceedings, in a general way. It being understood, of course, that there is no desire to give a secretarial report, as no doubt the proper officer will attend to that and therefore no effort will be made to report here the details of the various conference reports.

Preliminary to the opening of the conference proper, a missionary service was held on Sunday morning, conducted by Missionary Rev. C. H. Suckau from India. The missionary and his wife have been in this field for 11 years and the address given, describing the work, its problems, needs and successes was indeed inspiring. One of the most important, and perhaps far reaching in effect, upon the natives of India, is the leper hospital which is being conducted by Rev. Suckau. Several hundred inmates, suffering from this dreadful disease are being cared for by him; their sufferings relieved and their souls brought to the light of the gospel. This is only a part of their work and, assisted by others in the same field, schools are being conducted and preaching stations established as rapidly and effectively as home support enables them to do so.

On Sunday afternoon a Sunday school and Young People's meeting was conducted. This feature of the program was an initial one as accompanying the conference sessions and I feel that it was a general opinion that such or similar meetings be conducted in connection with the sessions of future conferences. The major part of the program consisted in a roll call of the Sunday schools. Upwards of 100 delegates responded for their schools in short, pithy statements, their problems, successes, aims and ideals. Some of these remarks were as follows and indicated the emphasis which the various schools place upon their work and also the methods by which the work is carried on.

"Endeavor to teach the children."

"Sunday school classes elect own teachers."

"Regular attendance; beginning on time and everybody remaining for church service."

"Consecrated teachers."

"Missionary study one Sunday in each month."

"Use review Sunday for special studies."

"Memory verses."

"Interested in Sunday school relief and mission work."

"We lack in all good points," one school was frank to report.

"Answering questions after Sunday school classes are taught before the entire school."

"Try to be a missionary school, all collections are missionary collections."

"Monthly workers conferences."

"Use graded lessons."

"Not over ten men in each class."

A few say, "the Sunday school after church service is a big success, especially from the pastor's view point."

"One school reported that for

over 200 years their church has held its own."

Many other remarks might be added, but those quoted are considered to represent the average, and undoubtedly these, and the others not mentioned, gave to many a hint as to how to solve or meet their home problems.

While conferences usually occupy a great deal of time in speaking and debate, the music of this conference is worthy of notice. A large choir, being a composite of the choirs of the churches at Allentown, Saucon, the Swamps, including Quakertown, Perkasie, Souderton and Philadelphia, is under the leadership of Prof. G. A. Lehman, professor of music, Bluffton Mennonite College, Bluffton, Ohio, and at various parts of the program this choir rendered excellent music. The general singing was likewise conducted by Professor Lehman and under his vigorous leadership the most slothful heart was aroused to sing lustily, songs of praise and glory. The college male quartet, too, was frequently heard.

On Sunday evening the conference proper was opened by the president, Rev. A. S. Shelly, Bluffton, O., who preached the conference sermon. The conference secretary, Rev. P. R. Schroeder, Berne, Ind., reading the Scripture lesson and leading in prayer. The pastor of the local church, Rev. A. M. Fretz, gave an address of welcome to the delegates in behalf of the church. He was followed by Rev. George B. Gensemer, pastor of the local U. E. church, who extended the welcome from other churches, while the community welcome came from the versatile editor of the Central News.

On Monday morning and afternoon the conference proper settled down to business and the time was taken up by the presenting of credentials of delegates, receiving and accepting the applications of 6 churches who desired to be admitted into the membership of this conference and which are located in Monroe, Washington, Goessel, Kansas, Mt. Lake, Minn., Buller, Kansas, Barrville, Pa., and Los Angeles, Cal.

Committees on publicity, nominations of officers, and to arrange a memorial service were appointed by the presiding officer. The following are the officers elected to serve for the ensuing three years: president, Rev. H. J. Krehbiel, Reedley, Calif., vice-president, Rev. P. P. Wedel, Moundridge, Kan., and Prof. J. R. Thierstein, Bluffton, Ohio, secretary. Other items of business comprised reports of officers and the preliminary discussion of amendments to the constitution. The report of the foreign mission board was read and it shows that the total receipts of the board for the past three years, amounted to 240,081.-05 and expenditures to $249,178.-58.

On Monday evening the Ladies' Aid and Women's Missionary societies conducted a Women's Missionary meeting. The presiding officer was Miss Fannie E. Landis, an active worker of the local church of which Rev. A. M. Fretz is the pastor. The various parts of the program, as published, was carried out with a few exceptions. As each part of the program was carried out, each one present seemed to get a larger feeling of the fact that these women's organizations are doing a very important work in our various churches.

Several short addresses by Mrs. C. Suckau, India, Miss Niswander, of Chicago city mission; Miss Foth, Altoona, Pa., city mission and Miss Stauffer, of Los Angeles, Cal., city mission, were replete with vivid reflections of the successful work carried on at these several stations. The audience was held spellbound during the stirring remarks given by Miss Elizabeth Ruth, a member of the Hopi Indian tribe, Tuba City, Arizona, and who was brought to the knowledge of the saving grace of Jesus Christ through the efforts of the mission station. Miss Ruth has an excellent voice and her singing was as pleasing as it was inspiring. In fact, her first appearance on the platform proved a surprise, in that she revealed a trained mentality, a soul-stirring vision and force of personality that was indeed perhaps the leading feature of the meeting. Her recital of her own conversion, and that of some members of her family, including her mother, might well, particularly, be called a fitting testimonial of the worth of missions. It required no far sketch of the imagination to enable one to visualize, on one hand the poor, ignorant and superstitious, unsaved member of the Indian tribes, and on the other hand feel a great measure of blessedness in the realization of the fact, that before them stood one redeemed; whose soul was set free from the bondage of superstitious belief.

In this connection mention is made of Miss Minnie Jenkins, another member of the Hopi Indian tribe, who participated in the exercises, and who, too, is associated with Miss Ruth.

The ladies' quartet of the Bethany Mennonite church, Quakertown, rendered very pleasing and inspiring selections. A trio of lady missionaries who are soon going into the field, should not go unmentioned.

The meeting undoubtedly will remain fresh in the minds of many adherents of this denomination and will be as a token of support, in a larger measure of the missionaries, who are Rev. and Mrs. S. T. Moyer, Pulaski, Ia.; (Rev. Moyer being formerly from Lansdale); Miss Frieda Sprunger, Berne, Ind.; while some dozen or more are awaiting the completion of arrangements to enable them to go to China and India.

In addition to the regular sessions of the conference, early morning and sunset prayer-meetings are conducted. These meetings are well attended and a lively interest is manifested.

On Tuesday the home mission board presented its report, showing total receipts of $84,000 and disbursements of $69,000. The general report covered the various departments. Special emphasis was given to the city mission interests. The papers read were constructive in thought and favorable to the enlargement of efforts bringing about a greater knowledge of the saving grace of our Lord and Master. The work of the Bible distribution in the North, discussed by H. E. Ramseyer seemed to not only convey the idea of an additional line of effort for our various organizations, but he also gave a clear statement of the vital needs for this line of work, because of the fact that hundreds, yea thousands of homes in the far Northwest are without Bibles. I feel sure that our readers will be further acquainted with information concerning this work.

The board of publication's report covered the needs of the department and included a plea for more of good literature for the home. More of the kind of literature which will inculcate into the minds of the young people a love for Christian institutions and of our church doctrines no less. Programs covering the expansion of our papers, the Mennonite and the Bundesbote, were adopted and no doubt will meet with the approval of all readers when these are put into effect by the board of publication. It is the writer's hope that all the various papers be published in these columns, or in a special pamphlet so that all the members of our church may be able to read them.

The Bible studies given by Dr. J. H. Langenwalter on faith, hope and love have brought a better understanding of what the Bible gives us on these great subjects. It is often stated by good Christian people that the Bible is hard to understand and to listen to the talks upon these subjects, vital to Christian living, by Dr. Langenwalter enables the seeker after truth to come away from these meetings richly blessed and with a feeling that many things have been made plain.

Wednesday afternoon was left open by the program committee and this enabled the arrangement committee to provide diversion in the shape of sight seeing trips to places of interest. One group, composed of 40 automobiles, went to Valley Forge, Pa., where Washington spent the winter during the critical period of the revolutionary war. Another and smaller group visited the Old Folks' home of the Eastern Conference, and that of the Old Mennonites and received a hearty welcome at both places. They also visited the Skippack church and the marker of Christopher Dock, the first school teacher of America, and who also was a Mennonite. It will be remembered by the reader that the eastern part of Pennsylvania is so replete with interest, historic to our church, that one might spend weeks visiting one spot and another before seeing all that could be seen along this line.

Still another small group took a trolley trip to the summit of Lehigh mountain, near Allentown, Pa., known as Big Rock, and from its elevation of 995 feet above sealevel which of course is not high to one who is accustomed to the Rockies, but to one who has lived all his life on the plains this is considered a great height, a most beautiful panorama of landscape scenery was spread before their eyes.

To our guests it was sight such as they had never seen before and believe they will not forget in a long time. During this half day practically the entire conference delegates had deserted the park and the president would have had a difficult time indeed to call together a quorum, if he so desired. Everybody returned late in the afternoon with a big appetite for the good supper awaiting them.

This brings the proceedings up to Thursday evening and the proceedings for the balance of the week will be similarly reported in a later issue.

(To be continued)

If a man has nothing to reproach himself with, he can bear anything.—Phillips Brooks.

Besides the guilt of sin, and the power of sin, there is the stain of sin.—Culverwell.

THE BLUFFTON HOSPITAL —HOW IT CAME TO BE

It was in the fall of 1918 that the Bluffton Sanitorium Company operating under the leadership of Dr. J. J. Sutter announced their intention to dissolve and discontinue the public service of the sanitorium. The proposition was presented to the Community Association of Bluffton that that body should take hold of the work and thus preserve for Bluffton and surrounding community the benefits of a hospital in their midst. The Community Association in turn put the matter up to the Mennonite people of the community requesting that they become sponsor for the cause.

The thought was not new to the leaders of the church, who have watched the successful creation and maintenance of deaconess hospitals in Mennonite communities in Kansas and other states of the West, had been revolving in their minds the thought of getting a similar work started in this center of a big Mennonite constituency. The call of the Community Association served to stir this thought into activity and a meeting was soon called to consider, first the general question of the advisibility of an undertaking of this kind in this place, and secondly the more specific question of the opportunity offered by the discontinuance of the sanitorium. This and several further meetings that grew out of it, resulted in the formation of a nucleus of some forty persons for an association to be chartered on a non-profit-sharing basis to establish a hospital on the general plan of those referred to.

The charter was obtained, a constitution adopted, and the association organized under the constitution. Then came the question of location. The property of the sanatorium was offered, but the prevailing sentiment was in favor of the erection of a new plant. However, the apparent difficulty of financing such a project to the tune of fifty thousand dollars or more under conditions then obtaining, led to the adoption of the policy of making a small beginning and at once if possible, with the hope of growing into larger dimensions later on as the growing appreciation of its benefits on the part of the community would warrant.

With this purpose in view, negotiations were opened with the sanatorium company for its property. The conditions of transfer were finally agreed upon and the work of the hospital under the new organization was begun on April 15th, 1920. Extensive alterations, repairs, and additions to the furnishing and equipment were found necessary, and the cost of these improvements added to the purchase price brings the total cost of the plant as it now is to over $16,000.

Aside from the building and its equipment, and transcending it in importance for a good hospital, is the human element of competent nurses. It has been rightly said as the teacher makes the school so the nurse makes the hospital. The name adopted for the institution indicates, and the constitution provides that the work in the hospital shall be in the hands of persons who have yielded themselves in full consecration to this Christian service. This is what the term deaconess signifies. The bylaws provide for the employment of other nurses when deaconesses can for the time being not be had, yet without waiving in any case the requirement of a devoted Christian character on the part of every one in the service. The unobtrusive yet clearly discernable Christian influence of such workers is a benediction that is appreciated by none more than by those who come to experience it in the kindly ministration in the hours and days of sickness.

EDUCATION IN THE MENNONITE CHURCH

The fact that for so long a period the Mennonite church called its ministers from the body of laymen and consecrated them to the sacred office must not be taken as an evidence that it was composed of illiterates, or, that it did not place a high value on education. It should rather lead to the conclusion that there existed an assumption that in the membership the standard of intelligence was so high that the majority of laymen were possessed of nearly equal qualifications and were therefore capable of taking upon themselves the responsibility of the office, even though they were called to it by the use of the apostolic lot.

Our church laid its foundation and maintained its existence by an appeal to intelligence and therefore could never ignore education, even though its type of education was not in accord with accepted ideas and institutions. If it had little sympathy with higher schools it was for the reason that it had to combat them because they had no sympathy with things for which the Mennonite church stood; if it had no confidence in the so-called scholarly classes it was because from these classes came its most relentless persecutors: if it was slow in establishing institutions of learning it was because it did not recognize in them a usefulness to serve its purpose. But all this did not prove that education in its highest sense was discarded. Menno Simons was not so great a preacher or so very successful as a popular leader, but he was a pamphleteer, whose writings had a religious educational influence upon the masses far beyond that of any other reformer. Dirk Philips, perhaps more learned than the other fathers of our church in its beginning, stated the philosophies of our faith in popular form, and because of his talent in that direction, continues to be a living influence to this day.

Our Pennsylvania German ancestors early recognized the educational value of the press and the thriving business of the early printing houses indicated a constituency that wrote books as well as read them. In Pennsylvania Franklin's Poor Richard's Almanac was the most popular work to which the English-speaking population responded, but the German sects bought Bibles, hymn books and religious works that stated and defended their beliefs. The names of Dock, Funk, and Kolb survive to this day as watermarks in the educational development of this commonwealth. By no means the least are the contributions made by our own Christopher Dock to the literature of education.

When the teaching profession appeals to a large number of any given body of people we must conclude that that people fosters a spirit not only favorable to education but enthusiastic for it. Many of our fathers were teachers and today a large proportion of our youths are either in the noble profession or preparing for it. This profession involves great diligence, great satisfaction and little remuneration. Those to whom it appeals portray lofty ideals in the face of many more advantageous materialistic opportunities.

When writing the story of our church we have to deal with many teachers of personality whose influences continue to impress us to this day. Therefore, we cannot forget the long tedious journeys of Christopher Dock, alternating the sessions of his schools between Skippack and Germantown, or John Oberholtzer, diligently endeavoring to impress young hopeful with the importance of preparing for life's duties in what was his temple of learning—the second story of a pig-stable, while young hopeless, with as much diligence and perhaps a great deal more cunning, was encouraging the dozen or more pigs that occupied the first floor apartment to squeal lustily for their dinners; neither can we forget the mild but earnest Manasses Moyer, establishing his school in a Missouri corn-crib—a perfectly dry place so long as the rain fell vertically—which it seldom did,—a placethat wascool in summer and remained so all winter. Who is there that does not recall Father van der Smissen with reverence, presiding over his classes with all the dignity of an arch-bishop? Then, there was our beloved David Goertz on his way to the school room dodging snowballs hurled at him, because of his curious Russian cap, by unruly urchins who were yet to respect him for his keen, cold and exact thinking. Men of this type lived for us that we might appreciate the worth of an education that places due emphasis upon the relation of God to man and man to God.

Founding of an institution for higher education was one of the reasons for our General Conference. Though its life was short its influence was mighty,and will continue to be so throughout the life of our conference. This, the Wadsworth academy, was succeeded by other institutions until in our day we may say that in the possession and maintenance of institutions of higher education we have surpassed ourselves, considering the numbers and wealth of our people.

Today, as always, the school question is a vital one, but in its relation to education, in its completeness, the school is but a part. The education of the school fails when divorced from the education of the home and the church. There must be a home atmosphere that is not only favorable to education but does a part which the school cannot supply. So, too, there must be a supervision of education by the church that protects the school from tendencies toward atheism and materialism and directs it in a way that glorifies God remembering always that "the fear of the Lord is the beginning of wisdom."

"Prayer is the God appointed way for man to speak to his Maker and ask for His blessing and help for himself and others."—Sel.

"God has attached very great importance to prayer — so great, in fact, that He has promised to hear and answer."—Sel.

THE MENNONITE

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OUR STEWARDSHIP

The idea of a steward, as a responsible servant, into whose hands and judgment the Master entrusts his affairs, occurs frequently in the Scriptures, for example, Eliezer of Damascus, was Abraham's ideal servant and Joseph in the house of Potiphar was an honorable and faithful servant acting in the same capacity.

In the New Testament both the term and the idea of stewardship are frequent occurrences. Jesus saw in the position and its implied duties opportunities for illustrating and teaching important truths. Thus, we have the parables of the wise steward and the unjust steward, as well as other parables into which the idea of stewardship enters as in the unprofitable servant, the parables of the pound and talents. The husbandmen, the rich fool and the laborers in the vineyard. St. Paul also makes use of the idea by frequent allusions. "A bishop must be blameless, the steward of God." Tit. 1:17; "Let a man so account of us as ministers of Christ and stewards of the mystery of God." I Cor. 4:1. "As every one hath received the gift, even so minister the same to one another as stewards of the manifold grace of God." II Cor. 4:1.

The word used in the New Testament is OIKONOYOS. It is the word from which our English economist comes and economy implies, not a niggardly hoarding, but a wise investment, a making of the best use of the thing in hand, with the idea always in mind that a strict accounting is to be required.

We have been hearing a great deal lately about stewardship as applied to the Christian and the church. Emphasis has been placed specially upon our stewardship to God in money matters. The recently defunct Interchurch World Movement, in pleading the cause of good stewardship, became so prodigal with the money it expected to flow into its hands that many of us were gradually and rather unwillingly compelled to come to the conclusion that too much emphasis was placed upon getting from whatever source it might be gotten and it soon became apparent that money it could control and use was wasted, much to the scandal of Christianity. We were therefore compelled to withdraw our confidence and refuse to assume responsibility in the further activities of the organization. The success of a great business may be assumed to almost the exactness of a mathematical proposition when ample capital, capable management and sufficient equipment are in hand, but, much as money may have a part in our stewardship, let us bear in mind that money is neither the most important nor the most effective thing that God has given us to invest in order that the greatest possible results may accrue to His cause. There is a stewardship of souls and bodies as well as of dollars. Stewardship is a personal, individual responsibility, but, as the church and society are made up of individuals, responsibility extends to these institutions. Conscience must be the guiding influence with both the individual and individuals collectively. The activities of the steward are broad enough to involve a serious responsibility in the family, the church, and the nation.

Though we do not give money a first place in our stewardship we cannot ignore its use or its usefulness. The stewardship of wealth makes its possessor answerable to God for its investment. But all money is wealth. The two mites of the widow and the thousands that the rich might give are God's and entrusted into the hands of their possessors to be invested to best advantage for Him. For us the age in which we live is the richest of all time. Providence has smiled upon our nation as never before. Though the necessities of life are at the high mark, we live in a state of splendor that would have been a scandal to our fathers and we have possessions far beyond their wildest dreams of avarice. Because we are so fortunate things may be done on a large and luxuriant scale. In times past the church was handicapped because the calls for benevolences, the propagation of the gospel in heathen lands, the establishment of the church at home and the education of the youth seemed to require more than could be gotten. Now is the chance of the church because there is so much to be gotten and because the individual has so much more to give. Our home churches are at liberty to build up a program that calls for large contributions without the fear of embarrassment, and, in the face of what they represent, if they do not plan, and plan largely, they are unfaithful to the trust Providence has imposed upon them.

We are now at that stage when it is a matter of good business, as well as a matter of existence, for us to enlarge the scope of our church's influence. We have always believed that the Mennonite church has a real and vital message for the world and it naturally follows that we should establish our church over the largest possible field, that we state our doctrines with earnestness, defend them with intelligence, and take a greater part in the affairs of the Christian church generally and, I may say, participate actively in the progress of the world for right and righteousness. To be satisfied with a task of lesser magnitude would mear a surrender and a confession of utter incompetence. The message of the church is no longer the message it brings to the people in the pews, it is the message that reaches the masses beyond them and echoes over the world and behind this echo there must be enthusiasm and power.

Here are our distinctive principles. By what right have they been hidden under the bushel of our own circles? And what can we claim as a right to have kept them hidden? The matter of peace is a principle to which we bear a vital relation. We are not through with it when we only in asserting it as our doctrine, be expected that Mennonite talent, Mennonite leadership, Mennonite sacrifices and Mennonite money come to the front, not only in asserting it as our doctrine, but in making it and keeping it a live issue, in the world, beyond our immediate circles. A beautiful play upon words may have had the effect of hastening the end of the late war and creating the impression that it was a war to end wars, but we have been sadly disillusioned. Nothing will bring universal peace until it comes through the sincere conviction of Christian hearts that war is ignoble and contrary to the divine will and the teaching of our Lord.—A position we have always asserted. But how are we to square ourselves as stewards when we have little or nothing to show that we have been aggressively preaching, teaching and publishing this doctrine?

Christianity today appeals to the individual who thinks and acts for himself. In religious matters it can no more be "like king like people," or "like father, like son." One is expected to come to the resolution to accept Christ and to live for Him because there is an appeal to one's intelligence and sense of reasonableness and not just because one had an unconscious part in a baptism ceremony in the days of one's infancy or because one feels duty bound to walk as one's father did. It would appear to us that the logical outcome of such a resolution would be a desire for adult baptism. Our baptism is more than a difference, it is the true and Scriptural method of public confession of Christ. Have we, to whom this stewardship of believer's baptism is held as the most precious treasure of our faith, been diligent enough in making it known, meeting opposition or indifference to it and showing the Scriptural reasonableness of it?

(To be concluded.)

CORRESPONDENCE

Colfax, Wash., August 28. — Dear Readers of the Mennonite: Several months passed since my last correspondence from Silverton, Ore., where I had my home at Peter Steffen's for eleven weeks. Bro. Steffen, one of my former pupils some forty years ago, and I happened not to meet for forty-three years. It was indeed a treat and special satisfaction to meet once more so many of the former pupils and friends who have treated me so kindly in their homes.

In June and July, it was very pleasant at Silverton, Pratum and vicinity. This summer the thermometer seldom registered more than 85 degrees, and the nights are cool, ideal to sleep and to rest well. The crop was good with prospects for big returns of potatoes. Different kinds of berries are raised, for which there is a strong demand in the large canneries. Prices are high on almost anything one touches.

Brother S. S. Baumgartner is the faithful pastor of the Pratum church. He expressed his satisfaction that now nearly every family of the congregation has one or both of our church papers, the Bundesbote and the Mennonite.

On August 11 I started for Tacoma, Washington, where I had the privilege to meet the friends and their families J. D. Moser and Dr. John Bichsel, and also Prof. F. B. Welty. They are all actively engaged in business and in church. The trip on the boat from Tacoma to Seattle is a delightful change in traveling.

My next stop was at Monroe, Wash. Bro. J. M. Fast was the very active pastor of this young but prospering congregation. It seems quite hard and trying both for the church and Brother Fast that he had to discontinue his service on account of failing health. On Sunday morning they had Sunday school followed by a German sermon and in the evening English services. Singing is a prominent feature of these worshipers.

On August 20 I arrived in Lind at night on a belated train on account of fire in the mountains. Climate conditions and farming are here different from those which I have seen before on my present trip to the West. Rev. M. J. Galle preaches regularly for two congregations, Menno, and Ruff, which are many miles apart. At times this is no easy task, especially when the roads are bad and the days short. For a number of years here was a lack of rain and for this reason the returns on the farms were decreased.

At Menno and Ruff, and also at the former places where I have canvassed in the interest of our publication, the people have responded encouragingly and treated me nobly. I want to express here to all of them my sincere thanks. The East is far from the West. The fare for the delegates from the Pacific coast to the General Conference runs up in dollars, but nevertheless, Rev. Baumgartner of Oregon, Revs. M. J. Galle and P. R. Aeschliman of Washington have started to attend it and to represent their congregations. On their return they will attend the Pacific conference which is to convene on September 19 at Aberdeen, Ida.

At Pratum, Ore., the writer parted from P. C. Suter's but we hope to meet once more in a few weeks at Aberdeen.

Some of the correspondents promised to write oftener. Help make the Mennonite interesting.

J. A. Sommer.

Schrag, Wash.—Dear Readers: Having crossed the continent from one side to the other, seen and heard much, the pen hardly finds the place of beginning, yet but a moment for reflection and thought will undoubtedly assist in remembering many a lesson that has been taught.

Just before leaving my congregations to attend the General conference we had the pleasure of having Bro. I. A. Sommer in our midst. He presented the message from the cross at both congregations, Ruff and Menno, in a very simple and emphatic way, so that all present listened carefully and with interest. Bro. Sommer is traveling in the interest of our publication society, and it was a pleasure to see how the young people subscribed for the Mennonite. The Bundesbote is read in nearly every family, and in but a very short time I am convinced that the Mennonite will be in the hands in similar number. From all the gentle reminders received at this conference it will be the writer's aim to see that at least one of the papers be in every home.

Both congregations are rather small but this does not discourage a single member. Though the pews are not all filled owing to a lack of number to do so, we look into the future, hoping that through our weak efforts richly blessed by our Father in heaven, more souls may yet be won. It will not only call for work but that prayer in a quiet chamber alone with the Father. This, after all, is the fundamental in all the work. If prayer is lacking, energy is lacking, willingness is lacking, result is lacking, the blessing is lacking.—Corr.

A GENERAL SECRETARY FOR THE S. S. AND C. E. SOCIETIES.

Address by C. E. Krehbiel at the S. S. Convention of General Conference.

In taking up this topic I am aware of two things:

1. That it is of a practical rather than of an inspirational nature and lends itself less readily to a Sunday devotional than to a business meeting. This phase of it may therefore be left for a business meeting.

2. I am further aware that the need of a general secretary is not conceded by all. There may be those present who sincerely doubt the wisdom of creating such a position. It may therefore not be amiss to catalog some of the pros and cons. I hear someone object: Why more offices and officers and organization? Is it not true that there are too many organizations and officers now? What is needed is not more officers and organization, but more effort, more application and consecration, if you please, both in the S.S. and the Endeavor societies.

Another objects: The Sunday school, the school largely of impression and the Endeavor society, more that of expression, are agents in the last analysis of personal contact, and do not lend themselves readily to the practise of "absent treatment" by a distant secretary.

Still another says: More organization and more offices means more expense. The burden now is too heavy; what we need is simplicity, not complexity. The old ways and the old days are the best. Influence lives after man. Many tell me they know father.

Another argues: No one knows the needs of our home Sunday school and Endeavor better than or even as well as we do. Why then should we set up some one to advise us as to our needs who is not even passingly acquainted with our conditions? And if perchance we should desire that this general secretary acquaint himself with the various local conditions and problems it will require much time and more money to do so. The fact that you spend much money does not insure proportionally large returns in spiritual things. The truth is that when you place your reliance upon money you not ony fail, but you deserve to fail.

Do you think of a general secretary as a sort of an expert, a doctor to diagnose and cure our ills? If you do, remember that an expert is only a common man or woman away from home, as one of them put it. But not every one who leaves home thus becomes an expert.

A general secretary would seek direct touch with the Sunday schools and Endeavor organizations and this would tend to make them independent of their respective churches, and instead of looking to their own pastors and other elected officers they would be guided from without. A dangerous thing to cultivate.

Finally the secretary's business is a fad, a dream, and not even a pleasant one, asserts some one. We are top-heavy now. There is the township secretary, the county secretary, the district secretary, the state secretary, the national secretary and the international secretary of the Sunday school and Endeavor unions; and now each denomination is to run the whole gamut of secretaryships for itself. And each new officer must introduce new methods or new helps or devices until at last the pupil and the Bible are almost obliged to go begging for a place in their own and only specific school. It is a repetition of Israel of old seeing kings in the lands round about them and falling for the fashion and demanding of their prophet-judge that they be given a king like their heathen neighbors. They were given the king, but not until the great King of kings had spoken that awful verdict: They have not rejected thee but Me!

These are some of the objections that may rightly be raised to having a general secretary. But that is only the negative half of the problem — the "Book of Don'ts for the 'Teen Age." There must also be positive standards. We must get past the "half-way house" of negative virtue and press on to the hilltop with the Master's inscription, "Go and do thou likewise." If we would be fit for the kingdom we dare not lay hold of the plow and then look backward.

When then is the problem? It is the religious education of the rising generation. Are we even approaching a solution of this problem? Very likely many will agree—though they absolve themselves from all pessimism—that the Christian world has not only not held its own in the last few years but has actually lost ground. In this connection hear the words of three leading educators: President Hibben, of Princeton says:

"We had hoped that the results of the war would be wholly beneficent, and that in the new world, so dearly bought, it would be easier for one to do that which was right and that every circumstance and condition of life would be conducive to a nobler mode of living, to a glorified view of duty and of opportunity, and to a wider scope for a manifestation of that which is highest in man.

"Instead of the fulfilment of this dream, we have come to feel the deadening effect of a violent reaction. We have allowed ourselves to sink to lower levels of aspirations and endeavor."

President Richmond, of Union College, says:

"There is evidence enough to show that for the moment, at least, we have reacted to a lower level. The magnificent spirit called out by the demands for sacrifice and heroism has flattened out into a passion for self-indulgence and a mean competition of greed. It is a passing phase. We have too much faith in human nature to believe that we shall not recover. But we must not blind ourselves to the fact that the world over the mass of men and women are in the mood to barter their spiritual inheritance for a mess of pottage."

"If we think for a moment that the confusion into which this world has been thrown is to be straightened out by the devices of economists or by the manipulation of political experts we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos."

Dean Jones, of Yale, says:

"It is a more subtle influence, I believe, that is bringing about

the decay of the national conscience. It is (notice this) the acquiescence of the parents to the loosening standards of morality. In that fact we face a dangerous and terrifying progression. The children of today are the parents of tomorrow. Will they in turn acquiesce to continually lowering standards? What will then be the result? So-called modern "liberty" is fast approaching license. It seems to me at times that the very core of our civilization is at stake.

"The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease — these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation-wide and world-wide."

"Such tendencies are perhaps more easily observed in the young and the change was at first more noticeable in young girls than in men, and I am convinced that it has come about gradually during the last ten years, and largely because of the influence of the dancing craze, the automobile, and the moving picture. The parents of the country were not courageous enough to take a definite stand against the increasing gaiety, and hence the result.

1. The primary agency for religious training — the Christian home — has been too willing to shift responsibility to the church, the school, the Sunday school and the Endeavor society. And the Sunday school and Endeavor work, while doing great good, could yet possibly be fitted in and around the church, catechetical, summer Bible school, and family instruction to better advantage by the arrangement of a complete course of religious instruction. In this work a general secretary could be very helpful.

Some places need help to organize new or revive old Sunday school or C. E. societies.

2. Then there is the question of most desirable "helps," song books and other equipment. What a confusing and even estranging mass of them is offered and advertised. Suggestions as to those best adapted to our needs should be very helpful and welcome. To be able to make such suggestions requires careful and prayerful study. This would be work for a general secretary possibly together with the Educational Committee of the conference. And it would be an answer to the fear that the general secretary would tend to loosen the ties between the church and her children, the Sunday school and Endeavor society.

Some commendable work in the way of helps from our viewpoint has been done under the direction of the Eastern Conference by Bro. Allebach, and we have our well edited though possibly somewhat brief German quarterlies.

3. Another problem is the lack of acquaintance of the members of our various churches. Those of us of the Pacific or Northern or Western districts realize this when we think of coming to a conference in Pennsylvania. But we are not alone in this. I had a letter from this district shortly before leaving home in which the writer said: "This is my personal conviction in the matter, the West ought to know more about the East, and if they can manage to get closer together they will appreciate each other much more and the feeling of suspicion which creeps out occasionally will vanish I am sure."

We are too widely scattered geographically .Think of it, the states of Indiana, Illinois and Missouri have but one single church each belonging to our conference, and it is a question whether we are better acquainted today than we were a generation ago. We certainly are not as well acquainted as we should be. Along this line, however, our schools and colleges are doing a splendid service though not "prescribed" in their curricula.

In this connection, too, permit me to make favorable mention of a pamphlet I received a few weeks ago and have read with interest and profit. It is entitled "Religious Education in the Mennonite hurches Composing the Middle District Conference," and the author is Bro. Rev. J. F. Moyer. More of this kind of work should be done and the facts made available to Sunday school and Endeavor workers. May I just quote one short paragraph from the chapter on the Sunday school in the pamphlet mentioned? The writer concludes:

"It is quite evident that the Sunday school is today the leading agent in providing religious instruction. It is safe to say that the Mennonite Sunday schools under consideration will compare very favorably with the average American Sunday school under similar circumstances. The parochial school, never common in this district, is apparently a thing of the past, or nearly so. Religious instruction in the public schools is even more rare, though here the future may bring hopeful improvements. Catechetical instruction is only for a portion of the year, and for a portion of the pupils at one time, making it really a supplementary study. The burden of the work rests with the Sunday schools, and most leaders realize that here the emphasis must be placed upon steady improvement and progress. We need the best teachers that can be trained, the best courses of study that can be found, the most helpful method or organization that can be discovered, and the best Sunday school buildings that can be afforded." This shows too that there is work for someone to do.

As for the Endeavor societies many of our young people who wish to give expression to their nobler impulses and sentiments desire and possibly need a staff to lean upon as they prepare programs or wend their way through the rich field of Bible narrative and Christian experience gleaning here a thought and there a thought for some paper or address they are to prepare for a meeting. Here, too, would be an opportunity for helpful hints. They could certainly be welcome to many beginners who want to do their part. Just before coming here I had a letter from a young man who was to write on "What Is Faith" for their Endeavor, and he asked for some pamphlet on the subject or for suggestions as to how best to treat it. This is not an isolated case. Have you quite forgotten your first effort? And even now, how do stimulating books and suggestions set your own mind to producing? Would it not be worth while to have a means of offering suggestive aid to the workers, possibly through a small monthly publication? This too, would create an avenue of communication through which these arms of the church could be reached more successfully by the various committees of the conference to enlist their aid in the work of the kingdom.

In conclusion may I say, there is a definite, pressing work for someone to do. Call him or her what you will, but let us make an effort to have this our work done. We need not all worship at Jerusalem, but we must all have the same book—the Bible—and the same Savior—Jesus—, and we must all abide in the faith if we are not to lose our identity as a church and as Christians. And I believe, yes I am convinced that a consecrated general secretary, on the job, would help greatly to make our Sunday schools and Endeavors function more thoroughly for Christ and the church.

AN INSPIRING STORY FROM THE MISSION FIELD

Suitable for the C. E. Lesson, Sept. 26.—Psa. 66:1-8.

By J. B. Frey.

During our last spring native Christian conference, the Indians felt that they should come together and confess their sins because they felt that their testimony was hindered through their carelessness and sin and that the Lord had not blessed their testimony as before. After a short talk by native workers they began to confess their sins. There was a lot of sobbing and weeping over the whole building. The meeting was to close in the afternoon at 5 o'clock, but it went on until 6:30. They wouldn't listen to the appeal of the leader to stop and it was only then that the leader got up and gave out a song and dismissed them with prayer. In the evening the meeting began at 7:30 and it was arranged to close at 9:00 or 9:30 but the people wouldn't stop when they were asked to do so. The leader told them a number of times that it was late and they had to stop but it got to be 10, 11 and 12 and still there was no stop. Then, about 12:30 the leader succeeded in bringing the meeting to a close when a hymn was sung and a prayer offered. One woman then stopped and said: "Just a minute. I am going home 6 miles tonight yet, I am so glad I could confess my sins today. I feel so good about it and when I am at home about my work I know you will be happy here and sing many songs and in spirit I will be with you and rejoice with you and sing the happy songs." The Indians went home and the workers retired too, the Christians were so happy because they knew their sins were forgiven and sang gospel songs when they came to their homes after the late meeting. When the missionary awoke at 4 a. m. he still heard them singing. The next day the meetings began in due time and a native Christian got up and said: "In the country where people raise crops by irrigation the ditches sometimes fill with sand, stones, grass and weeds and check the water, then people have to clean the ditches, pull up weeds, shovel out sand and throw out rocks in order to get a good flow. This is what we have done yesterday in confessing our sins, we have been cleaning ditches, we have thrown the obstructions out of the way. Now the Spirit of God may walk better through us and where we meet with the people it may be that some will be saved because the Holy Spirit now can use us as clean vessels.

NEWS OF THE WEEK

FORTY-ONE HOURS ON OCEAN BOTTOM

Philadelphia, Pa., Sept. 5. — Thirty-six men trooped down the gangplank of the destroyer Biddle last night at the Philadelphia navy yard. This was the homecoming of the survivors of the sumbarine S-5. Their boat is at the bottom of the sea, but it is expected that it will be salvaged.

A few hours before, kindly fate, aiding the neverfailing "luck of the navy", had snatched them from death and released them from nearly two days' entombment in a submarine, one end of which rested on the ocean floor and the other stuck up in the water at an angle of 60 degrees. Penned up in two narrow compartments, they had waited hour after hour for release.

According to the story, at 2 o'clock Wednesday afternoon the S-5 was about fifty-five miles off Cape Henlopen when Lieut. Com. Cooke gave orders for a "crash dive". This is a war maneuver used when speedy submerging is desired.

The signal had been given and every man was at his place. The hatches were closed and water doors were opened as the air ballast was forced out and the water rushed in, and the boat began to sink. In a moment the indicator showed something was wrong. The bow was sinking faster than the stern. An inspection that required only seconds showed that the air induction had failed to work and one of the sea valves had not closed.

Three minutes passed and the submarine was still sinking unevenly. Orders flashed out from Commander Cooke, from Lieut. Charles Grischam and Ensign J. P. Longstaff. Every man knew something was seriously wrong, but none left his station. Then there came a bump.

"It took us some time to realize just what had happened," said Youkers. "We were too busy to worry for a moment." All but three donned masks, and for hours they had their long fight for life. The three men without masks are now patients in the navy yard hospital.

As the gas spread through the boat the thirty-seven men were forced from one compartment to another, getting nearer the stern each time until all were gathered there.

Crowded in the stern of the boat the men drank the juice of canned peas and beans until they were too weak to open cans. They tried to eat other food, but the oil and water had ruined it.

Without a watch or a match, the men were unable to tell whether it was night or day. Commander Cooke suggested that when they pierced the shell and set a signal they would need something for a night sign of distress. One of the commissioned officers volunteered to dash into the chlorine-filled torpedo compartment and get one of the batteries there. He was permitted to do so, but in his quest got hold of one that was useless.

Stephen Gavin, a seaman, saluted and said:

"We need that battery; I'll get it."

And before anybody could protest he slipped back into the gas-filled room and returned with the battery.

Only a small ratchet was aboard and this was used to drill a small hole in the stern.

The men took turns at drilling, Commander Cooke starting off. The ratchet made slow progress through the tough steel, and the men were hampered by the darkness in which they worked.

Finally, at about 3 a. m. Thursday, a hole seven inches long by five-eighths of an inch wide had been made. The ratchet was ruined by this time, and it was impossible to widen the hole sufficiently to permit the egress of a human body. A long iron rod was pushed through the aperture with an undershirt tied to it. This was the distress signal which brought the Atlanthus to the rescue. Some hours later the transport General Goethals appeared and released them.

NATION'S GROSS DEBT IS NOW $24,324,672,00

Washington, September 2.—Federal guarantee of railroad earnings resulted in an increase in the public debt of $101,755,000 in August, according to treasury figures issued today, showing the nation's gross debt to be $24,324,672,000.

Treasury records charge the increase in the public dcbt to an issue of certificates of indebtedness offered August 16, sold to cover payment to the railroads under the guarantee provisions of the transportation act.

Advances to the carriers against probable deficits during the month were said by treasury officials to have reached nearly $160,000,000, and on this basis they figured there would have been a slight reduction in the public debt had not the earning guaranty been in effect. Payments to the roads in August do not correctly indicate the amount to which they will be entitled when a final accounting for the six-months' period over which the guarantee extended is made, it was added.

As a result the drain on the treasury probably will continue for several months, but officials believe it would be possible to clear up all transactions with the railroads with the exception of the revolving fund by the opening of the new year.

The figures made public today show redemption of approximately $2,500,000 in Liberty bonds during the thirty days, about $1,500,000 of which were of the third loan.

MAYOR OF CORK STILL LIVES

London, Sept. 5. — Terrence Mac Swiney, lord mayor of Cork, entered the twenty-fourth day of his hunger strike in Brixton prison today after a fairly restful night. His brother, Sean MacSwiney, remained at the bedside all night.

Father Dominick, private chaplain to the mayor, administered the sacrament this morning. A mass for the release or happy death of the prisoner was held in the Roman Catholic church in Maiden Lane.

Tonight the mayor's condition was unchanged. He was a trifle brighter towards noon, but his wife, who spent the afternoon with him, reported this evening he was again in pain and suffering from depression.

Chaplain Dominick left Mr. MacSwiney at 9 o'clock tonight. He reported that the mayor had occasional fits of dizziness, but had not lost consciousness.

Replyng to the Labor party's appeal in behalf of Lord Mayor MacSwiney, Mr. Bonar Law, the government leader, addressed a long letter, dated Downing street, today to the effect that the government's position was made clear in the premier's statement of August 25, to which there was little to add.

Mr. Bonar Law proceeds to state that MacSwiney was one of the leaders of the Irish Republican army, which declared itself at war with the forces of the crown, and according to his own written words in one of the seditious documents for which he was convicted, he and his followers had determined to pursue their own ends, asking no merey and making no compromise. Had he been taken at his word and dealt with as an avowed rebel, according to the universal practice among civilized nations, says Mr. Bonar Law, he would have been liable to be shot. Instead, he was tried by a legal constituted tribunal, sentenced to a moderate term of imprisonment and given all the privileges of a political prisoner, he says.

"To release such prisoners," asserts Mr. Bonar Law, "would be nothing short of a betrayal of loyal officers on whose devotion to duty the fabric of social order in Ireland rests."

LITHUANIANS ATTACK POLES

Warsaw, Sept. 4.—An attack on Polish forces by the Lithuanians with guns and artillery in the region northwest of Grodno is announced in Polish reports from the northern front. The reports declare the attack was unprovoked.

The Polish comments on the Lithuanian action are inexplicable. It is also announced that the negotiations regarding the frontier and the future relations of Poland and Lithuania have been broken off and that the Polish delegates are returning to Warsaw. These delegates comprise a special mission which went to Kovno about a month ago to confer with the Lithuanians.

It is understood the Lithuanian government places the responsibility for the hostilities upon the Poles, asserting that the Lithuanians were compelled to defend themselves. The Poles, on the other hand, claim the Lithuanians opened fire first.

Tonight's Polish communique asserts that the attack by the Lithuanians upon the Poles was in pursuance of an understanding between the Lithuanians and the Russian bolsheviki. The statement says the Lithuanians have crossed the Curson line, the tentative Polish boundary drawn by the allies, without declaring war.

With regard to the fighting between the Polish and Russian soviet forces, the statement announces that the Russians launched an attack with the intention of forcing a crossing of the Bug river, but were repulsed. It is asserted that the Poles have learned that at Berzec the Russians were compelled to fight under the pressure of machine guns from the rear.

It is announced in Lithuanian advices on September 2, that the negotiations between the Poles and Lithuanians over the boundary line had been broken off, the Lithuanians asking the Polish mission at Kovno to lave Lithuanian territory. This action, the Lithuanian advices stated, followed a Polish atttack upon Lithuanian troops near Augustowo.

Constantinople, Sept. 4.—The counter offensive of General Wrangle, the anti-bolshevik leader in Taurida province, has succeeded. The bolsheviki, however, are attacking with increased forces in the peninsula region.

MACSWINEY, CORK MAYOR, NOW SUFFERING PAIN

London, Sept. 7. — Terrence MacSwiney, lord mayor of Cork, who has been on a hunger strike since Aug. 12, and for several days has been in a critical condition in Brixton prison, was reported appreciably weaker this morning, but conscious and able to speak.

Father Dominic, private chaplain to Mr. MacSwiney, said the prisoner was suffering intense pain in the left side of his abdomen and in the heart.

Regarding the statements made by Prime Minister Lloyd George, indicating that the murders of police in would be released, if guarantees were given that the murders of police in Ireland would cease, Father Dominic said that the mayor had no authority to make any promise for the cessation of murders in Ireland, as he was only an individual Sinn Feiner.

"If the government is satisfied that murders are taking place," Father Donimic added," why doesn't it capture the murderers and execute them?"

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IN MENNONITE CIRCLES

The anniversary of the Old Folk's Home at Frederick, Pa., will be held Saturday, September 18. It is expected that the interest in the event will be as keen as in previous years.

Brother I. A. Sommer, our representative for Bundesbote and Mennonite, reports that he visited the congregations at Monroe, Menno, Ruff and Colfax in Washington, where our people treated him very kindly. On September 2 he will leave Colfax for Aberdeen, Idaho, to attend the Pacific Conference.

Zion Sunday school, Souderton, Pa., will observe Rally day, September 19. Rev. Jos. J. Hagenbuch of Allentown, Pa., will make the address.

The Second church, Philadelphia, Pa., has rearranged its lighting system. The new electric lights were used in last Sunday night's service and proved to be a decided improvement over the former gas system.

Many of the conference guests spent Sunday in Philadelphia visiting the old Germantown church and other points of interest. This cradle of our faith in America is always a matter of interest to Mennonite visitors.

Missionary Frey and the two Hopi sisters will spend the 19th in Philadelphia, participating in the services in the First and Second churches.

A number of the Western brethren were welcome visitors at the Old Folks' Home in Frederick, Pa., between conference sessions. This is the pioneer institution of its kind in our church. Plans are being made for the establishing of a similar institution in the Western Conference. The Old Mennonites have already several equipped homes in operation. The one at Souderton, Pa., which also visited, is the largest and most modern, having accommodations for about sixty inmates.

CONFERENCE IMMPRESSIONS

A. A. Moyer.

(Continued from last week.)

On Friday the conference discussed the needs of Russia, in connection with the report of the Relief Commission, which showed receipts of $94,342.78 and disbursements of $68,934.91; the largest aggregate items being for sufferers in Germany and Europe of $29,178.46; Syria and Armenia, $10,509.45; India, $6,667.88; Austria $4700 and Mennonites in Germany $8,539.48; Red Cross, $3,819.03. In connection with this report representatives from the northern conference stated that in the district of Mt. Lake, Minn. over a quarter of a million dollars was subscribed for various purposes of relief, etc., which passed through other channels, than that of the Relief Commission.

Other delegates reported along the same lines, which indicates, that if all the funds contributed for the various needs had been sent through the Relief Commission of our Conference, the report would undoubtedly show figures running into hundreds of thousands of dollars.

The opinion was expressed upon the floor of conference, that, in future, the church should make remittances, for whatever purposes the funds were intended to be used, through the Relief Commission, with instructions how the funds should be used. In this way the report of the Relief Commission would show more nearly the correct amount of monies contributed by the churches of the General Conference.

The needs of Southern Russia were presented to the conference by Bro. Ewert, Hillsboro, Kan., and various delegates discussed the subject. It was observed, at once, that all were in favor of extending aid; it remaining only a question of how much and in what form it should be.

A resolution was passed authorizing the Relief Commission to give $60,000 a year, at the rate of $5,000 a month, for an indefinite period, for the relief of southern Russia.

There was an opinion expressed among some, that the amount should have been doubled, but upon the recommendation of Bro. Ewert the amount was left to be as stated above.

It was also resolved that the conference desires the Relief Commission to cooperate with the All Mennonite Central Committee of America in support of European relief.

The subjects of Doctrine and Discipline were discussed by Rev. P. H. Richert, Kansas; Dr. S. K. Mosiman, Ohio; Rev. P. P. Wedel, Kansas; and Maxwell H. Kratz, Esq., Philadelphia, and others.

As indicating the position of the Mennonite church upon the subject of compulsory military training, the following resolution offered by M. H. Kratz, Esq., Philadelphia, was unanimously adopted.

"We, the General Conference of the Mennonite church of North America, prompted by the spirit of true Christian love and of deepest loyalty to our country, do hereby resolve and declare that we firmly believe compulsory military training to be contrary to the teachings of our Lord and Master and subversive of the principles upon which the true greatness of our beloved country has been built and we therefore declare our opposition to such training as both un-Christian and unpatriotic."

Following a paper read by Rev. W. S. Gottshall, "In view of the present day dangers of departure from sound doctrine, should we not obligate ourselves to abide by a uniform confession of faith?" a committee of five was elected to draw up such a confession to be presented at the next meeting of conference.

The committee is composed of Revs. Rudolphe Petter, P. H. Richert, W. S. Gottshall, P. R. Aeschliman and J. H. Langenwalter.

The Lodge Committee reported through its secretary that 90 (ninety) churches reported that they had no lodge members among them; 7 reported some members belonged to granges; a few, that they had lodge members, but they were striving in the words of the constitution, "by all evangelical means to purge themselves of this element." Some churches had not replied at all to the questionairre sent out by the committee.

The subject was discussed by probably a dozen speakers and the information given, indicated that, so far as the speakers knew the churches were endeavoring to bring about the reduction among their numbers of lodge members. Several spoke from the point of view of those who had not replied, and these speakers reaffirmed their acceptance of the constitution.

A paper read by Rev. J. H. Epp gave the information that there were several organizations conducted by a number of churches, giving financial aid to the sick and bereaved, as a substitute for that protection which is sought in the secret fraternal organizations.

Such organizations exist in Minnesota, Kansas, and Pennsylvania, and do in a measure give the aid which some seek in lodges.

A committee was elected to continue the work of gathering information on the subject of organized secretism and to bring about an amicable and final solution of this intricate problem in the church.

On Friday morning a business meeting of the Women's Missionary Society was conducted for discussion of business and the activity of the society. Miss Anna G. Stauffer, of Los Angeles mission, was chairlady. Romans, 10th chapter was read by Missionary Mrs. R. Petter, followed by the singing of "What a Friend We Have in Jesus;" and prayer by Missionary Mrs. Suckau. Mrs. J. F. Moyer, Newton, Kan., recording secretary; Mrs. J. G. Regier, Mrs. S. E. Haury and Miss Helena Liechty were elected to the Executive Committee.

Mrs. Suckau gave an exhibition of various articles, made by the natives of India, comprising various articles of clothing and trinkets, which were inspected with much interest, particularly a garb presented to her by the queen of the province in which the mission station is located.

Among the subjects discussed

under heading of "timely subjects not provided for on the program" Rev. W. S. Gottshall presented a report, approved by a joint session of the foreign and home mission boards, covering a revision of rules and regulations for the engagement of missionaries and their conduct on the field.

A progressive and timely recognition of the needs of a provision to support superannuated workers, was approved by conference.

The business sessions of conference were brought to a close Saturday afternoon by appropriate resolutions and remarks by the newly elected president.

On Saturday evening the three Bible studies by Rev. Rudolphe Petter, on the subject "Supreme Happiness" according to Matt. 5: 1-16. was brought to a close. These studies were noted for their intellectualism.

Missionary Suckau, assisted by his two children, who sang a duet in the Indian language, gave an illustrated mission talk.

The pictures gave one a good idea of the houses in which the natives live, also the mission church, and of modes of travel.

Miss Heistand sang a solo. Rev. S. T. Moyer, missionary to India, gave a short talk in closing expressing the keen desire of himself and Mrs. Moyer to proceed to their station as soon as possible and the feeling that a greater opportunity existed to do effective work of evangelization in the foreign field than there would be in the home field. Missionary Suckau announced that during the day a husband and wife had expressed their desire to go to the foreign field.

On Sunday morning some of the local pulpits were occupied by visiting pastors. Other delegates went to Deep Run, Springfield, Philadelphia and other churches of the Mennonite denomination to preach.

Sunday afternoon a Young People's meeting was held and the auditorium was again filled to capacity. A good program was offered. The conference was brought to a close after the evening session by a short season of prayer, led by Rev. A. M. Fretz.

Beginning on Saturday evening, many of the delegates turned toward home visiting New York, Philadelphia and Washington on the way.

Both the graduates of Bethel and Bluffton colleges held impromptu reunions during recess periods, which were much enjoyed by all who attended.

The arrangements for the week were all carried out in an efficient manner, largely due to the tireless efforts of the genial Mr. D. M. Landis, Steward; Rev. D. H. Brand, Chairman entertainment committee; always smiling and never idle; U. S. Stauffer, cashier and the following staff of able assistants: Mrs. Sarah Hunter, Mr. and Mrs. W. H. Ort, Dan. H. Ort, Mr. and Mrs. Wm. Geisinger, Mr. and Mrs. A. A. Moyer, Mrs. U. S. Stauffer, Mrs. Henry Geisinger, Mrs. Henry Heistand, Mrs. John Sehl, Mrs. Behrens, Rev. A. M. Fretz, Henry Detweiler, Clayton Fretz, Wilmer Nice, F. K. Moyer, D. W. Landis, Milton Strunk, Clayton Myers, Miss Heistand and a host of ladies from the various churches of the Eastern District Conference, who served an abundance of a variety of tasty food, maintaining the Pennsylvania German reputation for good cooking and the serving of pies which tickle the appetite. Approximately 5000 meals were served and almost 400 pies and cakes consumed, in addition to hundreds of ears of corn, roast chicken, loaves of bread and hundreds of pounds of meat, to say nothing of the bushels of potatoes and beans and many heads of cabbage, etc.

It was the opinion of all, who expressed themselves upon the matter, that the conference was one of the best conferences held in many years. The writer would not close his "impressions" without noting that the discussions, upon all subjects, were conducted in a thorough Christian manner, and I would close with the remark with which I opened this article, that the spirit of "oneness" pervaded the meetings, thereby rightly claiming the presence of the Holy Spirit in our midst, and now at the close of the conference it must be evident to even the casual observer, that the Holy Spirit, had been in our midst throughout this session of conference.

This having been the first conference that the writer has ever attended, he has been very much impressed by the sincere, enthusiastic, intelligent and broad-minded personnel of the delegates from all points of North America, which composed this conference and feels that there exists among us a unity, more compact, and a conference organization determined to do greater works for our Lord and Master.

The next meeting of conference will be somewhere in the Northern District which comprises the churches of Minnesota, North and South Dakota and a part of Nebraska.

THIRD ANNUAL BROTHERHOOD MEETING

As a suppement to the General Conference sessions came the meeting of the Brotherhood of the Eastern District Conference, held also in Perkasie Park. It was the annual meeting, and was held at the regular time, Labor Day. Owing to the inclement weather and numerous sessions attended during conference week, by many of the members, the attendance was smaller than at previous annual meetings. However, this is no indication of a lagging in interest. Reports given at the meeting showed clearly that the activities are in full swing.

A very pleasing part of the program was contributed by conference visitors, who remained for the meeting, and spoke words of greeting and encouragement.

As in former years, music of a high grade was rendered. For this part of the program, the Brotherhood is indebted to Mr. and Mrs. Clarence Hunter, Mr. and Mrs. Horace Boorse and to Mr. and Mrs. Morris Everly.

The leading feature of the meeting was the annual address given by Rev. H. J. Krehbiel, of Reedley, California. He is a fluent and effective speaker, and his message was forceful and inspiring. The following nuggets are taken from the address:

God's hand can be traced in the history of our country. Ours is the land of opportunity. The early settlers came with the Bible and hymn book. They brought freedom of conscience.

For every red school house on a hill there was a white chapel for worship on the opposite hill.

Theirs was a deep piety. It led to extremes, but today the pendulum has swung to the other extreme and we have lost much.

Our wealth is a chief reason for this. Much of the social and civil unrest is due to the war. Only the love of Jesus will save the world. That revival of piety is needed is admitted not only in religious circles. Recently the "Wall Street Journal," a financial publication, made the same declaration. One of the aims of the Brotherhood should be to help to swing the pendulum back. The Brotherhood should seek to hold the men. We should seek to bring back the day when entire families are present at Sunday school sessions and worship together in the church service. The family altar should be found in every Mennonite home.

The most sublime work on earth is to help to build the kingdom of God.

The officers of the Brotherhood are: Maxwell H. Kratz, president; Seward M. Rosenberger, vice-president; Franklin K. Moyer, secretary; Erwin S. Weiss, assistant secretary; John D. Moyer, treasurer.

AFTER TWENTY YEARS

P. A. Penner.

Landour, July 8, 1920.

Some months ago, I read an article in a paper in which this sentence occurred: "The problem of missions is not on the foreign field, but in the home land." These words arrested my attention. If I have ever heard or seen this statement before, it certainly has escaped my notice and failed to cause me to think as in this instance. I have, since reading that statement, tried to ascertain whether the words are a mere assertion or can be substantiated by facts. I have come to the conclusion that if the above words do not contain the whole truth, yet they do contain much truth. I trust that I have come to the above conclusion not only because of the present condition of your mission in India, but also because history of missions prove the truth of it. It is not within the scope of this paper to go into details, but I would mention one movement of recent times, however, that might tend to give force to what the writer of the sentence stated.

All students of missions have read of the mass movement among the lower castes of N. India. The M. E. church of India has been privileged to baptize hundreds, yes thousands of non-Christians. Whole paras (sections) of villages and in some instances whole villages have been admitted into the church. During 1919 the total number of baptisms was 23,893. In four years 135,225 were baptized. But in many reports that have thus far come into my hands and all of the missionaries with whom I have had the privilege to speak about this wonderful movement, state, that the movement, state, that the movement would assume much larger proportions, if the mission were not hampered for workers. I have before me the report of the Committees of the Northwest Conference of 1919. In this I read: "In one district alone thousands are knocking at our doors, waiting until we are ready to receive them as they are to come to us. It would be impossible to conjecture what numbers could have been baptized had we sufficient staff. Hundreds of villages cannot be entered—the reapers too

few." On June 29th, I spoke to a Methodist missionary here in Landour who told me the following: "We turned 50,000 away for lack of workers." And again in the report from which I quoted, I read further: "The church faces a challenge." (Mind you, the church. P. A. P.) "A new era has suddenly burst upon us. Progress is the spirit of the time. The things of yesterday are out of date today. New organizations, new methods, new machinery are necessary for the opportunities of tomorrow. The opportunities call for evangelism, and evangelism calls for self-sacrifice. With young men and women from America and India joining in this glad service, with the waiting multitudes open minded and sincerely seeking we should count our Christian community not by tens of thousands but by hundreds of thousands." "The church faces a challenge." Why are "thousands knocking at our doors?" Not enough missionaries, not enough Indian workers to instruct the converts after admission into the church. Why no teachers, i. e., missionaries and Indian helpers? Judge ye, but does not this assertion "thousands knocking at our doors" clearly throw the weight of responsibility upon the Methodist church at home? God be praised that it saw this and inaugurated a movement that for money far surpasses anything ever accomplished in recent years for missions. The amount that has been promised for 5 years simply staggers our imagination. Few Methodists ever dreamed that the amount aimed for would be reached, say nothing about being oversubscribed. The result of this has been that now the movement is spreading to India and the Centenary in India promises to be something stupendous. Already through tithing thousands of rupees have come in. Every Christian is supposed to and does help forward the Centenary in India. But, lest you think that there is too much of the money matter prominent, let me say that the next move, already inaugurated, is the Unit system which aims, not at so many thousands of rupees, but at so many souls won for the Master. This has been the healthy outcome of this Centenary movement. A monster exhibition, a copy of the one held in Columbus, will probably be held in Bareilly this year. Now, whatever we may think of the Centenary movement of the M. E. church, every unprejudiced student will have to admit that the M. E. church saw that if the millions waiting at the door of the church in India were to be admitted and not allowed to go over to the fold of the Arya or Brahmo Samaj, then they had to be up and doing. In other words, they recognized that the problem of foreign missions is not on the field, but in the home land.

Having now cleared the ground, I wish to speak very plainly to our churches of the General Conference Mennonite churches before its next session of the conference at Perkasie. (This article arrived too late to appear before the time of our conference meeting. Editor.) I am well aware of the fact that some will call me a pessimist on account of this clear statement. I am making allowance for that. Thank God, they will be few. Others again will read what I have to say and then forget the seriousness of the situation. They are the indifferent ones. And lastly, there will be such that will think and pray and roll up their sleeves and "clear the deck for action." I feel that I am writing what the Lord wants me to write. It has been on my mind for months, but more especially since the homegoing of our Brother Burkhalter. I would betray the cause of our conference, if I were quiet at this time.

Twenty years ago, while still in Dhamtari, and before our conference had its own mission field in India, I wrote this sentence for the church papers: "It is much easier to begin a work than to see a healthy development of it." I believe that still. It is a fact that our General Conference did begin a wonderful work in India. It is a fact that it has done great things during the last 20 years. Not only have the fields among the Indians of America been well taken care of; but the conference has started 2 missions overseas. One in India, now 20 years old and one in China, which is perhaps 12 years old. Thousands of dollars have been given by our churches of the General Confrence and by individuals belonging to other or no conference. I maintain that no denomination, or at least few, have done better. If I am not in error, the contribution per capita was a fraction over $2.00. That means something. Students of missions cannot but open their eyes to this fact, and we as Mennonites ought to thank God for what He has done.

At the end of these 20 years, what has the Lord done, what has been accomplished? What are the results? Allow me briefly to enumerate them. Located in a densely populated area and inhabited by as accessible a people as can be found in any district in India, you have four main stations. By that we mean stations where your missionaries live. One station is in Champa, the other, Janjgir, 8 miles west. The third is 25 miles south of Champa called Mauhadei, and the most recent one opened is in Korba, 25 miles north of Champa. At each of these places you have substantial dwellings together with a few of the most necessary smaller buildings for Indian helpers, such as preachers, teachers, etc., etc. These stations, I would like to say, are not fully completed as far as improvements and additions are concerned. If the number of preachers increases, then it stands to reason that living accommodations must be supplied. But at any rate, the main stations, four in number, have been established.

In connection with these main stations, we have about nine outstations in the district. In these outstations the preachers and evangelists live whose privilege it is to go out daily into the nearby villages to preach the gospel. Besides these outstations there are a number of primary schools in the district. At each one of these schools there are one or more teachers, who not only teach the government prescribed curriculum but who also teach the Word of God every day. All of these outstations and schools will do effective work only when they are regularly or at least often visited by the missionary in charge. The teachers are so apt to forget the main object for which the mission has opened its school doors to the village children, and is inclined to lay more stress on seeing to it that the children pass the examination given by the government inspector than to bring the children into contact with Jesus. In other words, the religious instruction suffers at the expense of the secular. This is a fact that has been noted by other missions as well as our own. Frequent visits are therefore a necessity.

In Janjgir we have a growing girls' school, started by Miss Funk during the beginning of her work in India. This is fast developing into a first class school. Not only is the number of children increasing so that a new building, or an enlarged one, will become imperative in the near future, but the instruction has been of such a nature that the inspectress of schools expressed her appreciation of the work done in it. From this year on we have begun the instruction in English also. The school has become an influence for good in and around Janjgir, indeed in our entire field. Miss Burkhalter has quite recently been informed by officials of Janjgir that they intend to send their girls to her school. The majority of girls now attending are, of course, our own boarding children, i. e. children of our Christians.

(To be continued)

CORRESPONDENCE

First Mennonite Church, Philadelphia, Pa.—Last Sunday might well be termed General Conference Sunday in our church and Sabbath school services. It was refreshing and uplifting when about eight or ten of the conference delegates came into the Sabbath school, and when the closing exercises were turned into an experience meeting the brethren from the extreme North and the extreme West, as also the middle West, doing the talking. The brethren also remained for the morning service, when Rev. H. J. Krehbiel, from Reedley, Calif., preached, and what an inspiring mesage it was. The evening services were again attended by the same brethren, only reinforced by about double the number, and Rev. W. S. Gottshall delivered the sermon. It was a rare and blessed privilege to have met and heard these brethren.

Next Sunday, September 19th, is to be a pre-Rally Day service. At the morning service, Rev. E. Stanton Yoder, pastor of the Congregational church, Maple Shade, N. J., who has numerous friends among our people, will preach. At the evening service Missionary J. B. Frey and two Christian Hopi Indian girls will be present and take part in the service. Elizabeth Ruth, one of the girls, will sing as well as speak. The story of her conversion, and of her mother's conversion, is fascinating, and the recital of it will be a treat.

Sunday, September 26th, will be observed as "Rally Day." The morning service will be a joint service for Sunday school and congregation, and the opening time is 10 o'clock. Every member of both the Sabbath school and congregation is expected to serve as a Lookout Committee, to try to be present and bring at least one other.

Beginning with Sunday evening, September 26th, and through the following week, there will be preaching services nightly except Saturday, and communion services Sunday, October 3rd, morning and evening.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

The latest General Conference of our church has now passed into history and we are glad to have been in a position to give such a complete account of its work in our columns, prepared by Brother A. A. Moyer of the Second church, Philadelphia, Pa. Those of our readers who were not privileged to attend this epoch-making conference missed the inspiration and sweet fellowship of the occasion, but not altogether, for we are certain that these things will be widely reflected by the returning delegates.

Since we are so widely scattered there always remains the possibility of our people becoming so widely different in their points of views as to make their working together in harmony seem to be a very difficult matter, but the first impression that came to the delegate was that "We are not divided, all one body we." The delegates from California and Manitoba discovered that Pennsylvania Mennonites were very much like themselves and Pennsylvania people were not slow in realizing that the bonds of faith were really stronger than a mere geographical name. A visitor from the far West sought out the First church, Philadelphia, expecting to find something of of unusual splendor was agreeably surprised to find the same simplicity here that he was accustomed to at home. A young Pennsylvania Mennonite received the same kind of a shock when he discovered that his neighbor in one of the meetings was not a bank president or a college president but a farmer like himself.

It must be confessed that in the light of what was on the program, and the expressions of concern heard during the past few years, many came to the conference with a feeling of anxiety, wondering what the end might be. Some had failed to realize that our church has more to concern itself about than petty differences of no consequence, or slightly differing interpretations of our principles. Others again felt that the church would always prove itself big enough to meet its problems and solve them successfully, but expected that at this time the process would be severe and trying. This gloom soon disappeared. The opening sermon of the president was an earnest plea for brotherly consideration and the doing of all things in the Spirit of love. One could not help but feel, as one listened to the address that it was born of prayer and a desire for the preservation and unity of the church and one soon noted that the plea was not falling upon unresponsive hearts that too, must have laid their burden before the Lord. We have been impressed by earnest appeals made by the brother on various occasions, but at this time his direct and simple plea for the earnest but considerate concern of the business on hand was epoch-making.

Readers of the Mennonite will, no doubt by this time have familiarized themselves of the work done through the excellent report presented on another page. It will be a source of satisfaction for them to know something of the impression the conference made on the community. While Mennonites were first to settle here they are by no means the most numerous. The people of the community, while living on the best of terms with those of our churches are hardly inclined to associate them with big things. Here they received an eye-opener. The calibre of the men who took part in the discussion and of the women who were especially active in missionary affairs was beyond what many anticipated. The surprisingly large missionary and benevolent enterprise of our church were a revelation to them, while the splendid showing of our publications and schools was unexpected revelations. The fact that there was a meeting in the East and that the conference brought to notice the best our church has to show was worth more than can be estimated because of the standing it gave to General Conference Mennonites in the community. Of great interest was the address of the Russian brother, Benj. Unruh. As a preacher he proved himself to be an eloquent and thoughtful expositor of the truth. He is a man of splendid personality and in making his plea for our unfortunate brethren in Europe touched the hearts of all who heard him. Not the least of the far-reaching actions of conference was the determination to provide $5000 a month for Russian relief. This in itself will call for great efforts and sacrifices but will go far toward cementing the church into a solid brotherhood and preparing us for other great efforts along other lines.

CHARACTER

Character is not a mark of ability, but of kind. It is to be found among the highest and lowest of mankind and the lack of it is not confined to poverty or aristocracy. In it are combined the virtues of earthly ethics and the graces of Christianity. Character always stands for positiveness and decision which should mean, I am sure that Christ is the Son of God, and my Savior and that of the rest of human kind. Then, it should mean, I will be the disciple of this divine Savior in spite of anything that might tempt me to leave him or oppose me in doing his service.

To be a disciple bearing the marks of Christ, for character means a stamp or seal, we must acknowledge Him as Master in all things, and with this acknowledgement must go implicit obedience to Him. The Laodiceans lacked decision; they were satisfied with a condition midway between discipleship and worldliness, serving two masters but caring for none. A two-faced character is no character at all; and for that reason the Lord has no taste for any who are like the Laodiceans. Character gives a soul the stamp of an integrity that cannot be questioned. But that soul does not bear such a mark until heart, feet, lips and all can be relied upon as being pure and good. Our feet and minds will turn neither to the right nor the left from the narrow path of duty when we have them under the control of a character that bears the mark of the Lord Jesus Christ.

ORAIBI ARIZONA

The work at Oraibi comprises two villages. Oraibi proper is located on the top of the mesa but is now largely a deserted village, though some people still live there. At the eastern foot of the mesa, is found the so-called school village, by the Hopis called Kiqotsmovi.

The purpose of the mission work here, as of all mission work, is to bring to the people salvation through Jesus Christ. There is a chapel in each village, and the very fact that these Indians live in villages would make it very easy and convenient for them to come to the chapel. But with the exception of a few children who come nearly every Sunday and of an older person now and then, they do not come. So the gospel has to be brought to them.

This is done through preaching in the streets and through visits in their homes. Both are facilitated by the fact that they gather where they can hear well and listen to the preaching in the streets. In the lower village, however, it is very seldom that someone shows himself as listener, though we have the unsolicited admission from some of them that they listen, every time where we cannot see them, because they want to know what we have to say.

In all the work the native Christians take very active part. Of the twenty-five Christians at home in these villages nineteen are living here at present. Otto Lomavitu, the employed native helper, is an active, able and earnest worker. All of the others also take active part in our prayer-meetings and Bible-study, and help at the street services with their singing, and a number of them also with preaching. And those who know the language say they preach very well. The Christian girl who has been teaching the children's Sunday school class seems to have been doing exceptionally well in holding their interest and in teaching them a memory verse each Sunday and also several songs.

We are new in the work, having come in October last. We request of all who love the Lord's work to pray for the Hopis at Oraibi, and also for us as we are grappling with the language and endeavoring to preach to them the glad tidings of salvation.

Sincerely,

Mr. and Mrs. Karl Friesen.

OUR STEWARDSHIP

(Concluded)

It is not within the scope of this article to go into elaborate details concerning the variety of interests to which our General Conference and our local conferences are committed. Yet, it would not be out of order to emphasize the relation of stewardship we bear to them.

Our missions represent exactly the degree of earnestness with which we take our part in the work involved in bringing the gospel and its blessings to the Christless. Our home mission opportunities which it seems to me we are only beginning to appreciate, represent the conserva-

tion of Christianity at home and in our own church. It is a matter of existence to a small denomination, such as ours, to regard home missions as an absolute necessity as well as regarding them as offering opportunities to do the same work at our very doors that we expect of our representatives whom we send overseas to the heathen. The same may be said of our publications. No denomination can hope to prosper unless it provides literature which its people will read and support with both talents and money. In recent years our church seems again to have found itself in regard to benevolences. With old folks' homes, deaconess hospital and sanatorium enterprises, orphan work and emergency relief, we are once more proving that the benevolent spirit which gained esteem for our fathers did not die with them. The best capital upon which to work for the future propagation of our church in the home land is not skilful proselyting, or antagonistic opposition to other evangelical bodies, but benevolence. We have the traditions of a large-hearted people. We have the means and the members. Opportunities are at our doors. Have we a sufficient appreciation of our stewardship to make the best use of them?

An army that divides its forces invites defeat. When we divide the interests of our church with others on the outside we court failure. Our people must be urged time and again to remain faithful stewards to their own peculiar responsibilities. The faithful steward's business is in the household of which he is a part. It would be poor housekeeping and involve a wanting sense of the fitness of things to let one's own affairs suffer in order to help others who should be well able to care for themselves. Apply this to our church interests. With mission enterprises created by the will of our own people depending for their life and usefulness upon their support it is a shameless disloyalty for a Mennonite, and much more for a Mennonite congregation to withhold interest and financial support and give them to another enterprise with which the church has nothing to do.

Every Christian family should have and read good Christian literature and we have the right to expect that Mennonite literature finds its due appreciation in Mennonite homes. The Mennonite who subscribes for religious literature not produced by our own people and then does not take his own church paper is like the doctor who will not use his own medicine. He portrays an inconsistency, a dangerous indifference or a pitiful lack of faith which may best be described as a barefaced desertion.

Our churches are continually being appealed to for assistance to worthy causes from the outside, which we would in no wise hinder, but the fact must ever be clearly before us that our own benevolences are our own stewardships. If one adopts an orphan and then neglects him the law will justly have something to say. Members, through their churches are responsible to our benevolent interests for all they can give them and they cannot discard this responsibility as they would a garment of which they had become tired. It would be dishonest and dishonorable for them to do so. With the relief work, our commission stands ready to do, and the door soon open for us to reach the Russian Mennonites, we have all the worthy cause on our hands that we will be able to handle for years to come.

The same idea of stewardship applies to our schools. A school failure, if it comes, will be an indictment upon the disloyalty or stinginess of our people. The places upon which the products of Mennonite schools are to be located are in our own fields. No Mennonite church worthy of the name, will fill its pulpit or other positions where educational qualifications are required until at least it is reasonably certain that our schools cannot supply the need, and we are prepared to say, without qualification that our schools are in a position to meet every requirement that might rise in the church. This rule also works the other way. No Mennonite school can consistently hope to command the support and sympathy of our people unless it makes full use in its work of all the Mennonite material available. We hold firmly to the conviction that Mennonite students can only be rightly instructed in Mennonite matters by loyal Mennonite instructors.

One of the mistakes so long made was an insistance in some quarters of the church that to Mennonite people was given by Providence the task of preserving the German language and jealousy resenting innovations that might lead to the use of the English tongue in our homes and churches. It was a misconception of stewardship.

Everywhere we have had to suffer on account of it not only in this country but in Russia as well. In that country it made Mennonites members of a foreign caste in the land of their birth. Naturally their fellow-countrymen resented it. I am sure the road of our Russian brethren would have been easier had they not preferred to continue as German colonists for more than a hundred years in a country to which they resorted because it offered more liberal consideration than the Germany they left behind them. In America we too often have built a Chinese wall of language about our church and then wondered why our sons and daughters were slipping away to other confessions and others were keeping out. It is likely that when the door opens many of our Russian brethren will seek homes here. All will, we are sure, give them a hearty welcome, but let it be understood that their duty here will be to become American citizens as soon as the law allows and they should immediately learn and use the language which American citizens speak, as quickly as possible.

Lastly, let us remind ourselves that the church's stewardship involves a concern about the social needs of the world. In spite of the very much abused term "Social Service" the church, as well as the individual, is "My brother's keeper." We cannot be cowardly silent when abuses in the individual and social world are making anarchists and unbelievers of men. Christians certainly should not be the apologist for rich men's sins or mob violence. The poor have a right to look to the church as an efficient and effective ally when matters of justice are involved. A laborer is more than an individual with a strong back and a weak mind. He is one of the class to whom our Lord belonged and whom He came to save. He is a brother and should be our "brother beloved."

Stewards are chosen because they are possessed of well balanced personalities. A good steward is neither hasty nor emotional in the administration of his Master's affairs. To him business is an occupation—a responsibility and its achievements are his reward. In the stewardship over the temporal affairs of Christ's kingdom sound principles must apply and a sane judgment must rule. Visions of a reformed, regenerated and redeemed world are not to be trusted for their realization to long-haired men and short-haired women. The best promoters of progress anywhere are clear-thinking, earnest men and women of sense and action. It is such into whose hands the affairs of God alone may be trusted.

ONE OF THE GREATEST NEEDS OF THE SUNDAY SCHOOL—

Efficient and Devoted Teachers, and How to Procure Them.

S. M. Rosenberger.

(An address at the General Conference, Sunday school convention.)

In order that I may not fail to treat this subject as I think it was the intention of members of the committee to have it treated, I analyze it and find three divisions:

(1) The statement of a felt need;

(2) The need specified, namely, efficient and devoted teachers; and

(3) A call for practical suggestions on how to meet this need.

The letter notifying me of my part on the program adds this, and I think it is significant: "This is the first General Sunday school convention held in this way in connection with the General conference, and we believe that much good will come from our getting together thus from everywhere." It brings to our minds the thought that this general body has not fully recognized the great importance of this phase of the work, or there would have been previous Sunday school conventions. Happily, the district conferences have had their Sunday school conventions and good work has been done. We rejoice that the importance of the Sunday school work has impressed itself upon the leaders of the General Conference and this meeting has been made possible.

I am assuming that there is no doubt in the minds of the representatives from our churches, East and West and North, as to the importance of the Sunday school. But I fear our notions of the importance are ofttimes too vague, or we should lay more stress on this phase of our church work. The Sunday school is indeed the cradle of the church, and not only do our churches have to look to the Sunday school for much the greater part of their future membership, but the character of its members, — their principles and the loyalty with which they adhere to them, — is determined by the character of the work done in the Sunday school. I know of no better investment this conference could make than to put its Sunday school work in the hands of a specialist, whose services could be requisitioned in the district conventions, and whose services to give instruction in methods

and pedagogy would be available. This is a day of Bible conferences and conventions on the fundamentals for adults. Have these become necessary, in part at least, because the foundations of Christian training have not been well laid? Shall we still go on neglecting the building of the best into the foundation walls of the religious training of our children? "Train up a child in the way he should go and when he is old he will not depart from it" has not yet lost its aptness and force.

Teaching is the most important factor in the work of the Sunday school. "As is the teacher so is the school" may in relation to Sunday school teaching be changed to, "As is the teacher so is the class."

Teaching, what is it? It is not telling, though telling may be and often is a part of the process. Teaching goes deeper. It is causing to know in order that we may do, according to Trumbull, the master Sunday school specialist of several decades ago. The best definition I have yet found is the following: Teaching is the process by which one mind from set purpose, produces the life unfolding process in another. It's a life process. It means contact of mind with mind, heart with heart; it's an internal soul condition we seek to bringabout. Good teaching aims at a definite accomplishment. It places a proper estimate upon the personality of the teacher. His example, as well as his teaching, counts. If will necessarily do so. We recall Emerson's saying, "Your actions speak so loud I do not hear what you say."

What is an efficient teacher? One who produces the results we are after, you will say. We can never have too much efficient training in Christian work, true Christian work, for the products are always in demand. What are the products? Saved souls, men and women not only of sound faith but ready for service, equipped with the whole armor of God.

Assuming a teacher is himself or herself a saved man or woman, what is needed for efficiency? (1) To be saturated with the Word of God. The Bible is the text book and if you to teach it you must know it. I believe that the greatest need of the hour is knowledge of the Bible. Is it not deplorable that teachers too frequently are not familiar with the make-up of the Bible, that they do not know where to turn to look for Bible references, that they do not know the books and their classifications as history, poetry, epistles, etc.; that they do not know how to use a Bible index or concordance and are otherwise unskilled in the use of the Bible facts; they do not read the Bible by books, and consequently their knowledge is fragmentary, and their teaching is consequently lacking both in accuracy and in vigor and authority.

(2) The teacher's personality is such an important consideration that it takes no less than second place. We say sometimes teachers are born, not made, by this implying that a man's original endowments count for everything. Character is an immeasurable force. Qualities of heart are lodestones that attract and hold so that lives may be moulded. Coleridge observed:

"O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces,
Love, hope and patience, these must be thy graces,
And in thine own heart let them first keep school."

There is here an intimation that these graces as well as others, if not native, may be acquired. The first necessity is that we shall be willing to start a school to train ourselves in the virtues. The attitude of the hymn-writer points in the right direction when he says: "Such virtues in the Master shine, I would transcribe and make them mine."

(To be continued)

THE S. S. LESSON

October 3.

Birth and Childhood of Jesus.

Matt. 2:1-15.

Golden Text: Thou shalt call His name Jesus, for it is He that shall save the people from their sins. Matt. 1:21.

The first verse of the lesson mentions the most remarkable names and places in all history, Jesus, the greatest, the best and most wonderful of all names, because it was the name of the Son of God who came to save sinners; Herod, the king, an Edomite usurper, the worst of all men whose memory remains; the wise men, representatives of the best and most thoughtful of the Gentiles; Bethlehem, forever sacred because it was the place where the Prince of Heaven first saw the light of earthly day, and Jerusalem, the holy city sanctified by centuries and centuries of association with things men must forever hold sacred.

Jesus was born in the "fullness of time", the circumstances that prophecy described as necessary were all present. There was sin, darkness and superstition in the world together with cruelty and bigotry. Never before was there so much need for light and a revelation of God's goodness. There were also faithful ones waiting and longing for a realization of the promise. For centuries God had been preparing the world for Christ's coming. The Greek was universally known, and the knowledge of God's dealings and promises was spread abroad through the dispersion of the Jews.

A star guided the Magi to Jerusalem and to the manger. It was a significant suggestion of the truth, a light shining in a dark place. It was also an appropriate sign of the gospel that brings light and hope and guides men in the right way on their journey of life. God uses all things to bring His blessing and declare His truth, here a heavenly body was called out of the vast expanse of space to be God's instrument in revealing His Son. It was the heavens declaring the glory of God.

Herod was troubled. Well might he be. He had been living as though there were no God to fear and as though his evil reign were to continue indefinitely. The fear of a rival and no doubt an accusing conscience made him feel that something was rising that would master him. Even the worst of men have uncomfortable moments when they are alone with conscience.

He called upon the right source for information and the elders had the right answer. One wonders at their future unbelief and Herod's later cruelty in the light of the answer that Scripture brought. Their sins are all the worse because they sinned in the light of better knowledge. Herod's conduct is marked with a cunning and craftiness born of fear and jealousy. None are so jealous as the wrong-doers and none are subjected to fears such as they. The villainy of Herod hidden under the cloak of piety portrays a hypocrisy that stops at nothing. It was Christ's mission to rebuke hypocrisy and His very birth showed how much this was needed in high places as well as low.

The appearing of the star once more convinced the wise men that they were on the right track and that their search had God's approval. No wonder they were filled with joy! They fell down before Jesus, gave gifts, and worshiped. They gave themselves, their goods and their worship to Him.

When there is danger God provides a refuge. Egypt offered this. God had spared wicked Egypt during all this time for this purpose.

THE C. E. TOPIC

October 3.

Our Church Privileges and Obligations.

Psa. 84:1-12.

(Consecration Meeting.)

In the first place, it is a privilege to have a church. The church has been with us so long and has entered into the make-up of our every-day life that we sometimes do not give a thought as to what it means to us. It is like the one who has his sight or power of speech, he does not think what it means to be without them. Yet, who is there of us who would not regard the loss of sight or speech as one of the worst calamities that might befall one? Does it occur to us what it would mean to us and the community generally if our churches were suddenly destroyed or taken from us?

Then, it is a privilege to have a church of our own kind. Our fathers knew what it meant to be deprived of the privilege of having churches of their own and suffered great persecution before it was possible for them to meet in their own church houses. There are regions where poverty or other circumstances make a church home impossible. Few of us are rich, but most of us may rejoice that we can have our humble places of worship in which to gather and worship and get new visions of God's goodness.

It is a privilege offered to every one to identify himself or herself with a church. We cannot see how it is possible for anyone to become a Christian and yet neglect this privilege. Every converted man, woman or child will want to number himself or herself with those who are God's children and gather together for edification and blessing.

Church privileges involve personal obligations. To be a member of a church should mean a regular attendance upon divine service, not only on the Sabbath day, but whenever services are conducted. A church member, if he or she is true to the obligations of membership will cheerfully bear a full share of the financial obligations of the church. No church can exist, except upon the liberality of its members. Our duty includes perpetuating the church. When we become Christians we assume the obligation to bring others to a knowledge of the salvation there is in Jesus Christ. A church will only live and continue as souls are won for Christ through the instrumentality of its members: a church idle in this direction is already a dead church.

NEWS OF THE WEEK

CONN. RATIFIED SUFFRAGE

Hartford, Conn., Sept. 14. — The Connecticut legislature this afternoon by concurrent action, ratified the woman suffrage amendment to the federal constitution, making Connecticut the thirty-seventh state to ratify. Within half an hour after the House had adopted the resolution, the Senate took similar action.

Although the proclamation of Secretary of State Colby announcing the ratification of the suffrage amendment, was issued after Tennessee, as the thirty-sixth state, formally had approved the amendment, the situation had become complicated when the Tennessee House reversed its action later. The legality of the Tennessee action is now in courts for a decision.

The vote in the House on the resolution of ratification was:

Yes, 216; no, 11.

In the Senate there was no vote in opposition.

Senator Brooks, who has opposed woman suffrage, said that the resolution was not legally before the legislature. He said he would vote for it because he would vote a similar resolution a week from today when Governor Holcomb sends a copy of the certified amendment which was sent to him by Secretary of State Colby.

The action of the legislature was in direct opposition to the attitude of the governor, who earlier in the day called a special session for next Tuesday to act on suffrage ratification.

LEAGUE OF NATIONS IS OUTSTANDING ISSUE

Augusta, Me., Sept. 14. — Maine went Republican in the state election yesterday by the greatest plurality in its history.

Latest returns show that the Republican plurality will be nearly 70,000. In 1896, the first Bryan year, the Republican plurality in Maine was 48,000.

The Republicans swept the entire state, hardly a Democrat getting in.

The legislature is almost wholly Republican, acording to latest returns. Indications were the state Senate will be composed entirely of Republicans.

The outstading issue of the campaign was the league of nations. Democrats and Republicans fought bitterly for and against it. Senator Lodge was one of the principal speakers against the league during the fight here. Republicans claimed today that the sweeping G. O. P. victory is a rebuke to the Wilson administration and a repudiation of the league of nations.

COAST TO COAST AIR MAIL SERVICE OPENED

Chicago, September 13.—An extensive daily coast to coast air mail service was begun today when planes left five cities for points across the continent. One plane will leave each morning from New York with mail for San Francisco, one from San Francisco for New York, one from Cheyenne, Wyoming, to San Francisco, one from Salt Lake City to San Francisco, one from Chicago to San Francisco every day except Sunday and one from Chicago to New York every day except Monday. The first of the new schedule left here at 6 o'clock this morning for San Francisco, piloted by J. P. Christensen. Each of the planes will carry 800 pounds of mail.

OBREGON WILL TURN TO AMERICANS FOR HELP

Washington, September 9. — Gen. Obregon, the newly elected Mexican President, according to reports here, intends to seek loans from American financiers for reconstruction purposes and other American assistance to revive and increase production of Mexico's natural wealth as soon as he is inaugurated, December 1.

Mexican spokesmen here say that all elements in Mexico are satisfied with the acts of President de la Huerta and his administration is everywhere receiving popular support, so that General Obregon will find public affairs more nearly normal when he is inducted into office than they have been in the last eight or ten years.

Mines that were compelled to close down in Mexico during the revolution are now opening and in a few months it is predicted all again will be in operation. Other industries also are being rehabilitated.

Only one rebel is said to be operating in Mexico, Zamora, in the state of Calixo, whose capitulation or capture in the near future is regarded as certain. He has only a handful of followers, while the government has dispatched between 2,000 and 3,000 soldiers against him.

Mexicans here are hopeful that the state department will extend recognition to the de la Huerta government, saying there has been no lapse of the constitutional regime and no exchange of government has taken place, the circumstances, on the contrary, they say, paralleling those when President McKinley was assassinated in America. They point out that the Vice-President became President and that in Mexico the constitution provides that the congress should meet and elect a new President, the course that actually was followed.

THE HAGUE GIVES REPORT

London, Sept. 14. — The headquarters of the league of nations today made public the text of the project for a permanent court of international justice as adopted by The Hague committee of which Elihu Root was a member together with a letter from the council of the league to all governments which have entered the league of nations.

The council of the league in its letter to the government, says:

"The council does not propose to express any opinion on the merits of the scheme until they had a full opportunity of considering it."

It states, however, that the project was prepared by a most competent tribunal representating widely different national points of view. It adds:

"The council would regard as irreconcilable difference of opinion on the merits of the scheme as an international misfortune of the gravest kind. It would mean that the league was publicly compelled to admit its incapacity to carry out one of the most important of the tasks which it was invited to perform. The failure would be great and probably irreparable; for, if agreement proves impossible under circumstances apparently so favorable, it is hard to see how and when the task of securing it will successfully be resumed."

The council states it will later submit its recommendations to the assembly of the league of nations.

Some of the features of the proposed world court already have been summarized from The Hague, but the draft given out today gives the exact terms of the entire project, consisting of sixty-two articles divided into two chapters on organization, competence of court, and procedure.

ITALY' DEATH TOLL HEAVY—

Florence, Italy, Sept. 9.—Graver news from the area affected by Tuesday's earthquake was received today, the number of victims being put at several hundred dead and injured. The quake caused great damage in the provinces of Florence, Lisa, Leghorn, Lucca, Massa Carrara, Reggio D'Emilia, Modena and Piacenza. The shock was felt in the surrounding provinces as far as Milan, but there was no injury to life or property.

The Epocau of Rome estimates that 300 persons were killed in Tuesday's earthquake, says a Stefani news agency dispatch this evening.

Barco, a town of 9,000 inhabitants, was virtually destroyed by the earthquake, as also was Fornaci near by. Sixty-five dead have already been identified and laid out in the small picturesque cemetery, which was thrown open by the earthquake. Barco was the birthplace of the poet Giovanni Pascoli.

Messages from the region affected by Tuesday's earthquake say the damage was heavier than at first believed and that the number of dead and injured discovered is increasing hourly, according to an Exchange Telegraph dispatch from Rome today. The Spezia district was especially hard hit. The towns of Quercia, Molassa and Tarasco were wiped out. Apparently not a single town escaped damage. Everywhere, the dispatches report the population is camping in the open. Relief parties from Spezia, Genoa, Massa and Florence are scouring the devasted region. Signor Bertini, the undersecretary of public works, has gone to the scene of the disaster.

Florence, Sept. 9. — Already some of those working bravely to rescue and help the sufferers from the earthquake have been killed. At Fivizzano three men, including a carabineer, were trying to move masonry from behind which they heard the groans of some imprisoned, when a new earthshock occurred, the wall falling on all three and crushing them in sight of the onlookers.

When the first earthquake occurred the prison at Fivizzano was badly shaken, the doors being wrenched from their fastenings. The inmates rushed out, declaring they would at least die in the open, but when the shocks had passed carabineers compelled them to return to their cells, with the exception of one man who slipped away and later was found at the neighboring station of Gragnola, engaged in the robbery of those seriously injured lying in a special train waiting for transport to a hospital. With difficulties the carabineers saved him from the angry crowd which gathered.

During the night while others were engaged in the work of rescue a determined attempt was made to carry off the strong box of the savings bank at Fivizzano. One of the thieves was attacked by peasants and before the soldiers could rescue him he received injuries from which he died.

Two women living near the barracks climbed out of a window to a balcony when the first shock occurred. All the floors of their house collapsed and for more than two hours they remained on the balcony, which was in such a threatening state that it was impossible to scale the wall. Finally they were rescued by means of ropes.

RIOT PREVAILS IN TRIEST

Triest, Sept. 11.—A Socialist revolt in which barricades were erected in the streets and artillery, rifles, machine guns and bombs were freely employed in a struggle between the rioters and the military broke out here this afternoon. Italian troops and naval forces, however, had succeeded by 8 o'clock tonight in completely restoring order. At that hour the troops were patrolling the streets and a destroyer anchored in the harbor commanded the public square.

VAST CONSPIRACY SEEN IN SITUATION IN ITALY

London, September 13.—The Post today says that seizures of factories by workers in Italy is the first step of a vast conspiracy to overthrow the existing governments in Europe. The events in Italy, according to the newspaper, were timed to occur simultaneously with the expected capture of Warsaw by the Bolsheviki and were to be followed by a general strike in Great Britain and an uprising in Germany.

REVOLT BREAKS OUT IN PETROGRAD

London, Sept. 14.—Serious anti-bolsheviki rioting is taking place in Petrograd, it is declared in report from that city, received in Berlin, says a dispatch to the Exchange Telegraph company from the German capital, filed yesterday. Six of the bolsheviki commissioners, it is asserted in these advices, have been drowned in the Neva, while the others have been compelled to seek places of refuge.

been compelled to seek places of refuge.

London, Sept. 14.—The bolsheviki have launched a new offensive against the Poles and Ukrainians on both sides of Brody, according to an official dispatch from Moscow today, received by way of Berlin.

M'SWINEY WEAK ON HIS THIRTY-THIRD DAY

London, Sept. 14.—Terence MacSwiney, lord mayor of Cork, was appreciably weaker this morning as a result of his hunger strike, which he is continuing in Brixton prison, says a bulletin issued by the Irish Self-Determination League, which stated MacSwiney had a very bad night, but he was still conscious and his mind was active. Today is the thirty-third day since he began his hunger strike in protest against his arrest by British authorities in Cork.

Reports to the home office from prison physicians who are attending the lord mayor did not agree with the bulletins issued by the league. They reported there was virtually no change in MacSwiney's condition and that he had passed a restful night.

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ANNOUNCEMENT OF THE WESTERN DISTRICT CONFERENCE

The twenty-ninth annual session of the Western District Conference convenes, God willing, at the Alexanderwohl church near Goessel, Kansas, on October 20 at 9:30 a. m.

All congregations are requested to elect delegates and send the credentials to the secretary of the Conference at the earliest convenience.

C. C. Wedel, Pres.
H. J. Dyck, Sec.

INVITATION

The congregations of Wayland and Noble, Iowa, invite the congregations of the Middle District Conference to send representatives to the ordination and installation of their newly elected minister, Bro. L. L. Miller on October 3rd, 1920. Bro. Elmer Basinger of Donnellson, Ia., will officiate at the ordination in Noble in the forenoon and at the installation in Wayland in the evening. We solicit the prayers of the churches. **The Correspondent.**

INVITATION

The ordination of Missionary Alfred Habegger of Busby, Montana, into the office of an elder will take place at Berne, Indiana, on Sunday, September 26, at 10 a. m. All are invited to pray in his behalf and for the cause of missions. Those who can do so are invited to attend the ordination service.

First Mennonite Church,
Berne, Ind.

IN MENNONITE CIRCLES

The Lord's Supper will be observed in the Bertolets, Pa., church, Oct. 3.

Carpenters began work on the new church, Altoona, Pa., on September 14.

The Quarterly Conference of the Blair, Bedford, Mifflin and Lancaster county, Pa., Mennonite churches will be held October 2 and 3 at Barrville, Pa.

The late Dr. S. C. Moyer, in his will remembered the Souderton church with $500, and the East Swamp church, where his parents are buried, with $300.

The first Young People's Society in our churches was organized May 24, 1886, in the First church of Philadelphia, Pa. It was more of the nature of a literary society, but was in 1892 changed into a Christian Endeavor Society. The first C. E. society in our churches was organized by Rev. C. H. A. van der Smissen in the Hereford, Pa., church, January 15, 1887.

In Bluffton College, last year there attended a total of 312 students, 197 of whom were Mennonites. These came from six Conferences, namely, General Conference, 149, Central Illinois, 15, Defenseless, 14, Mennonite Brethren in Christ, 14, Old Mennonites, 9, Mennonites, Canada and Wall church, 5. The average yearly increase in students during the past six years has been 27. The college maintains the following musical organizations: The College Orchestra, the College-Citizens' Band, the College Choral Society, the Vesper Choir, the Girls' Glee Club and the Men's Glee Club.

Rev. W. S. Gottshall, of Bluffton, O., visited his former charge at Schwenksville, Pa., after the close of Conference session, and preached in his old pulpit. In this church the Gottshall's have always had an active part. Rev. Moses Gottshall, and Rev. William Gottshall were the son and grandson of the first deacon, William Gottshall, while the present pastor, Rev. W. H. Grubb, is a great-grandson. The deacon's office has always been in the family. William Gottshall was succeeded by a son, Gottshall Gottshall, commonly known as "Double" Gottshall, Moses, grandson of William, and a son of Moses, succeeded Gottshall, and Newton, the present deacon, succeeded his father. The church has more than 100 years of history.

The first Mennonite Sunday school in America was organized by Rev. John H. Oberholtzer in the West Swamp, Pa., church, May 2, 1858, with A. B. Shelly as the superintendent, who later became Oberholtzer's successor. A dozen or so years before Oberholtzer held Sunday afternoon meetings for the children. About this time he came into possession of a small catechism, which at an early date had been used in some of our churches in Europe. He had the book reprinted at his own expense, and used these in the meetings which he called "Kinderlehre." The book is now in use with some minor changes as the recognized catechism by the General Conference. During the first year the seventy-eight pupils had recited 18,316 Scripture verses.

The prospectus for the Mennonite academy at Meno, Okla., has appeared. The school offers an improved course of study and is prepared to fill the need of the community. Rev. Albert Claassen, former missionary among the Indians in Oklahoma, and Rev. H. U. Schmidt of Vona, Colorado, are the instructors.

The building of the Old Folks' home at Frederick was formerly an educational institution known as Frederick Institute. The anniversary of the home on September 19 was made an occasion for the reunion of former students and although the institute has been closed for more than a half a century, quite a number of old students were on hand.

The Spirit of Prayer as Manifested at Our Last General Conference at Perkasie Park, Pa.

Having been requested by one of our Conference officials to write a few words on the above subject for our church papers, I shall try to do so, to the glory of God, who gave to us this spirit of prayer and intercession.

The fact that other reports of this conference speak of the same does not make this special report unnecessary. These other reports only confirm what will briefly follow here.

We notice generally throughout the Christian church that of late a spirit of prayer is pervading all activities which are in accord with His plans and promises. Why should not we, too, be partakers of this greater outpouring of the spirit of prayer and intercession?

It was quite evident that all praparations for this good conference, which we enjoyed so much, had not been made without much prayer. Many may have thought that they were perhaps almost alone in this; but when we met with our good hospitable, Pa. brethren and sisters from all over this wide land and from Canada and from the mission fields, we found ourselves to be of one accord in the spirit of prayer.

The program committee has ventured to place more "prayer" on the program than was usually done; but this was not enough: from several other sources prayer was called for, and gladly everybody responded, showing that it met with the hearty approval of all.

Thus not only were two regular prayer-meetings arranged for daily in the tabernacle, but throughout the program, before elections (instead of electioneering) and in other connections our good president called for prayer.

This was not all. In the homes, on the hillside, and perhaps in still other places special prayer circles convened at regular and at odd times, as opportunity offered itself. Here the mission fields were particularly remembered, but also special objects for prayer were brought up.

Thus there were perhaps not many hours during the day, until late at night that somewhere, someone or several did not appear before God in prayer.

And this was all done so quietly, orderly, so unconspicuously, as only the good Spirit of God can direct. The leaders of these meetings sometimes did not find it easy to close a meeting just when they wished, so many were anxious to express themselves in a few words, at least, of prayer; the bell often brought a meeting to a close.

"No wonder," someone suggested, "that this long and full program was finished—without hur-

rying either—in 5 days and 2 hours." And the much feared differences of opinion—even greater fears were expressed—they disappeared before we got to them.

Now it is certainly the heartfelt wish of all, that this spirit of prayer may have been taken home to all our churches and fields of work and may grow stronger as time goes on and as the shadows and the clouds increase.

And may a great outpouring of the Spirit follow this spirit of prayer as it did on the first day of Pentecost (Acts 2) after a season of prayer for our task which He has entrusted to us.

Yours in Christ,

J. B. Epp.

Pretty Prairie, Kan.

Corner-Stone Laying at Altoona, Pennsylvania.

The corner-stone for the new Mennonite Memorial church at 2206 Eleventh avenue, Altoona, Pa., was laid last Sunday afternoon and appropriate ceremonies attended by over 100 persons. Jacob Synder was presiding officer and Rev. George W. Price preached the sermon, and Rev. Floyd W. Johnson brought greetings from the Memorial Baptist church.

Devotional exercises were conducted by L. L. Shaw, music being furnished by the orchestra and male quartette from the Calvary Baptist church. Rev. George W. Price, pastor of Calvary Baptist church and dean of Calvary Baptist Training School, preached a stirring sermon in the spiritual values of the character of building materials or "Building for Eternity." He congratulated the workers at the Mennonite mission and extended the best wishes for himself and congregation, calling attention to the fact that the personal cooperation of his people was manifested in the large number who attended the dedicatory exercises.

He brought to the people touching messages on the foundation and materials in the building, the class of teachings adopted by the church, and urged them to be loyal and steadfast Christians. After Rev. Johnston had brought his greetings the company adjourned to the front of the building, where the stone was placed with Mr. Snyder reading the service for the occasion and offering prayer.

The new church will be 32 by 42 feet in size, finished in Altoona rough brick, and has about fifteen stained glass windows. The total cost of the structure is $18,000. The entire first floor will be taken up with the auditorium, seating 250, and the basement will be finished for all Sunday school classes.

The building will be lighted electrically and heated with hot air, and the basement will have a kitchen and heater. The workers' home at 2204 Eleventh avenue will connect with the church. It is a splendid modern home, cost $5,200 and was paid for on dedication.

In the back of the new church will be an extension for the pulpit and choir loft. In the interior the finishings will be in hard wood and the walls will be kalsomined in light colors. J. B. Fluke, contractors, announce the church will be completed in three or four months.

The Mennonite church now has a membership of 51 members having lost five by death in the last year. Jacob Snyder will continue his duties as superintendent, L. L. Shaw as assistant, both of whom are now acting as pastors. Misses Elizabeth Foth and Martha Franz are the workers in the field, and reside in the cozy home at 2204 Eleventh avenue. They spend their time in visitation and doing other missionary work.

Placed in the corner-stone are the following articles: A Bible; Confession of Faith, copy each of "The Mennonite," "Bundesbote," report of the foreign missionary board for three years just past, Times Tribune and Mirror; portrait of Menno Simon, list of ministers of the General Conference of North America, list of missionaries in home and foreign fields, report of East District 1920 conference, portraits and history of the workers of the field, letters of endorsement from Mayor Charles E. Rhodes and M. P. Neighbor, secretary of the Chamber of Commerce; report of the Mennonite churches of Blair, Bedford, Juniata and Lancaster counties of which the Altoona church is a part, and program of the last General Conference of the Mennonite churches of North America.

The church members and friends were much pleased with the splendid weather for the outdoor ceremonies and for the large number of friends who gathered with them. The church will likely be dedicated in the early winter.

NOTES AND COMMENTS

Memorable progress toward the world-wide Christian cooperation was made in the meeting of delegates from the national church federation and other church bodies of fifteen countries at Geneva, Switzerland, August 9-12. It was decided to hold a "Universal Conference of the Church of Christ on Life and Work," probably in the summer of 1922, to which all churches of all lands shall be invited to send delegates.

Sixteen Polish-American girls, known as the Polish Gray Samaritans, who have been doing relief work in Poland under the auspices of the Y. W. C. A. and American Relief Administration have returned home after a year's service abroad. Their return was hastened by the advance of the Russians in Poland which necessitated the withdrawal of all American workers from Warsaw and its vicinity. They had practically completed their period of service, however. Eleven "Gray Samaritans" are remaining in Cracow to continue relief work among the children, refugee families and women soldiers.

The following telegram from Col. John Price Packson, member of the President's mission to Turkey-Armenia, should appeal to everyone who has the least degree of Christian sympathy.

"Can anything be done to relieve the pitiful situation of the Armenians and other Christians in Turkey and the Trancaucasus? If you can picture a situation in which your women folk and children are sent up north of Maine with one suit of the filmiest hot weather clothing and that old, and ragged, given less food than will maintain life normally, placed in a spot where there is no fuel and no houses but for very few, and then isolated from air and forcibly kept there through the winter, you may thereby get a glimpse of the suffering and death which will occur in the Near East this winter. In the fall of last year when it was already cold enough for me to be wearing my winter underwear heaviest military suit and overcoat and not be particularly warm at that, I personally saw and circulated among great numbers of women and children largely of gentle breeding who were in all essential particulars in such case as the foregoing. Indeed, in my trip through Turkey and Armenia which was before the rigorous weather had set in I saw such exposure and hardship as I had no conception the human being could endure and survive. Have cable information from field under date of September 4th that condition and need are desperate today."

(Signed) **John Price Jackson.**

Cities hold the wealth of the land; but without hard labor on the land there would be no wealth in cities. The husbandry of the soil is the foundation of our social fabric. The chief source of the world's capital is an eight-inch layer of loam on the surface of the earth. Yet capital, like labor, spurns the mother who bore it, preferring the erection of Biltmores to the growing of food. Capital, like labor, finds a surer and richer return in the production of social pleasures than in the satisfaction of social needs. Thus a sinister trinity of perdition threatens mankind.

Man's persistent luxury and indolence and greed, enticing him from his safe place close to the heart of Mother Earth, lure him into misery. This is the chief source of our social distress.—C. A. Meader, in the Boston Evening Transcript.

Statistics of the health conditions of the German children were prepared for the German International Conference by the Berlin Association for Child Relief.

Of 3,385,000 children of the large towns in Germany, 835,973, are reported as being undernourished and diseased. Besides these were 200,633 suffering from tuberculosis.

The children found definitely affected with tuberculosis number 8,000 in Leipzig, over 10,000 in Cologne, 13,000 in Hamburg, 7,000 in Breslau, and 30,000 in Berlin. The mortality of the children between one and five years old increased during the war period by 25 per cent. in Hessen, 35 per cent. in Lubeck, 47 per cent. in Mecklenburg-Schwerin. The mortality of children of five years up to fifteen years increased in the same period—96 per cent. in Prussia, 144 per cent. in Sessen, 128 per cent. in Meckenburg-Schwerin, 158 per cent. in Sachsen-Attenberg. The report said in particular that in the town of Barmen, one out of every five children between one and three years cannot walk or stand because of rickets.

In a public school at Berlin out of 650 children—

161 had only wooden shoes;
142 were without coat or warm outer garment;
305 were without underclothing;
378 had no warm room at their homes;
341 never saw a drop of milk at home;
106 whose parents were unable to buy the food ration supplied by the government;
108 were consumptive;
48 were undernourished;
85 died in a course of a year from privation.

AFTER TWENTY YEARS

P. A. Penner.

(Continued.)

In Janjgir too, is located the boarding for girls. Bro. P. W. Penner erected the buildings. He consulted us all as to size and arrangement. But the building proves that we have had too little faith, because last year it had to be enlarged. I fear that even now the building will eventually not hold all the girls that will be sent here; but we built as we thought the churches could afford to pay for the present. However, we have been careful so to enlarge the quarters that if more girls come to us we can put an addition to the present building. The girls' boarding is a credit to any mission and great credit is due Bro. Steiner for the substantial enlargement. I wish to insert here that our building committee always insists on building the very best way possible. I defy anyone to find four stations with more substantial, yet unpretentious, buildings than ours. And we maintain that it is much cheaper in the long run. I can point to a mission where the missionaries often complain that every year so many repairs are needed. Our budgets, as you will have noticed, call for but little money for repairs.

I am not able to give the exact number of girls in the boarding since I am writing this paper in the hills, in Landour, and cannot phone over to Miss Burkhalter to give me the number, but it is somewhere between 80 and 90 girls. I trust that it needs no demonstration to prove to you that to keep this number of girls in food and clothing and in fit physical condition costs a lot of money. We, of course, do take fees from the Christian parents, but these are so small that it does not by far cover the cost of maintenance. Neither do I need to prove to you that it takes the full time of one missionary to see to the care of these girls when they are once in the boarding. The hundred and one little things that need attention are enough to occupy one missionary's time, if she wants to do all that should be done for them. If all the girls are well, then there is generally smooth sailing, but let an epidemic break out and then the strength of the worker is taxed to the utmost. If you want proof, please write to Mrs. Steiner.

At Mauhadei, the boy's boarding is located. Here also I am not able to state definitely how many boys are in it, but I believe something like 80. What I have said about the girls boarding also applies to the boys boarding. I am inclined to believe, however, that with the boys boarding some industrial work will have to be begun sooner or later.

At Champa is located the fourth largest Leper Home of India with 350 inmates at this time of writing and with admissions every month. This institution takes the full time of one man and wife if they also have the untainted children under their care. I once heard a missionary say that with an asylum of 400 lepers he did not have enough work to occupy his time. I believed this at the time, because I too was of the opinion that most of the work could safely be left in the hands of Indians and that all that the missionary had to do was to go through the institution once every so often on a kind of inspection tour. I am not so foolish now. In fact, I am not nearly so sure about many other matters in regard to missions as I was during the first two years of India experience. If at that time I had been asked about this, that or the other thing, I could have given a definite word to chapter and verse. I believe today that with an Asylum, or Home as I prefer to call an institution where lepers are cared for, even as large as the one in Champa, one missionary has all he can do if he wants to do justice to the work. I am more and more getting firm in the opinion that our conference ought to have one man just for leper work with no other work in connection. Of course, the untainted children should always form a part of the leper work.

At Korba an Anglo Vernacular school has made fine progress in which all of the boys come in direct contact with the gospel. I would like to say right here that these station schools, such as the ones in Korba and Mauhadei are a wonderful asset for the Sunday School. We had a visitor from another mission, a person who has seen more of India than I have, at least has been here longer, who said after having seen the S. S. in Mauhadei: "I have never seen such a large S. S. anywhere in India." Perhaps this does not mean much, but it ought to mean something.

So much for institutional work, but now please remember that at each of the four stations and at some of the outstations the mission has a number of Christians. I am not just now prepared to say how large our Christian community is but it is near 800.

Now, these are some of the things that exist in your India field. It will be a genuine pleasure to show all this to your Inspector, whom we expect shortly. But,—and now please listen,—with this work which is now being carried on we have but touched the fringe of our possibilities, opportunities, and obligations. What about the many, many thousands of non-Christians in our district that are groping in darkness and ignorance? What about those 40,000 dying people who are without God and without hope in the world for whom Bro. and Sister Wiens are responsible? The 40,000 for whom Bro. and Sister Suckau are responsible? For the same number that fall to each one of your present representatives including Bro. and Sister P. W. Penner? Have you ever thought of this great multitude as it slowly but surely "falls over the brink," as Miss Carmichael, author of "Things As They Are," puts it. What about the people who are now calling us to come and help them? What about the nearly 200 Christians whom Bro. Wiens had the privilege to baptize and are living far away from his station with only an Indian brother to watch over and teach them? What about the thousands of children whom we are to reach? What about the thousands of physically sick that come to our doors with the pitiful cry: "Sahib, help me"? Do you remember my article: "Who is to blame?" Oh, friends, the field is so large, the opportunities so many that I do not think that we can exaggerate.

This, then, is the present position of the India field. These are our opportunities. And the force to meet them? TEN workers, two of whom are on furlough and two are tired! ! ! The great questions to be answered are: Do you consider this force enough? If so, then I am ready to close my letter and I have nothing more to write. But I do have my own thoughts. If the force is inadequate, what are YOU going to do to hold down what already exists, and what are YOU going to do in the face of what ought to be done? I make bold to say that your India mission is not going forward. If there is such a thing as a standstill, or in a popular phrase used in India "holding down the lid," then we are trying to do that, but no more. If there is no such thing as a standstill, then we are going backward. And I make bold to say that if we are going backward this is NOT because your present staff is lazy or indifferent, but because the churches, as a whole at home **do not realize the SERIOUS condition as it now exists,** and in consequence have WITHHELD workers. **The problem lies at home.**

(To be continued)

CORRESPONDENCE

Zion Church, Souderton, Pa., September 13, 1920. — The sessions of General Conference were a great season of blessings to the members of our church here in Souderton. Our church services were dispensed with on the first Sunday of Conference and our people enjoyed the services at Perkasie Park on that day. Many of our members also attended the sessions during the week, both day and evening. On Sunday, September 6, our pastor, Brother Reed F. Landis, had surely arranged a real spiritual missionary feast. In the morning, Missionary J. B. Frey, was in charge of the services. He gave us a very inspiring message together with the wonderful testimonies of his workers, Miss Abrams, Miss Ruth and Miss Jenkins. They have made an impression on our people which will remain, and we trust will open their hearts as well as their purses to the great cause of bringing the precious gospel to the Indians.

In the evening service, perhaps we had the greatest service in the history of the church. In this service we had with us Rev. S. M. Musselman and M. M. Horsch of the foreign mission board and this service was the installation service of Rev. and Mrs. Samuel T. Moyer to the office of missionaries. As Brother Moyer was long associated with us in the work of the church and its auxiliaries here, we were especially thankful to have the privilege of having the installation service here. The sermon was preached by Rev. Musselman as well as the charge of installation after which Misses Mildred Kulp and Saddie Fredericks very beautifully and effectively sang the hymn "God will take care of you" after which Rev. Horsch, as well as Mr. and Mrs. Moyer spoke. The offering at both these services was liberal and was for the benefit of the mission cause. An effort will be made by the church here, if possible, to make up one half of the yearly expenses of Bro. and Sister Moyer. Let us not only follow Brother and Sister Moyer with our prayers, but let us loosen our purse strings and thus help spread the good tidings to the far off heathen lands. In conclusion we feel like thanking our beloved pastor for arranging this day, one of the greatest in the history of the church.

—Correspondent.

THE MENNONITE

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EDITORIAL

A terrible explosion the other day, in the financial district of New York, blotted out many lives and injured very many more. It is now pretty well established that the deed was the act of some fanatical and radical man or men who imagined that in so blotting out lives and creating terror they were getting even with society against which they hold a grudge. Nothing is more cowardly than an act aimed at some one by striking some one else and when such a thing is deliberately planned with the hope that a great number will be killed or injured it becomes positively devilish. Many of the radical leaders who have been going to and fro through the land making fiery speeches, denouncing all who disagree with them as enemies of society to whom no mercy should be shown, made haste to wash their hands of all responsibility for the affair and denounced the authors of the act as dangerous and irresponsible persons. But were they as innocent as they would now like to appear? They have applauded the leaders who have made Russia a hell, they have denounced those who direct the existing state of affairs and they have appealed to the lower elements to assert themselves by revolution. Surely to have been doing all this for months does not require that they must be proven to have made and set the machine responsible for the horror to make them guilty of this wholesale murder. Until the people refuse to hear and tolerate such disciples of violence there is every likelihood of a repetition of the Wall street horror, not only in New York, but in every other center of population as well. The American people generally have been so well satisfied with their institutions that they have neglected to give them the protection and safeguards they need. They seem to have forgotten that "eternal vigilance is the price of liberty." Perhaps the event will move to a greater exercise of police power to prevent the exciting of hair-brained radical lunatics to the point of murder. But police power is only a protection in so far that it seeks to detect crime and prevent criminals from continuing their wrong-doing. Little has been done to prevent men and women (for some of the worst radicals are women) from becoming criminals either by act or suggestion. We know that no law on earth can make a bad man a good man or a good man a bad man and our only remedy is the power of regeneration that manifests itself through faith in Christ.

It is not only that the radical element reacts against political institutions that makes them so dangerous, they repudiate all religion and conventional life. Infidelity and immorality are as much a part of their creed as rebellion. The question arises, what has or has not the church done to create this antagonism against the religion it professes? And to answer it one must look into relations with capital and the political powers that be. Surely the church has not allied itself with these, its voice has been generally raised against abuses in these quarters. But it has also had its shortcomings. The rich man's gold has not only been accepted, it has been solicited and an unsympathetic mind readily comes to the conclusion that in accepting the gold of the rich it has sold itself to become the apologist of capital. We who know the aims and the spirit of the church know how far from the truth such a conclusion is, but we must get the point of view of both the down-and-out and the materialists who feel that they are beyond the sympathy of the professing Christians. Perhaps the greatest sin on the part of the church has been the sin of omission. It has too long neglected the teeming masses of our congested cities and the sweating toilers of the mines, mills and factories. The only way to make America safe—safe for God and humanity—is for the church to strain every effort toward reaching and helping and converting the masses who now so bitterly imagine they are being crushed between the upper and lower millstones.

It was a wise man who contended that there is no such a thing as bad weather—there are only different kinds of good weathers. The hot days and the stormy days, the rains, the winds, the snows, all have their purpose, and it is always a good purpose —Forward.

ONE OF THE GREATEST NEEDS OF THE SUNDAY SCHOOL—

Efficient and Devoted Teachers, and How to Procure Them.

S. M. Rosenberger.

(Continued)

We are more or less familiar with Garfield's saying that to sit on one end of a log with Mark Hopkins on the other makes a university. It remains then that a teacher is greater than the method he or she uses.

But (3) method is not to be despised. It is an added force to native ability. Recognizing method is to follow the admonition of a sentence I parsed in my school days: "Learn the how and the why." Edward Thring has said, "Teaching is a lifelong learning how to deal with human minds." The teacher must never forget that the child mind he deals with is a castle that he can not take by storm.

Method must recognize the laws of mind and the individuality of the child. It must be based on the solid foundation of principles, which are the general truths underlying the process. He who would gain material harvest must know soils and must obey the laws of growing crops, so he who would gain spiritual harvest must know the laws of mind and of planting the precious seed and nourishing the growing character so that there may come a fruitage unto eternal life. It is conceivable that a man may obey these laws intuitively, but for most of us the way to success lies through well directed effort and study.

On the importance of method let me quote from a master, Dr. McMurry. He says:

"Definite and valuable principles of action, while they check one's freedom along foolish lines, guide into channels of efficiency. Too much freedom becomes positively oppressive. Whether traveling over a continent or through a field of thought, erecting a mansion, or developing a high moral character, whoever would keep his bearings and work forward to an important end, must have a guide. Whether it be a compass, a model or an ideal, he must look to it continually for direction. Anyone engaged in a work so important and difficult as teaching is much in need of fixed principles which outline for him the ideal of method. If convinced that no one method is right, that no ideal can be set up, he is like a sea captain who is persuaded that whatever course he may choose for his vessel is at least possibly good. He acknowledges the possession of no standard of excellence, and sees chiefly fog in his chosen course. He is subject therefore to half-hearted action, for energy and encouragement are not born of uncertainty and confusion." Dr. McMurry comes to this conclusion, "From an examination of our psychologies we shall detect the percept and the concept (the particulars and the general notion) find a universal recognition. Inductive and deductive thinking as recognized in all the philosophies, have set the general notion at the center of all thinking as the thing aimed at in induction and as the starting point in deduction. We find therefore that the general notion is a pivotal center both in psychology and pedagogy."

We tarry long enough to emphasize the importance of making our teaching not simply a pouring into the mind a mass of facts, but of organizing material and presenting it in such a way that clear and distinct concepts or truths become vital points of departure for teaching new facts and truths. They make the background of future lessons.

It is highly important that the teacher establishes an aim for every lesson taught. The aim may be one chief truth to be taught and some supplementary or added truths. It is important that the main truth shall receive the maximum of attention in the planning; the others may receive some attention or may not, as time and circumstances will dictate.

Let us take the parable of the tares (Matt. 13:24-31) as a text to illustrate what is meant. I take this from McMurry for illustration only, and with no thought as to the correctness of the writer's teachings taken from the parable.

Parable of the Tares.
Matt. 13:24-31.

Several generalizations are suggested and a few are plainly taught by this parable. The tares were sown in the night, when people were asleep; so wicked thoughts are sown when people are spiritually asleep. The tares have an injurious influence upon the good grain; so bad thoughts and actions exert an injurious influence upon good thoughts and actions. When harvest time comes, the different growths shall be judged by the fruits that they bear, and hence, "By their fruits ye shall know them." The householder seems patient in allowing the weeds to stand; so God seems patient with the wicked people. The notes ordinarily furnished in connection with this parable state that the tares are a poisonous

weed; so bad thoughts and actions act like poison in our lives.

These are all truths, however, that, while suggested by the parable, do not express the essence of its thought. They are really subordinate thoughts, and should better be neglected than receive much attention. The plainest truth involved is that a sure reward awaits the good and a sure punishment the evil. And that is the thought that Christ Himself presents when He is called upon by the apostles to interpret the parable. However, many a teacher will feel convinced that there is another truth fully involved in the story, by means of which more influence can be exerted upon the child than by this one just named. That is presented through the fact that the householder commands his servants to let the tares stand with the wheat, because the servants cannot remove the one without injuring the other. This, interpreted, means that in this world, though we would often like to banish evil from among us, we do not know enough to separate it from the good, and if we attempted to do so we should make an abundance of mistakes. Hence, let both grow together until the harvest, or until the end of the world; and we should not attempt to judge and condemn people, thinking that we see clearly what is good in them and what is bad. The generalization, tersely stated, would be, "Judge not, that ye be not judged." This is the one chosen to be presented.

Suppose, now, this last is established as the aim, then marshal your facts, ask your questions, and analyze the text, but do not fail to leave finally a clear idea in the pupils' minds of the one truth you selected to be the main truth. To make it a successful lesson one must not fail also to make the application of practical value by citing cases in history and experience, and asking questions to leave no doubt that the teaching has actually risen into the pupils' consciousness.

Devoted teachers — this refers to the spiritual and moral qualities of the teacher. Without them there can be no true results. A man or woman who lives the truths he or she seeks to teach will not fail to give the kind of service indicated,—devoted.

In my school days we used to discuss the question as to whether the teacher's or the preacher's calling carried the greatest responsibility. Let me say that the Sunday school teacher's responsibility is not a whit less than that of the minister of the gospel. He too, is a shepherd of souls and will be held to account for the care and feeding of the sheep. When the call for teachers goes out, this condition may well accompany: Only consecrated Christians need apply. Spiritual qualifications are the most important. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal." Love of God, love for the Word, love for fellow-man and especially for the children, are outstanding requisites to insure devotedness in this exalted service. The spirit of prayer and sacrifice must have a prominent place in a life that would win others to Christ and for service.

"We must not hope to be mowers
And gather the golden ears
Unless we have first been sowers,
And watered each furrow with tears."

The Sunday school teacher's class must ever be her first concern. You may well ask yourself, What will be the probable effect upon my class, or how will they fare, if I do not give them the full share of attention I might, or set the example that counts so mightily? There is no escaping our responsibility. Every man's work shall be tried. If any man's work stands the test we shall be rewarded."

How shall we procure these teachers who will stand the test?

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." The work is the Lord's and He will provide the workers if we fail not in importunate prayer. There are important matters to be given attention at meetings and conferences of officers and teachers, nothing is more important at times than to resolve these gatherings into meetings for prayer to give God an opportunity to work His good will.

(To be concluded)

WHAT PRACTICAL TASK

Has the Christian Endeavor Society, and How Can the Young People Be Best Interested in Attendance and Service?

Sylvia Tschantz.

As I sit at my desk to pen these lines, there arises before me the picture of a face strangely winsome and beautiful. It bears the imprint of the spirit within. The features are finely chiseled, the eyes keen and kindly, the jaw firm and well-set. Purity and firmness of character are plainly stamped on that face. The voice is musical and full of power. The lips move and I can hear these words: "Come, follow Me." Quietly and reverently we say, "Behold the Lamb of God, which taketh away the sin of the world." There is an irresistible power drawing us which we cannot withstand even though we would. With firmness and decision the answer comes, "I will follow Thee whithersoever Thou leadest."

A square look into the face of the Master, an obedient will, and a surrendered life is the result. This is not the mere dreaming of an idle dreamer, it is the practical task of the Christian Endeavor Society. There must first be a vision of the Christ before real work can be done. Naturally we dare not expect this of each one as he joins the society. The pastor must first have the vision and a tremendous desire that his young people get such a vision also. Some of the leaders of the society should see Him and then go out and make others see Him through their own lives. Nothing but a complete surrender will suffice. We are willing to lead meetings, serve on committees, sign pledges, fill official positions, draw checks even to the half of our fortune; yes, do anything else, but make a full consecration. We can pray and agonize and plead with God, but these will never take the place of a full surrender. That is the thing which we need to bring to our young people to make all that follows effective.

The second task follows very naturally, for we are now eager to serve our Master. It is beautifully expressed in our Christian Endeavor motto — "For Christ and the church" or its parallel, "Training for service." This involves the general work of the society,—leading meetings, regular and definite participation in the weekly meetings, planned committee work, winning members for the society which means a consecrated effort to bring them to Christ. Associated with the work of the Christian Endeavor society will be the training in the Sunday school, the missionary society, the church, the field of business, the home. Expression is the keynote of service in Christian Endeavor, consequently it will naturally lead out into other fields.

The third great task of the Christian Endeavor Society is "Training in Organization and Business." As Junior Field Secretary of Ohio for two and a half years, I had the privilege of comparing the Christian Endeavor societies of the various denominations. In some denominations the church is too highly organized, but that is certainly not true of the Mennonite church. Organization is lacking in many of our societies. Of course we elect officers and appoint a few committees, but so often the work closes with that. The prayer-meeting committee appoints the leaders for six months or a year and their work is apparently finished. Each leader is left to plan his own meeting; he gives out a few topics, secures some special music probably, and thus one meeting after the other is held. No effort is made to vary them. We travel in a rut and scarcely realize it.

Let us view another picture. Here we see the officers, the members of the prayer-meeting, the look-out, the missionary, the social, the good literature, the music, the information committees, alert, wide-awake, and "on the job" fifty-two weeks of the year; monthly meetings of the executive committee with written reports from each chairman; business meetings of the whole society once in three months at least and adhering to parliamentary law; monthly meetings of the committees to plan new work, an expert class studying "Expert Endeavor" by Amos R. Wells, and becoming Christian Endeavor experts, mission study classes, a missionary leaflet reading contest to provoke interest in missions, and a definite money goal for missions. Christ was business-like when He lived on this earth. Why should not His followers be? We are losing some fine young men from our societies because of using slip-shod methods. What would become of our business corporations if they were handled as some of our societies?

Possibly one reason for the present situation is lack of co-operation among our churches. We need an executive or general secretary for the whole denomination, if possible one devoting his whole time to the work of upbuilding the work of the young people. Possibly he could direct both the Sunday school and Christian Endeavor work until the field grows too large to handle both departments. With a secretary on the field a summer conference could be planned where our young people could gather for a week or ten days with the opportunity for Bible study, mission study, Christian Endeavor and Sunday school work outlined in all its phases under consecrated and capable leadership. What advance steps can be taken when only one day is given to the two departments as we are now doing? There is very little opportunity for conference and real study. Our young people also need to meet together in order that they may become acquainted. Then resultful work will follow. (To be continued)

THE S. S. LESSON

October 10.

Baptism and Temptation of Jesus.

Matt. 3:13-4:11.

Golden Text: This is My beloved Son, in whom I am well pleased. Matt. 3:17.

Scripture gives us no record of the life of Jesus from the time of His return from Egypt until the time of His baptism, except the incident of His going up to the temple with His parents in His twelfth year. Much as we might be inclined to look upon His life during these silent years it is useless to speculate upon what happened then. This we know, however, it was His custom to regularly attend the synagogue services and He lived close to nature on those Galilean hills. His frequent reference to nature in His public teaching shows that He delighted in natural things and was a close observer of nature's ways.

When John appeared a thrill ran through the whole Jewish race. For centuries no living voice of a prophet had been heard and in this man they recognized the spirit of the prophets once more asserting itself. No wonder all Jerusalem and Judea went up to hear him. John's message was one of burning power, calling upon his race to prepare for the coming Messiah by repentance and baptism. Baptism was by no means a new ceremony among the Jews, but with him it had another and newer meaning. Later baptism was through Jesus to have still another and newer significance. John was one of the few persons whom Scripture called great and his greatness consisted in his devotion to the task God gave him to do and the humility with which he applied himself to the task. At this time John was probably at Aenon near Salim, a day's journey from Nazareth. Though John was a near relative of Jesus there is no record of these two men ever having met before, although, no doubt they must have known much of one another, and especially of the wonderful events that accompanied the birth of each of them.

The question is often asked, why, if John was baptizing for repentance of sins, Jesus, who had no sins should have come. It was because of the "eternal fitness of things" that He came. He had no sins but He set an example and this was the act by which He was introduced into the work He was to take up. Since this was not the Christian baptism, which was later introduced and indicated a public confession of Jesus Christ, the mode of baptism here used has no application to the Christian baptism any more than it had to other ancient forms which often consisted in sprinkling utensils and furniture as well as washing of persons.

The vision at baptism was seen by both Jesus and John. To John it indicated that the Messiah, whom he had foretold was before him, to Jesus it was an assurance that He entered His work with the presence and approval of the Spirit. The voice from heaven was God's approval of the sinless life of Jesus, at the transfiguration the same voice was again heard approving His ministry. Our Christ was sinless not only because we can observe no sin in His life but because God himself says so by His divine words of approval.

Immediately after the baptism Jesus retired into the wilderness. It was one of the high points of His life, but just at this point Satan appeared to tempt Him. If he did not spare the Son of God at a supreme moment of His life, there is surely no reason for us to feel that he will spare us. If it was possible that Jesus could fall, and we can see no reason for the temptation if there was no such a possibility, then it is certainly possible for any one to fall. To be tempted is no sin, but to court temptation or to yield to it certainly is.

First the devil appealed to the physical needs of Jesus. Let Him use His miraculous power to feed His hungry body. The next temptation also appealed to His miraculous power plus a flattering appeal to His self-glorification. Jesus quoted Scripture in answer to the first temptation and now the devil quotes from the Bible, Psa. 91:11-12. Jesus never performed a miracle for His own glorification or satisfaction. The last temptation was a promise of the devil to give what was not his. Again Jesus silences him with Scripture. If Scripture was such a mighty power in the hands of Jesus with which to resist the devil it is all the more a reason why we should be armed with the Word of God.

THE C. E. TOPIC

October 10.

Bible Verses That Help.

Psa. 119:33-40.

The Bible is a complete book and we cannot tear a sentence out of its connection here and there and fit them together or use them separately to build up a theory or a hobby of our own that is at variance with the sense or the spirit of Scripture. Scripture verses are only valuable as they are used to express Scriptural truths. Nevertheless, Scripture is full of short, pithy sentences that present a world of truth to bring strength, comfort and inspiration to the Christian. Martin Luther used to say that John 3:16 was his "Little Bible," meaning thereby that in that short text was presented the gist of the whole story of our redemption as Scripture reveals it. Menno Simon always prefaced his works with I Cor. 3:11, realizing that only on the foundation, Jesus Christ, could anyone build a work for eternity.

The custom of using texts as introductions to sermons is old. The Jewish Rabbis, in their synagogue discourses, always took up the Scripture lessons for the day and made them the subject of their talks, building upon them the hope and instruction that they had to bring to the people. Both Jesus and the apostles followed this ancient custom. How often do we read of their "beginning at the same Scriptures" and preaching Jesus Christ and his glorious salvation, the resurrection of the dead and His coming again to judge the quick and the dead?

It is the favorite passages of Scripture that men and women treasure up in their hearts that is the sown seed that brings forth fruit unto righteousness. Some one has observed that there is so much Scripture known by heart by the saints that, were every Bible to be destroyed, another could be built up from what men and women now know by heart. The same party has also noted that were every written and printed Scripture destroyed and were every passage blotted from the memories of men there would still remain enough Scripture on the tomb stones throughout the world to save the world.

The value of a single striking text properly placed is beyond estimate. Martin Luther's life's course was entirely changed by the text: "The just shall live by faith" coming to his mind at a critical stage of his career. To how many men has the text "If we say we are without sin we deceive ourselves and the truth is not in us" come with terrible acuteness sending conviction to their souls? To how many has Jesus become real upon hearing the text that tells that there is no other name under heaven whereby men may be saved? The sad, bitter, last hours of millions have been more sweet at the thought that Jesus said: I go and prepare a place for you."

Mr. Spurgeon was accustomed to keep his voice in trim by going into the tabernacle alone and repeating texts of Scripture. On one occasion when he thought himself entirely alone in the building, a workman occupied in an obscure corner heard his recital of the passages that refer to Jesus as the only Savior the sinner may know. They brought conviction to his heart and because he heard them at that time he became a devout Christian and remained so to the end of his life.

The wonderful testimony of our Mennonite forefathers, which they often sealed with their blood had its power, not in their great education or intellectual ability, but in their knowledge of Scripture, which they were able to use in striking blows with trip-hammer effect upon their opponents. The church has lost much in not having kept up the memorizing of Scripture. In our Sunday schools there once was a time when great attention was given to memory verses. Why has this phase of the work been so greatly neglected in our day? The same thing might be emphasized in our catechetical classes of instruction. Who of those who have gone over the work is able to give the proof texts?

In the library of the writer there is a family heirloom over one hundred years old. It is a little leather case containing 365 cards with texts on them, one for every day of the year. One of these was taken out each morning and memorized by the members of the family. It is remarkable to note what a store of Scripture might be placed at the command of any one who takes the trouble to memorize a text a day. Try it.

WHEN IT RAINS

I attend service when it rains—

Because the Fourth Commandment does not except the rainy Lord's Day.

Because I insist upon the minister's being there, whose contract is no more binding than mine.

Because I may miss exactly the sermon or prayer I need.

Because my presence helps more on rainy days than on bright days.

Because the rain did not keep me from the tea last Monday, nor the dinner last Wednesday, nor the ball game last Saturday, nor the store any day in the week.

Because an example which can not stand a little wetting is of little account.

Because the man who fears the rain will soon fear the cloud, and he who fears the day will soon fear the daylight itself as reason for neglecting the church.

Because my real excuse must be to the God of the Sabbath.

Every duty we omit obscures some truth we should have known.—John Ruskin.

DEATH

Sprunger.—Loren Jonas Sprunger was born August 15, 1918, near Berne, Indiana, and died on August 27, 1920, being found dead in the watering trough. He was the son of Jonas Sprunger. The pastor, P. R. Schroeder, being absent, Bro. Joel Lehman, spoke in German, Bro. C. van der Smissen, in English, words of comfort in the Mennonite church of Berne, Indiana.

NEWS OF THE WEEK

ANTI-LIQUOR GATHERING

Washington, September 21.—Edwin C. Dinwiddie, former legislative superintendent of the Anti-Saloon League of America, was elected chairman of the fifteenth international congress against alcoholism which convened here today for a six days' session. He succeeds Jonkheer Charles Ruis de Beerenbrouck, of the Hague, and becomes president of the international committee which has charge of the organization's study of the scientific effects of alcohol.

E. H. Cheerington, of Westerville, O., was chosen secretary of the congress and likewise of the international committee. Other members of the international committee include Mr. de Beerenbrouck, Dr. Robert Herood, Lausanne, Switzerland; Dr. J. R. Slotemaker de Bruine, Utrecht, Holland, and Dr. John Gonzer, of Berlin.

The league of nations by its promise of the prohibition of the liquor traffic, slave trade and traffic in arms in mandate countries holds up "a beacon to light the way for reforms in older and stronger nations," Secretary of the Navy, Daniels, declared in addressing the congress today.

"Article 22, of the covenant, has the promise of deliverance to peoples in the stage where tutelage is needed and acceptable," said Mr. Daniels. "So long as great nations carried them opium, arms and intoxicants and practised the slave trade, such nations were bringing curses and not blessings to peoples who looked to them to lift them out of ignorance and its attendant evils.

"While no league of nations could have voice in the domestic affairs of member nations, the declaration of Article 22 has the significance of international appreciation that the three specific things they promise to prohibit in mandatory countries are evils which the world should prevent.

A pageant was to be staged tonight on the east steps of the capitol, illustrating the progress of the prohibition movement in the United States. It will be followed by a reception to delegates.

Among the delegates was W. J. Bryan, whose arrival was delayed by a belated train. Mr. Bryan's entry into the convention hall was the signal for prolonged cheering by the delegates who greeted him in many different languages. Mr. Bryan later was called on for an address, but he said he was on the program to "indict alcohol" and he proposed to give "the latitude and longtitude of the question" at that time.

FIVE SOCIALISTS ELECTED IN NEW YORK ASSEMBLY

Albany, N. Y., Sept. 20.—The legislature meeting in special session tonight to consider the housing situation, will be confronted with the problem of accepting or rejecting the five socialist members of the assembly who were expelled last spring on charges of disloyalty.

The socialists were re-elected in special elections held in New York city last week.

Major Lewis Cuvillier, New York Democrat, had a resolution preparing, instructing the judiciary committee to report back to the assembly on the eligibility of the five socialists. He planned to submit this immediately after the assembly convenes tonight. He was one of the leading figures in the previous prosecution of the socialists.

Speaker "Tad" Sweet, Republican, who took the initiative in expelling the socialists, has publicly announced his intention of resuming the fight to oust them.

Albany, N. Y., Sept. 21. — Three of the five Socialists in the New York state assembly were expelled tonight for the second time this year when the assembly declared vacant the seats of Louis Waldman and August Claessens of New York and Charles Solomon, of Kings county.

Samuel A. Dewitt and Samuel Orr of the Bronx, were permitted to retain their seats.

After the vote had been taken resulting in Dewitt and Orr retaining their seats, each was given the floor on a point of personal privilege and verbally resigned their seats.

The vote on expulsion of three Socialists was 90 to 45. The vote to retain their seats was 87 to 48. A motion to reinstate Louis Waldman was lost 81 to 52.

YOUR LIBERTY BONDS MAY SOON HAVE FULL VALUE

Washington, Sept. 18. — Secretary Houston of the treasury department hopes to see the government buy upwards of $200,000,000 worth of Liberty bonds during the current fiscal year, which ends next June 30, it was learned today.

How far the government will be able to go toward realization of this hope is as yet uncertain, because the amount of revenue and expenditures cannot yet be forecast. The realization would have been practically certain, according to Houston, if the amount which is to be paid to the railroads under guarantee provisions of the transportation act had not run beyond all estimates.

The treasury is able to buy bonds, because of a sinking fund provision, which was part of the Victory loan bill.

Under this bill a fixed amount of approximately $250,000,000 a year is appropriated for buying bonds. But the amount appropriated to pay interest on bonds is also fixed and it does not decrease as bonds are retired even though less and less interest is actually paid as bonds are bought in. This part of the interest fund not actually paid out as interest is used to buy more bonds.

The fact that this sinking fund is now in operation is one basis for official confidence that Liberty bonds now selling far below par will go back to par or above before many more months. As the government buys bonds the number for sale will decrease until the demand overtops the supply.

NEW YORK CITY SCENE OF A GREAT DISASTER

New York, Sept. 16.—A mysterious explosion in Wall street, near the corner of Broad, the financial heart of New York, at noon today killed twenty-nine or more people, injured probably 200, partially wrecked the J. P. Morgan banking house, the subtreasury, and the assay office, and caused property damage estimated at $1,000,000.

Thirteen bodies have not yet been identified. Police and relatives are also examining parts of other bodies found scattered about the street.

Experts disagree as to the cause of the explosion. Police investigators believe the blast was due to an infernal machine in a closed truck drawn by one horse, which was abandoned at the curb in front of the assay office shortly before 12 o'clock, and that a timing apparatus set off a quantity of high explosive at the stroke of noon. The horse was blown found of the body of the driver.
to pieces, but no trace had been

City, state and federal officials were bending every effort to find the cause of the terrific explosion which shook lower Manhattan at noon, causing heavy damage to property and taking the lives of many.

Late in the afternoon, twelve bodies had been taken to the morgue. Unofficial estimates placed the number of seriously injured at fifty and those who received minor hurts at 150.

Police headquarters reported that it was definitely known that at least nineteen people were killed and ninety-seven injured in the explosion. Complete casualty figures, police said, would show at least ten more killed and several score more injured, most of them by flying glass.

Theories of the cause of the explosion range from the dropping of a bomb to the explosion of a truck load of dynamite or T N T, either due to accident or collision with another automobile.

Police Commissioner Enright said in the afternoon that the police were working on thirty leads in an endeavor to ascertain the cause of the explosion.

DEATH LIST THIRTY-FIVE

New York, September 18. — Convinced that the explosion which took the lives of thirty-five persons and injured nearly 300 others in Wall street Thursday noon was deliberately planned by radicals, officials of the department of justice, headed by Attorney-General Palmer himself, today spread a dragnet over the country in efforts to trap its originators.

Spurred on by rewards aggregating $20,500, offered by the New York city administration and an accident insurance company for the apprehension and conviction of the person or persons responsible for the tragedy, police, ex-service men and private citizens lent their efforts to the federal agents in ferreting out clews.

Department of justice officials were certain that the disaster was not the result of one person's inspiration of eccentricities, but that it was the premeditated and fiendish plot of radicals bent on defiance of law and organized government. William J. Flynn, head of the bureau of investigation of the department of justice, was chief spokesman for this general opinion. Attorney-General Palmer corroborated the statement.

About 150 injured are being cared for in hospitals, many of whom were said to be in a serious condition. Scores of those who will recover will be maimed for life, it is said.

Workingmen were still busy repairing the damage to the Morgan bank, the United States assay office and other buildings that bore the brunt of the destructive blast.

Special guards are still kept around all government buildings here, the Morgan bank and the home of numerous men prominent in the financial world. Attorney-General Palmer said this same precaution was in vogue throughout the country, to make sure of thwarting any possible radical movement of nation-wide scope.

ROOT PLAN OF COURT OF JUSTICE APPROVED

Washington, Sept. 18.—The formation of a court of international justice will complete the processes provided by the covenant of the league of nations for preventing war. These processes are: (1) through diplomacy; (2) by means of arbitration, that is to say, submission of the controversy to the court of international justice; (3) through the council of the league of nations which may, if it desires, refer the controversy to the assembly of the league.

The leading opponents of the league of nations in the United States say they are opposed to the court of international justice purely on the ground that it is to be a part of the machinery of the league of nations, but their opposition will, in all probability, not have any influence on the members of the league of nations who are to approve or disapprove the plan for the court of international justice, which has already come to be known as the Root plan.

The United States, not being a member of the league, will not have anything to say about whether the plan for the court shall be approved or not. This, of itself, is an interesting circumstance, in view of the fact that the court is to a large extent the product of the mind of an American, former Secretary of State Root.

PRESIDENT OF FRANCE QUITS

Rambouillet, France, September 16. — Paul Deschanel, president of France, presented his resignation from that office today. The president at his residence today gave his letter of resignation and a presidential message to accompany it to Premier Millerand, who will read the documents to the senate and chamber of deputies Tuesday when the national assembly will convene to consider the election of a successor to M. Deschanel.

Premier Millerand will receive the presidents of the senate and the chamber of deputies tomorrow afternoon to discuss the convocation of parliament.

Premier Millerand, it is conceded, can have the presidency if he cares to take it, but he vigorously refused to consider the presidency when the matter was discussed with him. His attitude was that he could accomplish more in the powerful office of premier than in the nominally higher one of president.

Regardless of who succeeds Deschanel, it was generally accepted here a change in the administration will mark a turning point both in France's reconstruction and her political and constitutional history.

Deschanel's administration marked the end of war time government under Clemenceau's cabinet and the beginning of peace and reconstruction. The ultimate aim was a cabinet of experts who could concentrate on scientific reconstruction.

It is believed France now will discard the old world policy of a nominal executive and follow the United States in increasing the president's responsibilities. Sentiment in favor of a more powerful executive has grown.

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VOL. XXXV. BERNE, INDIANA, SEPTEMBER 30, 1920. No. 38.

IN MENNONITE CIRCLES

The Hesston College and Bible School near Newton, Kansas, announces an enrollment of 166.

Rev. I. A. Sommer's present address is Glendale, California, 409 W. Harvard St.

Rally Day was observed with appropriate exercises in the Sunday schools of both the First and Second churches, Philadelphia, Pa., on September 26.

The (Old) Mennonite church at Pond Bank, Pa., was dedicated Sunday, September 19. Rev. J. C. Clemens of Lansdale, Pa., was present and conducted service.

In the Western A. M. Conference there were three ministering brethren who have passed the allotted time of fourscore years last week. They were Sebastian Gerig of Wayland, Ia., Daniel Grieser of Fisher, Ia., and Daniel Roth of Morton, Ill. They were on hand bright in interest and their presence was an inspiration to the younger conference members.

Believing that friends will be interested, we would like to make these statements in reference to our plans for sailing to India. Our passage is obtained from Norton, Lilly & Co., over the American and Indian Line, which operates vessels direct from New York to Bombay without change. We have passage reservations on the S.S. "City of Sparta," scheduled to sail from New York harbor, on Friday, October 15th. The route will be across the Atlantic, thence through the Mediterranean Sea, the Suez canal, the Red Sea, and thence to Bombay. Practically all matters are attended to: the permits from the British government, the passports, steamship tickets, etc., all these matters are so under way, or obtained, that we believe all will work out satisfactorily, and that we can sail. For the wonderful way in which all these matters have been adjusted, we humbly turn to our Father in gratitude for His guidance and aid in these matters. Let all praise and thanksgiving go up to Him. The date of sailing may be a little delayed, but the above date is the schedule time. Going forth in joyful anticipation, but desiring interest in your prayers, we are, your co-workers in His cause,

Samuel T. and Metta Moyer.

Although the membership of the old Germantown, Pa., church has never been large it has permitted its building in times past to be used for the organization of a number of congregations of other denominations which have grown into large congregations. The editor has knowledge of six such organizations and it is likely that there may have been others.

Two very interesting items in this connection have come to the editor's notice, one a reference in a denominational paper, and the other a resolution passed by a church board. We herewith print both.

The Church Standard (Protestant Episcopal) of March 4, 1899, in an article on, Christ Church, Germantown, says: "About the beginning of August 1852, in the spirit of Christian charity, the Mennonite brethren kindly loaned to the new organization their place of worship, situated on Main near Pastorius street. On Sunday, the 15th of the same month, the congregation held divine worship in this building for the first time. Rev Kingston Goddard officiated in the morning of that day and Rev. Samuel A. Clark in the evening. The ancient Mennonite edifice, erected in 1770 remains to this day and is still used as a place of worship by the brethren of the Mennonite faith. From August 1852 to July 1854 church services were regularly conducted in this building by clergymen as they could be temporarily obtained."

The resolution is as follows: "To the Mennonite congregation of Germantown: We, the undersigned vestry of the German Lutheran congregation of Germantown, do, hereby, in the name of that body, most respectfully tender our thanks, for having so generously allowed us the use of their place of worship for church meetings and Sunday school purposes.

William F. Williams,
Jacob Gruler,
John Tripporer,
Jacob Lang,
John Schlagenauf,
Casper Fogelsong.

Germantown, April 30, 1865.

THE ALTOONA MISSION

Greetings in Jesus' Name: As we look back over the past few months our hearts are grateful to the great Giver of gifts.

There is much in the work to test us and which would try our hearts, were we dependent upon the arms of flesh. But praise God, who has not placed in our hands carnal weapons, but mighty and who Himself is back of all His work so that we may boldly say, "The Lord is my helper and I will not fear." He gives us many manifestations of His interest and care for the work here. The Holy Spirit is opening ears to the message of salvation in Christ Jesus and inclining hearts to follow on and to know Him, whom to know is life eternal.

This has been a very full summer, nevertheless we have had many blessed experiences and spiritual feasts. The first Bible conference which was held in Altoona, proved to be a great blessing to the city. What a privilege to sit under Spirit-filled men and listen to them expound the wonderful truths which are hid in God's Word. We also had the privilege of hearing some thrilling reports from returned missionaries. We know the entire character, service and destiny of Paul the missionary was transformed, glorified by a vision of Christ.

"Oh, if in vision fair thou coulds't see thyself,
The man or woman God meant,
Never more thou wouldst be the man thou art—content."

We received greater vision and courage to attempt greater things for our God. Many souls consecrated their lives for the Lord's service.

Since the home mission board held their session at our home, a meeting was arranged at the mission where they all gave short but interesting talks. We also had the privilege of entertaining many other delegates going to and coming from the General Conference. Among those who spoke were Rev. M. M. Lehman, Rev. P. R. Schroeder, Rev. A. J. Nenenschwander, Rev. J. B. Frey and the Indian girls, Rev. Henry Dick, Rev. P. H. Richert. The latter two were here on Sunday. They came with us over the hills, visited a number of homes, sang a few songs on the streets, in "Hell's Half Acre" which is part of our territory. In a short time we had a big crowd of children around us. The parents came to the doors, other stood in the yard and listened to the message in song. The story "Our God Seeth Us" which Rev. Richert told the poor children will long be remembered and trust it will help them not to yield to temptations. Although it is a task nevertheless we consider it a privilege to work with the children. God has been wonderfully answering prayer. The children are beginning to realize that the church is the house of God.

We are in great need of consecrated Sunday school teachers. Will you pray with us that God might send the needed help. After these dear people are saved, they are eager to help, but they need to be taught first, besides many can not read or write.

In the last eight months the Lord has called five of our faithful members to their home beyond. Although we miss them, we are thankful for their testimony, which encourages us to give out the Word of God which is the power unto salvation. Their parting words were, "We are going home to be with Jesus and will be waiting for you across the Jordan." What a glorious meeting that will be. Oh, what joy when we will meet souls over there to whom we have been intrumental in leading to our Savior, whether by giving our lives, prayer or with which God has prospered us.

We praise God with all our hearts for what He has done through you at this place especially for the way in which He has worked through you to the supplying of the need for the new

buildings. We are glad to report that the workers' home was free from debt at the time of dedication, and we trust that the same may be reported of the new church which is being erected. The foundation has been laid and the frame work is rapidly going up and expect to have it finished in the next few months. The money is not all in the treasury but we believe that the burden of its speedy completion is upon your hearts as it is on ours. As we realize your possibilities our hearts go out in praying to the Lord that He will give you the vision that will enable you to multiply the victories which you had in the past years. In praying this we are sure that we are not asking the impossible, but that God is able through you to do still greater things.

On September 12th the corner stone was laid which proved to be a very sacred occasion and will not soon be forgotten. Rev. Price, dean of the Calvary Baptist school preached a powerful sermon to a crowded house, and Rev. Johnson gave a greeting from the Baptist Memorial church of which he has charge. The orchestra and male quartet from the Calvary Baptist church furnished the music. After the meeting the congregation went out to the new building where the cornerstone was laid by Rev. J. G. Snyder.

An offering which was taken at the occasion with the subscription amounted to $172.00.

A twofold meeting was held last Sunday night. We partook of the Lord's supper and five children were consecrated to the Lord.

Trusting that you will continue to remember us and our work before the throne of God which will help lift the burdens and the reward will be yours at that great day.

In His service,
Elizabeth Foth,
Martha Franz.
2204-11th Ave., Altoona, Pa.

FALL OPENING OF BLUFFTON COLLEGE

Bluffton College opened its doors on Tuesday, September 14. This was registration day and it was marked by a very good enrollment of students. Most of the old students had returned to again take up the work, while many new faces were to be seen. It is expected that the total figures will, when completed, show a registration of considerably over two hundred.

The college dormitories, as was the case last year, are entirely filled up by the girls. These dormitories include the three buildings, Ropp Hall, Music Hall and the Women's cottage. Rooms had to be found for the men at the homes of townspeople. This work was undertaken by the Y. M. C. A. and so generous were the good people of Bluffton, that all the rooms secured were not needed.

The largest group of students came from Ohio, and especially from the vicinity of Bluffton. However, of those coming from a distance, Illinois sent the largest delegation. Other places represented include Canada, Pennsylvania, Iowa, Kansas, Minnesota, Nebraska, Indiana, Washington and California.

The Christian Associations were especially active during the first week. They made it their duty to meet every new student upon arrival in town, and escort them to their room. They also furnished aid in the registration of the new students and in helping them to get acquainted. To accomplish the latter a series of receptions were held. The first was a joint reception in which the faculty, old and new students were given every opportunity to become thoroughly acquainted. A short program was given, which included words of welcome from the presidents of the associations and from Dr. Mosiman, president of the college. On the next day, each association entertained separately. The Y. W. entertained the girls on a hike to a neighboring woods, while the Y. M. held an evening meeting on the campus. That efforts like these are appreciated was shown by the spontaneous "yell" which the new students gave for the Christian associations at the close of the meetings.

The college faculty, fortunately, has had to undergo only slight changes for this next year. Prof. Stauffer of the department of biological sciences resigned to accept a similar position at Ohio Northern University. His place is being filled jointly by Prof. Berky and Mr. Pannabecker. Miss Edith McPeak, who was on leave of absence last year has been welcomed back and will return to her former position of dean of women and instructor in Latin and Greek. Rev. Musselman, pastor of the local Mennonite church, is taking charge of the work in Practical Theology in the seminary.

Several improvements have been made about the campus during the summer. These include the building of a vegetable cellar, the installation of two new laboratory tables in the chemistry laboratory at a cost of $1165.00 and the completion of the tennis courts. The latter is of especial interest to the students since it affords some medium for the outlet of physical energies during the fall. The cost of these improvements totals more than $2,000.00. There is also in view the building of a running track to help solve the problem of fall athletics, which is a big one at Bluffton. The prospects for a good year of athletics are bright, many men of experience being back in school and many of promise having also matriculated.

Altogether, it appears as if Bluffton was assured of another successful year and the spirit of the school is expressed in the hope that our institution may ever increase in the amount of service she can do for our people, for the people with whom she comes in contact and above all, for the Master, who has so richly blessed the efforts of the institution thus far.

Correspondent.
(Bluffton College Press Club),
by A. Rosenberger.

AFTER TWENTY YEARS

P. A. Penner.

(Continued).

Oh, I hear some one say, did you not even a breath ago say that your boys and girls boardings were filling up? Did you not just now make the assertion that the Leper home has monthly admissions? Is not that going forward? Yes, I did say that, but that is not going forward by any means, that is nothing more than simply increasing what already exists. It is not a forward step. But see here, Penner, don't you think that the 128 whom Bro. Wiens baptized and about whom our president of the board made mention, is a sign that the mission is going forward? Yes, it means that 128 have been added to our church, but it does not necessarily prove that the church has become stronger, as I for one don't think it does when the missionary at Mauhadei has so much other work that he cannot possibly be with these dear people as much as he would like to be in order to instruct and help them. I am only trying to bring before you the necessity for more workers so that these new Christians and others like them may have more help and attention. This lack of workers for this special purpose is just what the M. E. Mission is complaining about and for that reason "has people knocking at its doors." The M. E. mission feels, and rightly so, that unless new converts can have adequate instuction it is better not to baptize the non-Christian. My point is that with your present force of workers it is absolutely impossible to do justice to what already exists at the four stations, outstations and schools, to say nothing about the opportunities for help and service which have to be left. I hope that this needs no demonstration. Is it reasonable to suppose that with three families and one of them tired, one single lady and Sister Burkhalter, who, however, is at present studying the language, this work that I have briefly mentioned can efficiently be held down? In no way possible can this be done. There are too few of us. Where then is the problem of foreign missions in this case? In India? Who dares to affirm this? It is with the churches at home. Even had Bro. and Sister Suckau stayed in India, and had Bro. Burkhalter lived, the work would be much undermanned. But what can we say now since both are gone? Is it our fault that the work is undermanned? Have not Bro. and Sister P. W. Penner worked hard to get the churches to see the need for more workers? Have not Bro. and Sister Wiens, when on furlough, always spoken about this to the churches? Have we not in almost every letter written that we must have more workers? If this be true, pray tell me, does the problem of foreign missions lie with us? Does it not rather lie with the churches?

How about a doctor? For something like 20 years we have been praying for such a man and yet this mission has none. Does anyone try to make me believe that the responsibility of not having this man lies with us here on the field? Or, is perhaps God to blame? Have any of our missionaries neglected by private and public letter to write about the urgency of such a helper? Have the missionaries that have been at home been silent on the matter? If we have not been silent, then the responsibility rests at home, not here. Please tell us, what more shall we do to show the imperative need of such a man? Where does the problem lie, here or at home? Do you want the present workers to be so overburdened that they get to the verge of a physical breakdown? I again ask, what are **you** going to do to hold down what already exists? What are **you** going to do in the future? Clearly there is but one thing to **to do.** Relieve those that are tired, help bear the burden of those that are on the field, grasp the

opportunities that are pressing by sending out men and women. Yes, that is what MUST BE DONE and MUST BE DONE WITHOUT DELAY. Praise God that we know some at home realize this need. Praise God that we know of fathers and mothers who are willing to give their best, their children. God bless you, dear Mother Burkhalter, you who were almost crushed by the cruel news of the death of your son and said sobbingly: "Jetz hei mir ke Noah me" but who said in the next breath as it were: "This may be the way opened where two or three will step into the field." We can feel your heart beat and this says, I would gladly give another son although my one has been taken. Praise God for such a spirit at home. It is there still, we have faith to believe. How we do thank God for it. Then too, we know that there are young people ready to come over and help us, willing to step up and say: "Here am I, send me." God bless you also, dear friends.

But now comes the rub. How can these young people that are ready and anxious to come to help us be sent if the Mission Board's hands are tied, when a debt of $30,000 is staring them in the face? We can easily see the position of the Mission Board who in the first instance is responsible for the funds being sent regularly to the different fields. It is, we can readily understand, one thing to have young men and women offer themselves to be sent to the foreign field, but quite another thing to find the courage to send them when a debt of $20,000.00 or more faces the board. But, every medal has two sides. What is the other side? Get busy and see that the funds come. I am not in any way insinuating that the members of the mission board or the churches have been slothful, but I do maintain that they have not adopted all the agencies that can be adopted in order to relieve the financial distress in the treasury and help us get the workers that this field, for one, calls for. There is very much pro and con about the Interchurch movement. When this great movement was inaugurated, I was much in favor of it. The vastness of the scheme, the potentialities to get workers and the funds to support such workers loomed up so large in my mind that I strongly advocated this movement. Indeed, our India field has sent in a call for a large number of workers and also for a large amount of funds. I am not sorry that we have done this, but I am glad that we have not affiliated ourselves with a movement that cannot be said to be free from serious objections. Since reading what Dr. A. C. Dixon of Los Angeles has said about the whole movement, I am more than ever convinced that some men connected with it are not positive as that Word is understood now-a-days. Furthermore, the movement may have a political trend. But friends, with a deficit of $20,000.00 in the treasury and with no reinforcements with the exception of Brother and Sister Moyer in sight for India, it ill behooves anyone to say aught against this movement unless he has and does offer something better or equally as good.

(To be concluded)

CORRESPONDENCE

Ebenezer and St. John Churches, Bluffton, O.: The Ebenezer Senior Y. P. S. had an excellent meeting on Sunday evening, September 12. The music was good and the attendance also. The subject was "The Tongue," and the talks were to the point. An offering was taken for missions.

The frescoers are at work in the St. Johns' church so no services can be held there for several weeks. In this case we see no reason why the St. Johns' people could not attend Sunday school and services at Ebenezer. We extend to all a cordial invitation.

When the St. Johns church is finished it will look like a new church inside, and we expect to hold reopening services either the seventeenth or the twenty-fourth of October, to which we want to invite other preachers and congregations.

More than fifty of our people were in attendance at the Bible conference, Sunday school convention and Middle District conference at Berne, Indiana, August 22-26. The part on the program performed by our young people was excellent. Many of the delegates from the West to the conference in Pennsylvania had taken a few days' time to stop over at Berne and participate in the conference proceedings.

Jim Hicks of Chicago, the friend of sinners and the messenger of God who points criminals in his extensive jail work to the Lamb of God who taketh away the sin of the world, was a welcome visitor with our people on August 29, speaking at Ebenezer in the morning and at the St. Johns' in the evening. Bro. Hicks' messages are always listened to with much interest by large audiences. We are glad that our Sunday schools and congregation have a little share in the noble work he is doing for the unfortunate souls in prison.

The time for the fall communion is near at hand. The schedule is arranged as follows: Ebenezer—Preparatory services, Oct. 24 and communion services, Nov. 7. St. Johns', Preparatory services, Oct. 31 and communion services, Nov. 14. No services at the St. Johns' when we have communion at Ebenezer.

Rev. R. E. Neighbor of Elyria, Ohio, a man with a national reputation as an expositor and teacher of God's Word, has been engaged to give a series of Bible instructions in Ebenezer church beginning Monday evening, Nov. 15 and continuing until Friday evening, Nov. 19. From Tuesday to Friday there will be two addresses each day, morning and evening. Bro. Neighbor has been a benediction to thousands of God's people and we are very fortunate to secure his services for our church and community. Let us pray earnestly that the Holy Spirit may use him to our edification in building us up in our faith and knowledge in God's Holy Word, and to the salvation of sinners. This is a rare opportunity and everyone should arrange their work so they can attend every meeting. Tell your neighbors and friends and bring them along.

Many delegates and visitors from the West to the General Conference in Pennsylvania stopped over in Bluffton and visited with our members and attended our services. Those who have stopped over so far as we know are: Rev. P. P. Hilty of Fortuna, Mo., Rev. I. J. Dick of Mountain Lake, Minn., Rev. J. J. Engbrecht, Freeman, S. D., Rev. John Roth, Christian Thierstein and his sister, Mrs. Claasen and her husband of Whitewater, Kan. Thierstein and Claasen's visited their brother, Prof. Thierstein, and attended our services at Ebenezer last Sunday morning. Rev. P. R. Voth, of Buhler, Kan., took supper with the pastor on Sunday evening. Those who are expected this week (Sept. 12) are: J. G. Regier and wife of Newton, Kan., assistant treasurer of the foreign mission board and Rev. J. B. Frey of Tuba City, Arizona, missionary among the Hopi Indians, accompanied by two of his converted Indian girls. This is a rare treat and no one should miss them.

Philadelphia, Pa., Sept. 21: The vacation season ended, attendance at Sunday school and services is again becoming normal. It is a blessed privilege indeed to be reunited again, and, if the attendance at last Sunday's services is an indication of what it will be during the coming season, then it is very gratifying to those who have the welfare of the church at heart.

The Truth Seeker's class, (ladies' organized), D. Z. Hauck, teacher, always alert and active, had the privilege of numbering as visitors the Misses Elizabeth Ruth and Minnie Jenkins, of the Indian missions, Arizona. Miss Ruth addressed the Intermediate and Junior department of the school. Being temperance Sunday, Bro. John Wieand, temperance superintendent, made a talk in the interest of the cause from the standpoint of citizenship. His remarks were especially directed to the ladies, who will have the right of the use of the ballot Attention was called to the importance of keeping well informed on the issues.

Rev. E. Stanton Yoder preached a forceful sermon on the theme, "The Lost Christ," at the morning service.

At the evening service, Rev J. B. Frey was present, together with the other mission workers accompanying on the trip,—Miss Abrahams, and the Hopi young ladies, Miss Elizabeth Ruth and Miss Minnie Jenkins. The service was one long to be remembered. Everyone of the workers spoke and made an earnest plea for the prayers of God's people in behalf of the work. They made friends and created new interest in the work among the Indians by their visit. May we suggest that there should be at least one visit to every church annually by representatives from one of the mission stations. It seems to the writer it would be an investment that would bring big returns. At the close of the services the congregation were given an opportunity to make a voluntary offering for the cause. The offering will go into the missionary treasury with the request that it be devoted to missions among the Indians.

The opening song service at the evening services is taking on new life through the leadership of Bro. Wieand. A pleasing feature is the help given by the children of the Junior C. E. society.

The men's class of the Sunday school, the pioneer organized class, held a business and social meeting on Monday evening at the home of their honored teacher, Mr. D. M. Landis. They planned added activities for the year. Among other things they voted to create a Brotherhood committee to assist in the furthering of the Mennonite Brother-

(Continued from page 3.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

OUR WOMAN'S WORK

The Woman's Missionary meeting held on Monday evening, during General Conference was a success both with regard to size of audience and interest shown. Three mission fields were represented on the program — India, Montana and Arizona,—and three city missions—Altoona, Chicago and Los Angeles. Among those taking part were eight ladies who have been in active mission work, two who are on the way to their field of work, and two who will go as soon as the way opens.

These missionary meetings offer the most encouraging part of our Conference sessions, for here we see some of the direct results of conference activities, the Lord's "handmaidens" sent out by conference "into all the world," and in a vision we see standing behind them those whom they have brought to Jesus. As we look and listen we gather fresh zeal to support the work, to send others—yes, even to offer ourselves. This is where we get the "personal touch" and nowhere else could this be so significant as at our General Conference sessions.

The presence of Miss Elizabeth Ruth and Miss Minnie Jenkins of Arizona added a great deal to the missionary interest. Both of these sisters have made many friends at conference and afterwards on their tour of the churches in eastern Pennsylvania: and their own souls are refreshed and strengthened for further work.

The offering received that evening, amounting to $121, was turned over to the general mission treasury.

On Friday afternoon the business meeting of the Women's Missionary societies was held. There was a large attendance, and only eleven of them reported having been at the last General Conference. The resignation of Mrs. F. J. Isaac from the Executive Committee of the Women's Missionary societies was accepted with regret, but since Sister Isaac, and her husband, Rev. F. J. Isaac, have been appointed to India, we rejoice with her and wish her God's blessing.

Mrs. S. S. Haury and Mrs. J. G. Regier were reelected on the Executive Committee, and in Mrs. Isaac's place was elected Miss Helena Liechty of Berne, Ind.

Now let us begin to plan for the next General conference in 1923, in the Northern District, and let us have the best Woman's Missionary meeting we ever had.

A letter has come to us from our missionaries in China, an extract of which follows. It explains itself and needs no further comment. Let us one and all heed this urgent call.

"In regard to your inquiry as to the collecting of funds for a mountain rest home for our missionaries in China, it was decided, after careful consideration at the last workers' conference held Sept. 9-12, 1919, that we heartily thank the friends at home who have so kindly offered to contribute to a mountain rest home in China, but recommend that such money, for the present, should rather flow into the treasury for the building fund for a new girls' boarding school at Kai Chow, as the present one is to be occupied by the boys' school as soon as possible.

It is estimated that this new girls' school will cost between $4,000 and $5,000. We hope therefore that this will make a good substitute for the mountain rest home as far as your willingness to do something is concerned, and it certainly is something that we badly need, and so we would kindly urge you for all the help possible. It would seem especially fitting to us if the ladies' societies of our churches at home would take a real interest in the erection of this school for their younger sisters who are still in darkness.

Our boys' and girls' schools at Kai Chow are over-crowded very much. Children have to be refused admittance every term because of lack of room. The board has endorsed our decision to build a new girls' school and let the boys' school occupy the present one as soon as possible and so alleviate the question of room. The land for the new girls' school compound is already bought but the funds to buy material for the erection of the building are still lacking. So, if the matter was pressing last year, it is much more so now and the opportunity is still yours.

We thank you again for your enthusiasm and willingness to help. May God bless you all in your efforts to advance His kingdom on earth.

In the name of the workers' conference, we beg to remain, with greetings,

Ed. G. Kaufman, Sec.
H. J. Brown, Chairman.

Christmas seems a long way off, but time passes so swiftly that we must begin now if we would be in time with our Christmas gifts. From Oklahoma comes the call for $300, for their next Christmas celebration and literature, — $60.00 for each station, (Canton, Cantonment, Clinton, Fonda and Hammon). Will the societies please send in their contributions for this purpose as soon as possible. Last year we were somewhat late with our gifts, causing unnecessary hurry at the last moment. Let us send in our donations early so that there will not need to be any extra hurry and worry later on. We are also ready to receive gifts for any of the other stations for their Christmas celebration. The money should be sent to Mrs. J. G. Regier, Newton, Kan., and designated for what purpose it is sent.

Our societies have responded so liberally to the many calls that came for financial help that we are encouraged to ask again. May the Lord give us great joy in giving and may He bless each one of you as well as your gifts.

The committee,
Mrs. F. J. Isaac, Sec.

CORRESPONDENCE

(Continued on Page 4.)

hood of the Eastern District Conference.

We welcome into our midst Bro. John Kliewer, of Newton, Kansas, who has become an instructor in Temple University Business School, and at the beginning of the present term assumed his duties there.

Correspondent.

P. S. We should be pleased to hear what others are doing. Why not? **Corr.**

ONE OF THE GREATEST NEEDS OF THE SUNDAY SCHOOL—

Efficient and Devoted Teachers, and How to Procure Them.

S. M. Rosenberger.

(Concluded)

We need trained teachers. This signifies preparation. We may distinguish a general preparation and a special preparation. In our day there can be no excuse for a lack of either. Of the need of the teacher's consecration we have already spoken. Let me say that power needed for this work is gained in only one way —that is the study of the Word, much prayer and an exemplary life. As Oliver puts it, "God will not place His spiritual power in vessels unprepared and unclean." A training course for teachers is a necessary part of every Sunday school. The work may be done on a more or less extensive scale to be determined by the circumstances. For many years the state of Pennsylvania Sabbath School Association has maintained a teacher training department and has given instruction to thousands of Sunday school teachers in Bible knowledge, and psychology and methods of teaching. The course followed has been simple enough not to deter the rank and file of our young people from taking it up, and yet ample to give a working knowledge of the subjects treated. Two things can be done by the Sunday schools. Pupils may be trained for the work before taking it up, and teachers already in the work may take the course in training to fit them for better work. In many schools classes are maintained who do this work at the regular Sabbath sessions of the school. Again, classes meet on a week day to do this work. Where teachers are taking the work, the latter becomes imperative by the nature of the case, unless a substitute is provided for the time the teacher is taking the course. In many cases the pupils will be loath to miss the study of the regular Sunday school lesson and therefore prefer taking the training work at some other time. The Oliver "Preparation for Teaching" book which offers a standard course for teacher training and is approved by the committee on Education of the International Sunday School Association provides for five parts of the training work as follows:

1. Study of the Old Testament.
2. Study of the New Testament.
3. Study of Bible Institutions and the Sunday School.
4. Study of the Pupil.
5. Study of the Teacher.

There are more extensive courses covering practically the same ground. When circumstances are favorable, it may be advisable to take up these more extended courses. However, the Pennsylvania Sabbath School Association, and, no doubt others, provide for supplementary courses, including some denominational works. A very valuable work designated in the supplementary group, though not one of the most recent books of its kind, is Gregory's "The Seven Laws of Teaching."

How to start the teacher training work in your school is well told in Oliver's "Preparation for Teaching." I shall use his suggestions here.

How to Do Successful Teacher Training Work.

Determine to have a class. You can do it. The plans are practical and can be adapted to any school. Remember that it is important to start right. A half-hearted, poorly considered effort will inevitably be a failure. Read carefully the general teacher training leaflets. Confer with those who know the work. Secure all available information. Write to the Sunday school department of your denomination or to the superintendent of teacher training of your state Sunday school association. Do personal work. Enlist the interest of the choicest people in the church. They may need the course of study least but will appreciate it most. Through these, others will be reached. Call a meeting of the teachers and officers. Show a copy of the text-book, and teach a sample lesson. Decide to inaugurate the teacher training work at once. Secure the most competent teacher available, not necessarily an expert, but some one who will be a leader, earnest, sympathetic, tactful and patient. Do not postpone the time of starting the class because the skilled teacher is not at hand. Use the best man or woman you have. Organize one or both of the following classes:

1. A class for present teachers. If possible, an entire evening should be devoted to the class work. If this is not feasible, the class may meet in connection with the regular teachers' meeting, before or after the mid-week prayer-meeting or at some time on Sunday. Officers of the school and the Christian workers will find it profitable to join the class.

2. A permanent teacher training class in the Sunday school. With the help of the teachers select from the Senior and Adult departments of the school a group of choice young people and form them into a class which will meet during one regular school session. Sometimes it may be found desirable to change an entire Senior or Adult class into a teacher training class.

In all this work, let us never forget that the heart counts for much more than the head, though we, in no way, advocate "zeal without knowledge." The whole work of the school should be charged with enthusiasm, and this department should get its share. The superintendent's part can not easily be overestimated. It is taken for granted that the teacher will furnish a constant supply of interest and enthusiasm.

Next to the organized training work for general preparation comes the training for teaching specific lessons. No teacher should go before his class without specific preparation for the lesson to be taught. Lesson helps fill a place. This place, if well filled, will provide not only for explanations and suggested teachings, but will also help to establish an aim, and suggest methods for accomplishing the aim.

The Sunday School Times (Philadelphia) may be taken as an illustration of a valuable lesson help. Beside the treatment of the lesson, it furnishes department helps, and lately has added to its staff a trained educational expert, who states an educational principle in connection with each lesson and shows how to apply it in the teaching of the lesson. Good lesson helps will constantly suggest that what to teach is not all that is necessary, but how to do it is also of great importance. It is important that the school puts within the reach of its teachers, lesson helps that really help to teach as well as furnish material to use in teaching.

In some places the teachers' meeting for the study of the lesson is still in existence. It is an important institution and I wish its good work could be extended. In these meetings the lesson is explained and methods of presenting the truths are discussed. Much of my own interest in the Bible and in Sunday school teaching I owe to these meetings conducted by the late Rev. A. B. Shelly in the Swamp Mennonite charge, Pennsylvania.

In conclusion, the answer to the question briefly stated is as follows:

Recognize the need. Let this be true not only of the Sunday school officers but of the church officials as well. At your workers' meetings take some of the time for prayer that the Lord send laborers into His harvest in the Sunday school field. Let the pastor sound the call for workers. Let it be made plain to every young life given to God that some time they they should consider whether God has not called them to train for active service in the Sunday school. It is as important as a call to the mission field or some other larger field; indeed, it may be the first step toward the latter.

Resolve to have teacher training in your school. Do not let small beginnings discourage. If two candidates apply for the work, the time of the best teacher in your school is well spent if he or she takes the class.

Give this work constant recognition. Be sure to have public graduation or recognition exercises. Announce widely the formation of new classes, or taking up of a new part of the study. Train present teachers either through these classes, or in a lesser way through workers' conferences for Bible study and a study of methods.

Where there is a will there is a way!

THE C. E. TOPIC

October 17.

Christian Principles in Politics.

Luke 22:24-27.

It has been the policy of the Mennonite church to insist that church and state be entirely separated. The kingdom of God and the kingdom of this world are two distinct bodies, each functioning according to their lights, but neither one can function for the other. The idea of separation of church and state has sometimes gone so far as to forbid members to have in any way anything to do with state office. Such an extreme position is wrong because even though God draws the line between the things of the world and spiritual things it cannot be assumed that He has no concern about the world's temporal affairs or that He wants His people to draw their cloaks about themselves and say they have absolutely nothing to do with matters of government. That they do have much to do with worldly government, it seems to us, there is plenty of Scripture to prove. Anciently His people were an organized state where the priests largely concerned themselves about the spiritual things of their nation. The prophets, on the other hand, were not always priests and their interests were in the political activities of their nation. Had it not been for them and their political activities it is a question whether Israel would long have survived. Jesus in His teaching emphasized the duty of rendering unto Caeser the things that are Caesar's. St. Paul boasted of being a citizen of "no mean city" and did not hesitate about insisting upon getting his rights as a Roman citizen when these rights were invaded.

In our time we are living under Democratic institutions, the people have all to say concerning the policies of their government. If they are evil it is the people's fault. If the administration of public affairs is as it should be, it is because the people want it so. Surely Christian people cannot help realizing their responsibility in making the land in which they live a safe, decent and orderly community. Too often there is lawlessness, corruption and crime possible in a community only because the Christian element does not show sufficient interest in public righteousness to check them.

Politics gets a bad name because people associate selfishness and corrupt interests with it. It must be redeemed and this can only be possible when righteous principles are at stake and righteous men are ready to maintain them. The reason the liquor element was so long a factor in our affairs was because the liquor people seized the political power for unrighteous purposes. There is no excuse for the corrupt power of the money element in this country except that some people can be bought and other people don't care. The poor man will only get righteous consideration when the honest men and women make honesty an issue.

We are to be congratulated that we live in a time when a woman may vote and her vote will count for as much as a man's vote. Now that mothers, wives and sisters have their say in public affairs it remains to be seen whether they will insist that there shall be as much purity, honesty and decency in public affairs as is their right to demand in their homes.

The United States is a Christian country, so the judges of our courts have decided even though the constitution says nothing of religion. It is a reasonable certainty that the people will never knowingly elect an unbeliever to any high office and anything at variance with fundamental Christianity will not be tolerated as law, but why not insist that the name of God go into our constitution? Also, why not provide for religious instruction in our public schools everywhere? If we are a Christian nation we should observe the Christian Sabbath, which in many places is not only ignored but profaned. No people maintained the Christian religion that did not keep its Sab-

bath. Why do Christians not assert themselves in this direction? May it not be that they themselves are too guilty of Sunday pleasure, Sunday barter and Sunday travel to be able to consistently plead for a Christian Sunday?

THE S. S. LESSON

October 17.

Jesus Begins His Ministry.

Matt. 4:12-25.

Golden Text: Repent ye, for the kingdom of heaven is at hand. Matt. 4:17.

Matthew makes the events of this lesson follow the account of our last week's study, but between the two there occur the events recorded in the first five chapters of John. For the account of the imprisonment of John and the events leading to it read Mark 6:17 and 18 and Luke 3:19 and 20. Galilee was the home of Jesus and naturally he would want to bring His first public message to His home folks. This occurred in the synagogue at Nazareth, but His townfolks assumed an unfriendly attitude because, in His first sermon, He not only proclaimed His Messiahship but foretold the salvation of the Gentiles. A mob drove Him from home, which occasion brought from Him the observation that a prophet is not without honor save in His own country. How many men and women with lofty ideals have since that time been forced to realize that those nearest them were the most unsympathetic and frequently the most unfriendly to them? After this Jesus seems to have made Capernaum His permanent residence. That which Nazareth missed Capernaum came to enjoy.

The prophetic reference here cited is to be found in Isa. 8:11-9: 6. A commentator says of this passage: "The historical reference of the prophecy was the invasion of Tiglath-pileser whom Ahab called to assist him (II Kings 15:29). Prophetically it refers to the Gentiles.

Matthew, by occupation a clerk, was accustomed to arrange things in systematic order and it has been pointed out that he arranges three beginnings; the beginning of Jesus' earthly life, Matt. 1:1; the beginning of His earthly ministry, Matt. 4:17; and the beginning of the end. Matt. 16: 21.

Notice the theme of His discourses as recorded in verse 17: "Repent ye, for the kingdom of heaven is at hand." Without repentance there can be no establishment of the kingdom of God and salvation is impossible. A year before this even Peter and Andrew had learned to know Jesus and become His disciples but they had returned to their vocation of fishing. Fishing at that time was quite a business on the sea of Galilee which found a ready market for its commodity in the densely populated cities and towns that clustered about Galilee. The call to become fishers of men was well understood by these men. A fisherman (1) must go where the fish are. (2) He must know their habits and haunts. (3) He must use skill in securing them. (4) He must be provided with effective means for capturing them. The analogy ends here; the fisherman takes fish to kill them, the fisher of men goes after them to save them. James and John, the two sons of Zebedee, were destined to play a prominent part, both during the life and after the death of Jesus. The apostles were linked in pairs, each one best fitted by nature and character to work with the other. We cannot conclude that they deserted their father from what is said in this lesson. Unnecessary details are omitted by the writer, they probably left him well provided for; at any rate, after the death of Jesus, their boats and nets were waiting for them. It seems as though the business continued as usual during their absence.

Jesus always found an opportunity to meet people in the synagogue and present His message. Indeed, He set an example of regularly attending divine worship in the synagogue. In healing the diseases of unfortunate ones He proved that He was possessed of divine power and the occasion always gave Him an opportunity of healing their sick souls. All the community was aroused. News followed the lines of trade and travel and soon numbers were interested in this young Prophet who had appeared.

ANNOUNCEMENT OF THE WESTERN DISTRICT CONFERENCE

The twenty-ninth annual session of the Western District Conference convenes, God willing, at the Alexanderwohl church near Goessel, Kansas, on October 20 at 9:30 a. m.

All congregations are requested to elect delegates and send the credentials to the secretary of the Conference at the earliest convenience.

C. C. Wedel, Pres.
H. J. Dyck, Sec.

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

Statistics of the Middle District Conference for the Session of 1920

Names of Congregations and Location	Elders and Preachers	Membership: Baptism	Membership: Increase	Membership: Decrease: Letter	Membership: Decrease: Death	Membership: Decrease: Removed	Membership: Decrease: (Dismissed	Membership: Decrease: Excluded	Membership: Total Membership	Services: Preaching	Services: C. E. Meeting	Services: Prayer Meeting	Services: Mission Society	Sunday School: No. Teachers	Sunday School: Scholars	Sunday School: Teachers' Meeting	Sunday School: Training Class	Contributions: Congregational Purposes	Contributions: Foreign Mission	Contributions: Home Mission	Contributions: Education	Contributions: Sunday Schools	Contributions: Other Charitable Purposes	Contributions: Totals	Remarks
First Menn., Bluffton, O.	A. S. Shelly	10	3	3	1				995	Every Sun. once	Weekly	Weekly	Monthly	23	400	Workers' Conf.	Yes	2163.50	887.35	383.45	1240.00	516.11	1530.37	6721.38	
Zion Menn., Donnellson, Iowa	(a) Elmer Basinger	10	2	3	2				207	Twice weekly	Weekly		Monthly	13	120	Monthly		1009.86	353.02	456.85					
Summerfield Menn., Summerfield, Ill.	Grover T. Soldner		2	2	2				138	Weekly	Bi-Monthly		Monthly	11	120			220.00	147.30	127.50		120.75	978.15	1573.90	
Bethel Menn., Fortuna, Mo.	P. P. Hilty		1	4					159	Twice weekly			Monthly	18	164		Yes	1270.37	378.05	31.23		74.30	880.98	2634.93	
Apostolic Menn., Trenton, O.	A. J. Neuenschwander	11	2	3					256	Twice weekly	Weekly	Weekly	Monthly	10	135		Yes	1888.12	335.58		1200.00	703.90	4307.68		Union services all year; pastor preaches every other Sunday.
Bluffton Menn., Bluffton and Pandora, O.	W. S. Gattschall	17	17	11		7			650	Twice Services	2 Weekly societies	Weekly	2 Monthly	44	634	Weekly		3428.82	1843.81	1716.92	885.20	448.16	2569.95	10867.86	
First Menn., Berne, Ind.	P. R. Schroeder	16	7	7		9			956	Twice weekly	2 societies Weekly	2 a month	Monthly	48	1114	Weekly	Yes	5096.14	8055.92	4474.92	7869.49	1993.27	756.80	24496.47	Temperance meeting monthly.
Grace Menn., Pandora, O.	(b) J. F. Moyer	19	9	3	5	4			362	Twice a week	Weekly Bi-Monthly	Weekly	Monthly	28	400	Weekly	Yes	6322.39	1400.00	400.00	3500.00	600.00	600.00	13422.39	Reported to August 15, 1920.
Wadsworth Menn., Wadsworth, O.	M. M. Lehman	4		5	1				170	Twice a week	Monthly Bi-Monthly	Weekly	2 Monthly	9	100	Weekly	Yes	1360.53	77.73	103.98		153.24	351.73	2053.16	Ladies' Aid supports native worker in India.
Wayland Menn., Wayland, Ia.	S. M. Musselman	8	2	1		1			262	Once every Sun.	Weekly		Monthly	16			Yes	1065.00			68.26	237.07		1370.33	No record on foreign mission and educational funds when report was made.
Emanuel Menn., Noble, Ia.	S. M. Musselman	11	6	3		9			276	Once every Sun.			Monthly	16	200		Yes	362.58		48.56		347.78	91.00	849.91	
Pulaski Menn., Pulaski, Ia.	Samuel T. Moyer	2	2	5					212	Once per week	Jr. & Sr. C. E. Weekly		2 Monthly	18	199			889.20		79.76	528.25	77.78	337.21	2312.35	
Totals									3923					206	2472			24796.93	13881.50	8339.94	5904.69	4797.28	9131.14	79930.49	

(a) S. K. Mosiman, minister. (b) I. A. Sommer, S. F. Sprunger, C. A. van der Smissen, not in active Service.

P. P. HILTY, Secretary.

NEWS OF THE WEEK

COOK COUNTY JURY PROBING CHARGES OF "FIXED" GAMES

Chicago, September 25.—The Cook county grand jury investigating alleged "fixing" of games in last year's world's series and charges of gambling by the major league players has found such convincing evidence of crooked work that it will not disband when its term expires September 30, but will continue its investigation in a special session until next Tuesday.

The ramifications of the alleged gambling were so wide-spread that it would be impossible to complete a thorough investigation during the regular session, Henry H. Brigham, foreman, said.

The jury has received evidence which indicates an attempt by a nation-wide ring of gamblers to "pollute baseball and ruin the great national game in the same way boxing was killed and horse racing crucified," Mr. Brigham said in a statement summarizing the work of the jury thus far.

Comparatively few players are implicated, however, said Mr. Brigham, only a "few weak-moraled and weak-charactered men being preyed upon by the professional gamblers."

Simultaneously with Mr. Brigham's statement, came one from President Charles A. Comiskey of the Chicago American club, saying he had not had the full support of President B. B. Johnson of the American League in his attempt to run down charges of crooked work by some players on his team. After this statement, President August Hermann of the Cincinnati club, Chicago's opponent in the world series, said "he knew positively President Johnson made an eager investigation."

President Johnson when he testified before the grand jury Wednesday told reporters he had "given the jury the evidence which he believed proved that star players had attempted to 'throw' games last year, but had no evidence of such actions this year."

TWO BASEBALL PLAYERS CONFESS THROWING SERIES

Chicago, September 28. — Eight White Sox baseball players were indicted for complicity in a conspiracy to "fix" the 1919 world's series yesterday. Two confessed before the grand jury.

Eddie Cicotte, pitcher, admitted he received $10,000 from the agent of a gambling syndicate.

Joe Jackson, outfielder, confessed $5,000 was paid to him.

Two others are said to have expressed willingness to testify. The state's attorney's office refused to make their names public.

Those indicted with Jackson and Cicotte are:

Fred McMullin, utility man.

Oscar (Happy) Felsch, center fielder.

Charles (Swede) Risberg, shortstop.

Claude Williams, pitcher.

George (Buck) Weaver, third baseman.

Arnold (Chick) Gandil, former first baseman, who quit major league baseball at the beginning of the present season.

CAMPAIGN TRAIN DITCHED —SPEECHES ARE CANCELLED

Phoenix, Ariz., Sept. 22.—Governor Cox's presidential campaign train was wrecked about 4:30 o'clock today, 14 miles north of here while enroute to Prescott, Ariz.

The Democratic presidential candidate and his party were severely shaken when an engine and four cars of the special train were ditched, but all escaped serious injury. The most seriously injured was Charles A. Nichols, engineer of Prescott who had suffered a broken leg in jumping from his cab when his engine toppled over.

Spreading rails were assigned by railroad men as the cause of the wreck which compelled the Governor and his party to return here tonight and cancel his evening address at Prescott. His future itinerary also was upset.

The accident occurred a half mile out of Peoria, a village on the Santa Fe railroad. The train, consisting of six cars and drawn by two heavy engines needed for the upgrade to Prescott, left here at 4 o'clock. About a half hour later, while running at a speed estimated at between 35 and 40 miles an hour, the train jarred suddenly, as if in collision and then application of the emergency brakes, bumping over broken rails and ties, the careening of cars told passengers the story.

The four forward cars were ditched, the governor's private car at the rear and the adjoining compartment car of newspaper men, except for its forward trucks remained on the rails.

A baggage coach turned over on its side. Two passenger coaches and another compartment car partly toppled over.

The first engine of the double header, Engineer F. C. Sutton, of Prescott, said, left the rails first and then jumped on again, but the second engine toppled over amid a cloud of escaping steam. The tender of the forward engine also fell over, while the first passenger coach ran the length of the overturned baggage car and jammed its forward end into the tracks.

All passengers on all cars were thrown topsy turvy. Some suffered bruises and cuts from flying glass. In the rush to escape several women passengers in the coaches were put through broken windows.

Governor Cox was in the dining room of his private car going over papers with Dr. Robert C. Goldsmith, his assistant in the league of nations question, when the crash occurred.

"What's that," he shouted, rising to his feet only to be thrown heavily across the car against its wall. He was shaken up but rushed out to assist the injured and this accomplished coolly smoked a pipe while waiting for a wrecking train to arrive and take him back to Phoenix.

Personal effects of all members of the train were scattered and broken.

THE WORLD'S LARGEST BIBLE

A Bible weighing three-quarters of a ton—the largest in the world—carried in a specially constructed motor car, with an attractive pulpit and platform, is a principal feature of a world-wide publicity campaign for the popularization of the Holy Scriptures which is being conducted this year under the auspices of the Bible Crusade After touring England, Scotland and Wales the gigantic volume will cross the seas and continue its crusade in Canada, the United States and other parts of the world.

The book will be remarkable in other respects than its size, says the London Express, for every one of the 12,000 texts from Genesis to Revelation will be hand-written and signed by individual Christians as a testimonial of their faith. The idea was originated by the founder of the Bible Crusade, Mr. William Henry Fry, a grandson of the great English Quaker philanthropist, Mrs. Elizabeth Fry, and is part of the plan to make the year 1920 "Bible year" throughout Christendom.

The volume now rests on a blue velvet covered platform, under a canopy of Union Jacks, at the showrooms of the Oxford University Press, the constructors, at Amen Corner. Standing on end the book is more than 5 feet 2 inches high and nearly 3 feet 6 inches wide. When opened flat it measures 7 feet 10 inches across.

Twelve large goat skins were required for the binding, which is in rich red levant morocco leather of finest quality. The front cover is surrounded by the arms of the countries of England and Scotland inlaid in blue morocco and decorated with gold.

A panel of royal blue morocco containing the royal arms in the center of the front cover is inlaid with the heraldic colors. The book contains 175 sheets of stout paper boards. It is sewn with twine in the old-fashioned way round six stout hempen ropes (each rope containing seventy strands of hemp), much thicker than the ordinary clothes-line. Four of these ropes are laced into millboards half an inch thick, which form the foundation for the leather covering.

In order to hasten the handling of the book during the various processes of binding a staging was erected, from the crossbeams of which depended an iron chain and pulley block, without which it would have required six men to manipulate the volume. No fewer than 4476 copies of the smallest Oxford Bibles could be contained within the compass of this enormous book. About 2,000 of the texts are at present complete. Their writers vary from bishops and other church dignitaries to laymen and women.

WATKINS, PROHIBITIONIST, MAY WITHDRAW

Washington, Sept. 23.—Aaron S. Watkins, Prohibition presidential candidate, declared in an address before the fifteenth international congress against alcoholism that he would withdraw from the presidential race if a pledge of support for the dry program could be obtained from any one of the other candidates.

"I only ask two things of the other candidates," Mr. Watkins said. "Whenever any one of them pledges himself to enforce the eighteenth amendment and enforce the Volstead act, if elected, and use all his power and influence to retain them as a part of the nation's law I will agree to ask of your national committee to release me from the ticket."

Mr. Watkins made this statement as a reply to intimations by several other speakers that the presence of the prohibition ticket in the field might jeopardize the chances of "known" dry advocates and might also result in overturning the dry majority in Congress.

Mr. Watkins said later that he would embody his proposal in telegrams to Harding and Cox.

FIRE SWEEPS OIL FIELD

Tampico, Mex., Sept. 18. — Fire, originating from lightning striking an oil tank of the Aguila company, has spread over a considerable area tonight and was threatening the destruction of a large portion of the city.

The blaze was quickly communicated to five other tanks and in a few hours had destroyed forty houses, two river boats and a number of freight cars. The damage was estimated at more than $1,000,000.

Two days ago a fire destroyed several tanks of the Mexican Eagle Oil company, with a loss og $1,000,000.

PREMIER MILLERAND NEW PRESIDENT OF FRANCE

Versailles, Sept. 23.—Alexandre Millerand was today elected president of France by the national assembly in session here. He succeeds Paul Deschanel, who resigned because of ill health.

Alexandre Millerand has long been one of the foremost figures in the political life of France, his entry into parliament dating back to 1885 and his cabinet experience to 1889.

It was M. Millerand's service to his country during the great war, however, as minister of war in the Viviani cabinet, and his notable conduct of France's foreign policy as the successor of Clemenceau in the premiership after the "tiger's" retirement last January that raised him into pre-eminent eligibility for the presidency. While the peace with Germany was being made, President Poincare in March, 1919, appointed M. Millerand governor of Alsace-Lorraine, France's regained provinces, and he served in this position until at the request of M. Poincare in January last, he accepted the task of forming a new cabinet in which he took the premiership and ministry of foreign affairs, succeeding Clemenceau.

BANDITS ROB TRAIN— MAKE HEAVY HAUL

Chicago, Sept. 25.—Masked bandits early today robbed the mail cars of an Illinois Central flier as the train was approaching Chicago and escaped with the contents of six registered mail sacks.

The loot was variously estimated at between $10,000 and $80,000. A check was being made to determine the exact amount.

The bandits forced the train to slow down on a block signal at Tucker, Ill. They hid between two mail cars. When a mail clerk started from one car to the other the masked men forced him back into the first car. Five clerks were bound hand and foot. They were forced to lie helpless on the floor of the car while the two robbers investigated the sacks.

Two suspects were taken into custody early today. Police refused to reveal their names. One man was taken when he was spending large amounts of money for trivial items.

The Mennonites

A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.,

Professor of History in Bluffton College, and Author of "The Mennonites in America".

This book has been written and compiled at the request of the Educational Board of the General Conference of Mennonites of North America.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, OCTOBER 7, 1920. No. 40.

IN MENNONITE CIRCLES

On September 22nd, Brother and Sister J. von Steen observed the 25th anniversary of their marriage in Summerfield, Ill., in 1895. The von Steens reside in Beatrice, Nebr., and take quite an active part in the work of the church there. For many years Bro. von Steen was a member of the Publication Board of our General Conference. The readers and editor of the Mennonite extend their best wishes to the brother and sister.

John Wollman, a celebrated Quaker, visited Virginia in 1757 and in his published journal the following entry is found, which no doubt is of interest to Mennonites as it deals with the attitude of Mennonites of that day toward slavery.

"At Monallen, a friend gave me some account of the religious society among the Dutch, called Mennonists, and among other things related a passage in substance as follows: One of the Mennonists having acquaintance with a man of another society at a considerable distance, and being with his wagon on business near the house of his said acquaintance and night coming on, he had thoughts of putting up with him; but passing by his fields, and observing the distressed appearance of his slaves, he kindled a fire in the woods near by and lay there that night. His acquaintance hearing where he lodged, and afterwards meeting the Mennonist, told him of it; adding, he should have been heartily welcome at his house, and from their acquaintance in former times, he wondered at his conduct in that case. The Mennonist replied, 'Even since I lodged by thy field, I have wanted an opportunity to speak to thee. I intended to come to thy house for entertainment, but seeing thy slaves at their work, and observing the manner of their dress, I had no liking to come to partake with thee", and he then admonished him to use them with more humanity, and added, "As I lay by the fire that night I thought that as I was a man of substance, thou wouldst have received me freely; but if I had been one as poor as one of thy slaves and had no power to help myself, I should have received at thy hand no kinder usage than they."

The transition from the use of German to English in some of our congregations sometimes covered a long period, much longer, we believe than it will take present day churches that still hold to the German language in their public services. For a number of years the First church, Philadelphia has used the English exclusively, before that time, for a period of more than twenty-five years, German and English were used alternately. An extract from the constitution of the church adopted January 18, 1872, may be of interest in this particular:

"The public worship of this congregation is to be conducted in the German langnage so long as one-third of the members of the church demand it; although English may be used by permission of the officers of the church so long as not more than half of of the services are conducted in that language and two thirds of the membership do not oppose its use. These shall never be less than one fourth of the services conducted in German so long as one tenth of the membership demands its use."

Announcement.

By this all the readers of the Mennonite are informed that the Relief Commission has a new treasurer. All private persons, churches and Sunday schools who heretofore have sent remittances to me for relief work, will please send them to Bro. C. F. Claassen, Newton, Kan. He will then cheerfully do the needful.

Thanking all the dear donors for their contribution and their interest in the work and wishing them God's richest blessing, I remain,

Your humble co-worker,

P. P. Hilty, Fortuna, Mo.

OUR WORK IN CHINA

(The following letter was to be read at the Women's Missionary meeting, General Conference, but arrived a day too late.)

Ki Kung Shan Honan, China,
July, 1920.

Dear Friends and Co-workers:

Here, several thousand feet above sea level we are enjoying the beautiful verdure of the hills and the most congenial and inspiring company of several hundred missionaries gathered here to escape the heat of the plains and to gain new encouragement and strength for the work of another fall and winter. And what a difference between these green mountains and refreshing atmosphere and the dry sun-baked plains of Southern Chihli which we have just left. How restful to the eyes are these beautiful scenes. We, so to say, live in the clouds and we do appreciate the fellowship of these fellow-workers gathered here from many fields and provinces of China; and this month-and-a-half will mean new spiritual and physical energy and vigor to carry on the work on our station.

In our district there was no rain from last September until this last week since we left. It is undoubtedly too late to be of much help to the fall crops and that will mean that there will be many who will need alms this fall.

How these poor people prayed for rain! But alas, they prayed to the gods who have ears and hear not. They went in large groups from temple to temple burning incense and bowing to the images. I counted as many as twenty-five women in a single small wagon, all standing side by side and being conveyed to a temple in the city to pray and burn incense to the gods. At many places the images of the gods supposed to govern the rain were taken from the temples and put out into the open so that the hot sun might beat upon them all day and thus make them feel some of what the people were feeling, and as a result let it rain. In some places, as at Kai Chow, the people tried to destroy the images of the god who was supposed to have locked the heavens. The official thereupon had the image repaired and the temple doors locked, and as a result the women in their anxiety and thirst for revenge came to the mission compound and wanted Mrs. Brown to come with them; for if a foreign lady was along, they said, the official would not dare refuse to let them into the temple. Mrs. Brown took advantage of the opportunity and told them of the one true God who knows the needs of all His children and who alone can answer their prayers. At Tung Ming the official finally closed the doors of one of the temples and forbade any one to worship that certain god that they might revenge him for being so thoughtless of their welfare. The official also humbled himself to the extent of going part of the way to and from the river on foot in a procession which brought a jug of water from the river as a symbol of invitation to the water god to let the clouds empty themselves upon the thirsty land. Many more things the poor people did in their desperation.

Such an attitude on the part of the people offered fine opportunities to turn their thoughts to their heavenly Father who longs to have them recognize Him and love Him as He loves them. On our station, as on many other stations, prayer-meetings were held to pray especially for rain. Always, however, the people were told that God's ways are not our ways, and that if He did not send rain He would still have a way to provide for His children.

There is plenty of wealth in China and plenty of grain in parts but it is only the love of God in the hearts of the rich which can prompt them to love their poor neighbor as they love themselves.

To preach this gospel of love is the work which the Lord has entrusted to us as your representatives here, and it is not a small work but God is omnipotent through us if we are entirely yielded to the workings of His Holy Spirit.

It has often been said that the gospel is brought to the Chinese

best by their own people but much prayer and time is needed to prepare the ones who have accepted Christ to go out and be teachers to others.

With only one man on a station there are so many other things which take his time that only a minimum can be given to this important work. So even though we are now fourteen adults on the field, our stations are yet very inadequately manned. And what a blow to one's enthusiasm when we receive a message from the home base, saying that the mission treasury is empty and no new workers can be sent out this fall.

But we are on the Victor's side and even though discouragements come, despair dare not come for the Lord of the harvest will send workers if His people are faithful in interceding and giving.

Yours for the lost in all lands,

Jennie V Boehr.

SUNDAY SCHOOL AND ENDEAVOR AT THE GENERAL CONFERENCE

Twenty-four years ago the question was raised at the General Conference, as the minutes show, whether it would be advisable to hold Endeavor and Sunday school conventions in connection with the Conference. Nothing came of it.

Three years ago, at Reedley, Calif., at the conference this same question was asked, discussed, and answered with "No." Ordinarily this should have settled the matter. But it did not. In fact this very answer started something. It raised this question in the minds of the Sunday school and Endeavor work: Does the General Conference really not care for its Sunday school and Endeavor work? Some would say that it was purely accidental that the first question was again asked and that it was thus answered; that it was accidental that Miss Anna Stauffer of Allentown, Pa., traveled across the continent to attend that conference and, on the evening after the conference had answered "No", provoked a call meeting in Room No. 2 of all friends of the Sunday school and Endeavor. It was late, everybody was tired and some did not hear the call, but twenty-one came to Room No. 2, and there the writer of these lines put the question: Did the General Conference, when it answered "No," this afternoon really want and mean to go on record as indifferent to the Sunday schools and Endeavor societies? And he answered: That cannot be. After some discussion it was decided that probably the question had not been stated right, that a "convention" at a "conference" might be confusing. It was therefore agreed that the conference should be formally asked in a written request to allow the Sunday schools and the Endeavor societies each an evening at the next conference for a public "program," just as the Ladies' Sewing societies have for some time been having an evening. This was done, and the Conference granted the request without a dissenting vote. Thus it proved that it had no thought of disowning these two children.

At the meeting in Room No. 2 an Executive Committee as follows was elected: C. E. Krehbiel, Newton, Kan., chairman; P. R. Schroeder, Berne, Ind., secretary; Miss Anna Stauffer, temporarily Los Angeles, member. This committee was to arrange the programs in case the Conference acted favorably on the above request. When the time came for action the committee first of all agreed to put on the programs only such persons who intended and expected to be there in person. The arguments for such an attitude might profitably be elaborated upon at some other occasion, but for the present it may suffice to state that it was the intention to have a program of personalities and not merely a program of papers. It was the object to get acquainted with Christian men and women and their ideas and ideals as they themselves would present them.

It was arranged by the Conference Program Committee that the Sunday school program should be given on Sunday afternoon August 29th, and the Endeavor program at the close of the conference on Sunday afternoon, September 5th. The Eastern District had kindly extended an invitation and the conference was held at Perkasie Park, a beautiful spot some 30 miles north of Philadelphia.

The 29th of August was a lovely day and a great company of about 1500 people, young and old, filled the tabernacle to overflowing and listened to the following program:

Rev. P. P. Wedel, Moundridge, Kansas, chairman.

Prof. G. A. Lehman, Bluffton, O., song leader.

Rev. I. J. Dick, Mt. Lake, Minn., Scripture and prayer.

Roll call of Sunday schools represented, conducted by Rev. S. T. Moyer, Pulaski, Ia.

Paper: One of the Greatest Needs of the Sunday School, Efficient and Devoted Teachers, and How to Procure Them. By Prof. S. Rosenberger, Philadelphia, Pa. The discussion was ably led by Rev. G. T. Soldner, Summerfield, Ill.

Song—Conference quartet.

Paper: A General Secretary for the Sunday School and C. E. Societies of the General Conference. By C. E. Krehbiel, Newton, Kan. (See Mennonite of Sept. 9th.) The discussion was led by Rev. M. M. Horsch, Upland, Cal., who endorsed the plan heartily.

Closing prayer — Rev. D. D. King, Pandora, Ohio.

At a business meeting called for Tuesday evening the same Executive Committee was again elected for another three years' period. Though the first program had evidently attracted and interested the largest gathering of the whole conference yet the committee was very solicitous of the C. E. program on the following Sunday. For the conference proper was scheduled to close on Saturday at noon, and many would be gone by Sunday. The committee and all interested in Endeavor work were most agreeably surprised that the young people of the community came and gave those on program next to the largest audience of the whole week. The tabernacle is said to seat about 1000 and it was comfortably full. The fine spirit that had characterized the whole conference visibly hovered over this meeting as well. The following was the program:

Chairman, Prof. E. J. Hirschler, Bluffton, O.

Song service, led by Prof. G. A. Lehman.

Scripture and prayer, Rev. A. J. Neuenschwander, Trenton, O.

Song—Choir.

Paper: Christian Endeavor a Training School for the Church, Rev. M. J. Galle, Schrag, Wash.

Song—Choir.

Rev. R. Petter, Lame Deer, Nestor among our missionaries to the Indians, gave a short talk on the Cheyennes.

Offering for foreign mission.

Miss Elizabeth Ruth, Hopi Indian, sang, "Gone from my heart, the world with all its charm." She sings simply and soulfully.

Miss Catherine Niswander, Chicago City Mission, spoke earnestly and interestingly of "City Mission Sunday School and C. E. Work."

Quartet—Quakertown Ladies.

Paper: a) What the Y. P. S. C. E. Should Do for Our Denomination; b) What Our Denomination Should Do for the Y. P. S. C. E. By Rev. J. M. Regier, Pandora, Ohio.

Praised be the Lord and Master for every noble aspiration that has been elicited by these meetings. The committee believes that this was the beginning on a larger scales of two things at least, that should prove a blessing to the church. It has brought the younger people closer together—made them better acquainted with each other; and further it has brought them into closer and more sympathetic and living touch with their own General Conference in which it is to be sincerely hoped many will soon have an active and uplifting part, not with the idea of controlling the conference, but of serving their Master more efficiently.

That the conference itself has no regrets for having granted the request of three years ago it showed by going on record in a resolution in which it specifically endorsed and encouraged the past work and the future "Program of Work" of the committee.

The committee is grateful for all this, and wishes to encourage every Sunday school and Endeavor worker in his faithful efforts in the home church so that these "storage batteries" in the "local power houses" may be more thoroughly charged with the Spirit from on high and may pulsate throughout the whole church and far beyond to where our farthest mission light houses are spreading that light that gives life eternal.

At some other time the committee hopes to elaborate on its "Program of Work," which has been begun, and which requires the assistance of the workers in the local churches. Possibly The Mennonite will be able to spare us a little space from time to time to keep in touch with each other?

C. E. Krehbiel.

AFTER TWENTY YEARS

P. A. Penner.

(Concluded)

I don't care a pinch for the anathema of any man against this movement if he can substitute nothing better than James 2:16. If the Interchurch Movement puts too much emphasis upon men, money and material, alright, so be it. It is conceded. But pray, why is there a debt of $20,000.00? Would a little of the Interchurch Movement methods not have perhaps prevented this and given us the much needed workers? No one has a right to condemn this movement unless he is willing to help and does help to give us something equally as good with the same or similar results. I know a church with a small

membership which supports, if I am not in error, a number of missionaries and a number of native workers, such as preachers and Bible women. This church has until June 30th, i. e., within six months given $442,198.00 for foreign missions. The pastor as well as the congregation is opposed to the Interchurch Movement. But that pastor and that church have a right to be heard when they speak about the movement having too much the smacking of men and money in it, inasmuch as this church has a right to speak against the movement when it does something as good or better. I want it distinctly understood that I am **not** in favor of the church movement as it is now conducted, but I want to emphasize equally as strongly that I am convinced that unless we can prove to the promoters of this movement that we can do their work in a different and more Bible-like way, we have little right to criticize the movement—at least such criticism is cheap. A story told of Billy Sunday which somewhat illustrates my point. He was told by someone: "Mr. Sunday, I don't like your methods." Mr. Sunday is said to have replied: "That so, well, what methods do you employ in soul winning?" The reply was: "I don't know that I have any particular methods." Whereupon Billy replied: "Then I must say that I like my methods of soul winning better than the method by which you don't do it."

I venture to ask why methods that our conference has adopted time and again in other branches of work are not adopted with regard to foreign missions? What are these? Answer: When Bethel College, quite recently was in need of funds, at once a brother was deputed to secure the needed amount. The same thing happened in regard to Bluffton College. Who traveled over a great part of the country when the sanitarium needed money? Why has the Home Mission Board found it so necessary to send Bro. P. W. Penner through the conference soliciting funds for that needy work? Why is this not done in regard to foreign missions? I have always understood that our conference is a missionary conference and here I see that other branches of work have the preference, yes, are taken care of almost to the entire exclusion of foreign work. Why is not a brother deputed to awaken and keep alive an interest in missions so that our young people will prepare for the work? If we do not want to affiliate with the Interchurch Movement, why not at least copy from it what is worth copying; if our past methods have proven themselves to have missed the object, have not filled the treasury nor sent us and other fields the needed workers then why not change? Why not make a systematic survey of the field, its prospective needs, etc., etc. The mistake of the Interchurch Movement is not in having made a survey of the world, but having made the survey, is adopting means to bring the world to Christ by means that many of us cannot approve of. But why can't we then adopt other means to bring the gospel to those whom God has entrusted to us? I would first of all suggest sincere and continuous prayer. I would suggest the spreading broadcast of the conditions existing on all the mission fields of our conference together with its needs and outlook. I would suggest a traveling secretary. I am fully convinced in my own mind from observation and twenty years' experience in the work that the present methods and organization is such that our conference is not ready to welcome the thousands that in the near future may be knocking at our door.

Permit me to add a personal word in conclusion. Mrs. Penner and I are willing to stay in India still longer although we have stayed two years overtime, i. e., eleven years coming November, if the conference cannot find workers that are willing to relieve us, but honestly now, do you think that it is fair to us, fair to the work, and fair to our loved ones to keep us here so long because of money? Is it fair to our Christians, to the institutions, to the non-Christians to say "wait two years longer and then we will send workers"?

My dear friends, I do earnestly entreat you to think at this time of a work that needs serious consideration by the churches at home "where the problem lies."

Dear Friends: — Since writing the above, I have read the article by Bro. H. J. Krehbiel in the B. B. No. 22. He exactly expresses my sentiments. He does not advocate affiliation with the Interchurch Movement, but he practically says, do something equally as good. This is the only article that has come to my notice that suggests something else in place of non-cooperation. That is worth listening to. This is constructive criticism. Just what Bro. Krehbiel suggests the Methodists have done. They made a careful survey of the field and then put in their budgets. The Centenary was the result. The Disciples of Christ have done something similar, and I am persuaded that until we go about the business of soul winning in foreign and home missions in a systematic manner, we will always have to complain of few workers and here and there of an empty treasury. I only like to take exception to one statement. He says: "Wenn eine Behoerde oder eine Anstalt Geld brauchte, dann sandte sie eine oder etliche Kollektanten in die Gemeinden." I cannot remember, at least not of recent years, that this has been done with regard to foreign missions. However, if I am wrong, I am willing to be put right.

Yours for the Master,

P. A. Penner.

Note: This correspondence arrived unfortunately too late for publication before the conference for which it was intended. But we are glad to say that the deficit has been reduced by the conference by about $10,000.00.

P. H. Richert.

THE INFLUENCE OF EXAMPLE

By Helena Wilson.

Parenthood imposes both privilege and opportunity. Only to the extent that parents realize this can they fulfill their obligations to their children. The personal character of the parent is a moral force; his example is a silent teacher.

Because a child is trustful and impressionable too great care can not be taken to surround him with the right environment. The influence of his home and associates is readily discovered by watching any child. Having few experiences of his own, he naturally imitates whatever he hears or sees. A certain little girl of ten had learned to courtesy when introduced to her elders. This form of salutation so impressed her little cousin of six that she immediately adopted it and within a week a younger sister and brother of two were attempting that accomplishment with more or less success.

It is generally through the indolence, negligence and sometimes ignorance of the parent right start in life. Honesty, and exhaustless patience, keen insight and trustworthiness are necessary in the person who is responsible for his training. that the child is not given the

The older child finds his ideals in the great characters of history and literature; to the young child father, mother and other intimates are the ideal, the very embodiment of what is best and he follows the pattern set before him.

If on one occasion a mother makes a promise and fulfills it and at another time and without any explanation to the child fails to do so, how can he be expected to trust her? If one day she punishes her child for carelessness or some other childish misdemeanor and the next day overlooks the same offense because she is busy with some important household task or is visiting with a neighbor, how can the child "believe in a truth and justice that are eternal"? Surely the same results should follow the same acts. Small wonder that some children are capricious or rebellious!

A certain mother who was much surprised that her small daughter lied very frequently and seemingly without cause, would have been filled with shame had she recalled how often she had said to her maid in the child's hearing, "Tell Mrs. Blank that I am not at home today."

The right home training is the greatest force for morality. The character of the individual is determined by the way in which it is begun.

Were the right influence, example and environment given to all children there would be no need for reformatories; a verbal pledge would be as binding as a written one and the name of the profiteer would not be upon every tongue.

"Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,"
is an old adage which contains a wholesome truth.

DIVINE PERFECTIONS

Father, how wide Thy glory shines,
How high Thy wonders rise!
Known through the earth by thousand signs
By thousands through the skies.

Those mighty orbs proclaim Thy power,
Their motions speak Thy skill;
And on the wings of every hour
We read Thy patience still.

Part of Thy name divinely stands,
On all Thy creatures writ;
They show the labor of Thy hands,
Or impress of Thy feet.

But when we view Thy strange design
To save rebellious worms,
Where vengeance and compassion join,
In their divinest forms:

Here the whole Deity is known,
Nor dares a creatura guess
Which of the glories brighter shone,
The justice or the grace.

Now the full glories of the Lamb
Adorn the heavenly plains;
Bright seraphs learn Immanuel's name,
And try their choicest strains.

O may I bear some humble part
In that immortal song!
Wonder and joy shall tune my heart,
And love command my tongue.—Watts.

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

PATIENCE

Some one has observed that the man who is wise enough to wait generally succeeds but this is one of the tasks that strains hard upon our natures. The average person finds it much easier to work than to wait, even though there happens to be the curious little twist in most of us that inclines us to shirk work when we have the opportunity. The active man or woman finds a certain exhilaration in the work he likes to do. Getting our task completed, doing what we set out to do and seeing the completion of our task and then enjoying the fruits is a joy to the heart. But in this there is often the joy that does not realize the patience of hope or the quiet working for the longed for consummation of that upon which we have set our hearts. Man usually is a restless creature, hungering for new satisfactions, clamoring and clamoring for new experiences. The hardest thing for such a one is to wait, wait long and cheerfully. Patience is so different, so calm, compared to such an attitude that it becomes really a kingly quality of the soul. To endure, to wait—often long and alone calls for sublime faith and requires bravery of soul and an unusual composure. But God's ways are not man's. To wait patiently upon the Lord shows a trust in His will and a satisfaction with His way of doing things.

THE NEARNESS OF GOD

Angels must look with amazement upon us poor mortals who go on carrying our burdens and enduring our troubles when sweet fellowship is possible for us with God so near and the grace we need for our daily tasks waiting for us to take and use. It may be, we pray too little. Why do we neglect this important function? Can it be that we are ignorant of the nature and possibility of prayer? True prayer is a reflection of the thoughts and mind of God. We fill ourselves so full of the hard and common things of life that God has little room in our hearts and therefore He has little chance to shine through us. Water seeks its level. So with prayer. It is an ever reaching out after God. We know that that in us which is godly can reach God. Why then not give ourselves over to this exercise? God can be reached by our sincere efforts and when we do so reach Him the troubles and burdens of life are mastered.

TIMES HAVE CHANGED

Yes, we say, we have often heard people say that "times do change," but we live in an age when the change has been rapid, radical and often violent. The great war changed the map of Europe. If that were all we could say about it, it would not be so bad, but, it has changed men's hearts and made them selfish and hard. It has made a change in the religion of men, too. The apologists for war used to tell us that the boys would come back changed—made sober and religious. Do we hear them say that now? If they do, why, from one end of the land to the other, is there so much to be said about empty or half-filled churches? In cities, the religious life has been completely disorganized, not only from the lapse into worldliness into which so many professed Christians have fallen, but also from their change in the manner and location of their living. An expert on the condition of city churches makes the following observation which deserves the careful thought of all who realize the seriousness of the times:

Graham Taylor says: "The problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals."

Rich suburban churches, and struggling down-town churches is a characteristic of our large American cities. Our suburban churches have been largely built up from families who have moved out from the older sections of the city.

Churches in the heart of our large cities are almost invariably confronted with the acute problem of maintaining their membership and of financing their work because of these removals.

A recent survey of Philadelphia shows that 250 blocks in the center of the city revealed the fact that only 38 Protestant churches remained of 78 that were there thirty years ago. The First Ward in Chicago was practically abandoned by Protestant churches. Boston has many churches of the non-supporting class.

Shall the big city become "Babylon" or the "New Jerusalem"? is the question which should stir the consciences of our Protestant churches. Foreignism is like a forest fire, which sweeps on its devastating march, until it is either put out or burns up and destroys all that lies before it. What affects the churches in the old sections will sooner or later spread to the suburbs, unless the churches in our large cities cooperate to Christianize the communities where the foreign people reside. Why should families which remove to a distance from old churches where their help in the Lord's work is specially needed, transfer that help to some other church, which perhaps has plenty of members and little work to do?

We must win the city for God, and righteousness and morality, if America is to be saved. To do it means that Christians must cooperate to strengthen the fortresses of the Protestant religion; and be co-laborers with God in making His truth known to the people.

CORRESPONDENCE

Bluffton, Ohio., Sept. 30.—With the advent of the collegiate year many new faces appear and the glad hand of welcome and acquaintance is everywhere in evidence. It is indeed an inspiration to have this young army of enthusiasts in our midst. While they come primarily to replenish their own strength yet their presence fortifies our work not only in the college, but the church and Sunday school as well where many of them are responding nobly to the work in the several departments.

The various Mennonite communities throughout the country are well represented. Central Illinois making perhaps the most notable gains.

The old teaching force is back with renewed vigor and in addition several new members are on the staff. Rev. Musselman is devoting part time to the work of the seminary.

The work of the church is being revived and with the able leadership of the pastor we feel sure of a healthy growth in the spiritual life of the church.

The new hospital venture on the part of the Mennonites of this community is proving to be a source of great physical benefit as well as spiritual blessing. With Rev. Shelly as supt., the work, which is yet in its infancy, is destined to continue to become increasingly useful to suffering humanity. The cause is deserving of the heartiest support.

With these various interests represented in our community one has sufficient grounds for making his investment which will pay large dividends, not in dollars and cents, but of such a character that we will all be glad to inherit when our earthly pilgrimage comes to its close. **Cor.**

Salt Lake City, Utah, Sept. 23.—Brother F. F. Jantzen, who attended the Pacific Conference to represent the St. Marcus congregation at Paso Robles, California, and I are waiting here at the depot on our trip to Paso Robles.

It was my privilege to stay several weeks at Aberdeen, Ida., to canvass in the interest of our church periodicals, Bundesbote and Mennonite, and other publications, and to attend the Pacific conference. It is a satisfaction to know that the members of a congregation take an interest in the various activities of our denomination, including our publications. Many of the subscribers have expressed themselves that the new history, "The Mennonites," by Dr. Smith, is very interesting and instructive.

At Aberdeen there are two Mennonite churches, one in town and the other in the country, where the conference was held. Rev. E. J. Neuenschwander who moved recently to Freeman, S. Dak., is succeeded by Rev. E. D. Schmidt. He and Mrs. Schmidt arrived recently to take charge of the work in Aberdeen. A welcome service was held on Friday evening September 17. The installation is to take place on Sept. 23.

Rev. L. Dirks and Rev. John Toews are the ministers of the Emmanuel church in the country. Rev. Jacob Hege, now of Paso Robles, Calif., was formerly the pastor of this church.

The sessions of the Pacific Conference Sunday school and C. E. convention were interesting. The discussions were lively and a good spirit of harmony and cooperation was manifested throughout the deliberations.

The inspiring mesages by Prof. J. E. Hartzler, of Newton, Kan., were very much appreciated.

The delegates had an opportunity to visit the hospital at American Falls, which is supported by this conference.

There would be much more of interest to write, but as the train is nearly due these few notes jot-

ted down in a hurry, must be brought to a close. Hoping to hear from the correspondents at Aberdeen.

I. A. Sommer.

Manns Choice, Pa., Sept. 26, 1920.—Rev. Jacob Snyder of Roaring Spring came to Manns Choice, Bedford county, on Thursday evening, last, and preached on St. Luke, chapter 22, verse 8. On Saturday evening, Song of Solomon, chapter 2, verse 17. On Sunday, Rev. Snyder of Altoona preached from the text, Romans 12:1. On Saturday evening we celebrated the communion of the Lord's Supper. About 35 communed. We were glad for Rev. Jacob Snyder's presence and splendid sermons, also for the presence of the deacon of the Napier church, Bro. Asa Shaffer.

H. E. Lybarger.

First Mennonite Church, Aberdeen Idaho, Sept. 24, 1920.—Dear Readers of the Mennonite: Since Brother I. A. Sommer was in our midst and gave us an encouraging word, we determined to write for the Mennonite. Brother Sommer was with us for a few weeks and met with good success in securing subscribers to the Mennonite and Bundesbote. He also sold the Mennonite History, which takes well with our people.

Our faithful pastor, Rev. E. J. Neuenschwander handed in his resignation in January, but remained with us until the good Lord was ready to send us another minister. Rev. Neuenschwander was with us six years and our prayers and well-wishes go with him to his new field. The few Sundays we were without a minister were occupied by other ministers. On the first Sunday, Rev. Toews preached for us and commended the excellent work that had been done by Rev. Neuenschwander. On the second Sunday, Rev. Kealer preached and I. A. Sommer on the Sunday following. The next Sunday we were all invited to the Emmanuel church to attend the meeting of the Pacific conference.

Quite a few of our members were present at the conference and were impressed with the good spirit manifested, being grateful that they were permitted to be there. The way Prof. Hartzler held up the cross of Jesus speaks well for Bethel College.

On Sept. 23 our new minister, Rev. Schmidt was ordained by Rev. M. M. Horsch, of Upland, Calif. May God bless him and set him a blessing for our church and community is our prayer.

Cor.

WHAT PRACTICAL TASK

Has the Christian Endeavor Society, and How Can the Young People Be Best Interested in Attendance and Service?

Sylvia Tschantz.

(Continued.)

The fourth and one of the most important tasks of the society is to "organize and foster a Junior society" for the boys and girls between the ages of seven and fourteen. If no Intermediate society exists they can be retained still longer, the Senior society is not the place to begin training young people. That should be begun during the Junior age so that more advanced work can be given them in the Intermediate and Senior societies. The Junior society is the place to learn to lead a meeting, offer public prayers (at that time there is no self-consciousness. If you have heard a Junior pray you will appreciate that statement) memorize Bible verses, gain information concerning the mission fields and inspiration to give money, pray, and possibly sometime go to the field, give short talks, do practical committee work, conduct business meetings, perform some simple handwork such as making scrapbooks, comfort powders for the sick and shut-ins, dress dolls, make bags, mount pictures for our mission stations. This is work which the children love, and all that is needed is a consecrated, faithful superintendent to direct the work. He or she should have some helpers from the Intermediate or Senior societies who can direct the memory work, the secretarial work, the committee work. Possibly some member of the Woman's Missionary Society would teach a mission study book once a month. The current books for Juniors, "Mook" the foreign book, and "Called to the Colors," the home book are wonderfully fascinating. The new books for this year, "Turban Tales and Fez" the foreign book, and "Mr. Friend-O'-Man" the home book will be equally as interesting. To keep the boys interested some young man who works well with them should have a part in the work.

Besides the practical training, there is definite training for the individual life. Through the topics discussed, the stories and object talks given by the adult leader, strong fine truths will be ingrained in the child's mind. When a Junior takes the pledge he promises to pray and read the Bible every day. We have a special pledge called the Quiet Hour pledge in which he promises to pray and read the Bible every day for five minutes at least. We have hundreds of Juniors in Ohio as well as all over the United States doing that. In Fostoria, Ohio, a Junior lad, six years of age wanted to take the pledge. He read in his Bible, "When thou prayest go into thy closet and shut thy door and pray to thy Father who is in secret." He took this literally, so went down town and bought a candle, made a small stool, took his watch and his Bible and went into a closet for fifteen minutes every day to read his Bible and pray. He kept this up for two years. He still keeps his Quiet Hour, but not in this unusual manner. He is the secretary of the society and is a loyal and devoted little worker. Many illustrations of Juniors who are faithfully keeping the Quiet Hour could be given. Does it pay to teach a child to spend time with the Master each day in the early morning if possible? Does it pay to help him form a habit which will hold him steady through all the vicissitudes of life? Are you being fair to the boys and girls of your church, you who have no Junior society? Surely there are young people here courageous enough to volunteer to take this work. Perhaps you feel that God has never called you into this work. Is not a need a call? Possibly you have not been within calling distance of the Master.

If any of the churches wish to organize a Junior society, hold a personal conference with Miss Cassie Niswander, 1500 W. 72nd Pl., Chicago, Ill., who has one of the finest Junior societies in the city of Chicago. She can give you many suggestions for carrying on a society. Or if you wish some literature or added information, write to your state Junior superintendent of C. E. or to Sylvia Tschantz at Dalton, Ohio. We shall be glad to help in any way possible.

The tasks of the Christian Endeavor society are numerous. The social life which needs to be purified in these days is a task which dare not be neglected. Too often we think if the Sunday evening service is taken care of, the young people can take care of themselves the rest of the week. Consequently they find their amusements in many places which are undesirable. Let us give them at least one good, clean social a month. A Christian Endeavor social should always close with a hymn and prayer to distinguish it from other social gatherings. Besides this, the games should be clean and wholesome throughout the evening. The atmosphere of such a gathering can be made so attractive that a taste for the clean, the noble, the pure things of life will be developed. To "lead a consistent Christian life," then, is our task as lastly presented in this paper. "Consistency"—I would repeat that word, underscore it, repeat it again, and underscore it twice, to emphasize its importance. Every day of the week, Jesus Christ should have the pre-eminence in our lives. In our pledge we read: "Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do what He would like to have me do, that I will make it the rule of my life to pray and read the Bible every day." We also promise to attend the meetings regularly and to take part, which we seek to carry out. We do not pledge this to the society, nor to the pastor, but to our Master, Jesus Christ. Then we turn right about face and during the week serve the prince of the world, in plain terms, the devil. We practice the works of darkness, following John's famous grouping of sin, "the lust of the flesh, the lust of the eyes, and the pride of life." No wonder the world looks at the church in derision. Can we as loyal Endeavorers afford to be on the fence, serving one Master on Sunday and another during the week? Yes, Satan is a keen one. There is nothing that delights him more than a so-called Christian living an inconsistent life. John wrote long ago, "I have written unto you, young men, (yes and young women too), because ye are strong, and the Word of God abideth in you, and ye have overcome the evil one. Possibly we are striving to resist the evil one alone. We cannot do this unless we abide in Him. Christian Endeavor has always stood and will always stand for a clean, pure life. Rev. F. B. Meyer, the noted divine of London, England, says "Christian Endeavor is a protest against the life which is built in water-tight compartments, and demands that Christ shall be supreme—over the cricket-field and lawn-tennis court, over the store and workshop, over the weight in the scale, and the sentence from the bench, over the drawing of a check and the writing of a book."

(To be concluded)

ANNOUNCEMENT OF THE WESTERN DISTRICT CONFERENCE

The twenty-ninth annual session of the Western District Conference convenes, God willing, at the Alexanderwohl church near Goessel, Kansas, on October 20 at 9:30 a. m.

C. C. Wedel, Pres.
H. J. Dyck, Sec.

THE C. E. TOPIC

October 24.

Lessons from Recent Events.

Luke 13:1-5; Prov. 25:25.

Jesus was always ready to use a common occurrence as an illustration of a great truth. There had recently occurred a great accident in Jerusalem. A tower had toppled over and killed a number of persons and some persons were inclined to ask what had been the sin of these people so that God was moved to kill them so suddenly and so violently. Jesus replied that they were no more unusual sinners than many who were left alive. All men are sure to die sometime and the accident was a warning that men should prepare for death, though it come suddenly or with plenty of warning. The attitude of the people of Jerusalem toward those who died accidental death is one which manifests itself in our time almost anywhere. A sudden or violent calamity that brings death and suffering to its victims is often regarded as a just punishment for their sin. True all sin is worthy of death. Those whom calamity misses are more frequently deserving of speedy punishment than those who perish. The fact that death may come suddenly ought to lead every sinner to repent and lead all of us to be sure that we are ready when our time comes. Every accident or calamity in our community should lead us to seriously consider this matter.

On the other hand, there are happenings that occur every day that lead us to feel the world is not all gloom and there always remains the possibility of better things in humanity. It seems to us that those who planned these topics had this in mind when they selected the Old Testament portion of our lesson which reads: "As cold water to a thirsty soul, so is good news from a far country." Prov. 25:25. When we hear of others being made happier as of something being done that adds to the sum of good and valuable information we naturally rejoice no matter where this may have happened.

Perhaps the one recent event that is engaging the attention of the most of us just now is the campaign for a president now going on throughout the land. What will it mean? It will mean, no matter what the result may be, that our nation is approaching important questions from a new point of view. We know that most of the talk candidates are giving the public is for the purpose of getting into power rather than for the purpose of sincerely giving the people an unselfish and sincere government. The American people have gone through too many such experiences to be easily fooled by what politicians are so ready to promise them. It is always a matter of the "outs" against the "ins" with the "ins" determined to hold their place. We have to learn that above all government is the rule of God and that righteousness will prevail no matter what the greed or selfishness of men may bring about.

Another recent event of important interest is the giving of the right to vote to women. Why should this not have been done long ago? Woman is just as capable of thinking rightly and for herself as man. She has had to meet her share of taxation and we have always insisted that "taxation without representation is tyranny." Our children have been sent to school to be prepared for citizenship largely under the instruction of women. If a woman is capable of teaching what good citizenship is, she certainly is capable of exercising the right of citizenship. Women, generally, sympathize with better things and stand for right, purity, love and justice. We may hope that more of these things will be injected into our national and local political affairs.

One of the great mysteries yet to be solved was the terrible explosion in the financial district in New York which blotted out many lives and injured many more. It is altogether likely that it was the work of some hair-brained fanatic who supposed that by striking such a blow he was curing some of the real or imagined ills of society. We know that the great unrest into which the world has been plunged by the great war is far from settled even though Allies have declared peace. War fosters violence and excuses crime. It lets loose the passions of men. Nations are responsible for doing so and what is done in an hour may require centuries to undo. When the doctrine of violence is taught and encouraged it is bound to get out of control of those who want to use it for their own purposes. If society is to be regenerated, violence will not accomplish it. Regeneration is only possible through the power of God.

To Mennonites the recent event of great interest has been the meeting of our General Conference. This meeting was remarkable for its constructive program, its fine spirit, and the desire of all who attended to do the best for the best interests of the church. It proved that the whole church had been praying, hoping and planning for the things that would best advance the kingdom of God.

THE S. S. LESSON

October 24.

What the King Requires.

Matt. 5:1-10; 43-48.

Golden Text: Ye therefore shall be perfect, as your heavenly Father is perfect. Matt. 5:48.

It has been supposed that this address was made by Jesus at the "Horn of Hattin," but this has been disputed. It does not matter so much upon what mount Jesus was when He spoke these words so long as we have them reported to us as faithfully as Matthew does. The hillside was a convenient place for addressing a multitude, it formed a sort of natural platform.

Jesus noted the multitude. The crowds came to hear Him and He respected their wish. Anyone who honestly wants to know the will of God will not be disappointed. He has a way of revealing it, sometimes through His word, sometimes through conscience, sometimes through the preaching of the Word and often through sincere and interested friends. There is so much of the will of God all about us that those who will not hear belong to the class, who "having ears, hear not."

Jesus was a great teacher. He had unique truths to reveal and whenever He had an audience He proclaimed them. The patriarchs and prophets looked forward to the opening of a new dispensation. Great teachers have always done much to raise the world to better things, but Jesus was the greatest teacher and He came to raise men to the best things attainable under God.

The "poor in spirit" are those who are free from hauteur and pride. Man has nothing in which to glory and generally that of which he is the most proud stands in the way of his attaining the supreme good or blessedness. Until one realizes that of himself he can do nothing it is utterly impossible to hope for the best spiritual and material things from Him.

Some one has pointed out that the highest good is promised, through the Beatitudes, to the unsuccessful. This is certainly true when success is regarded as men regard success. Followers of Christ who mourn are happier above all other because it is theirs to find the best and most substantial comfort in Christ Jesus.

The meek are to inherit the earth. Long before this, the prophet anticipated this sentiment when he declared in God's name, "Not by might, nor by power, but by My Spirit." We see this exemplified in Christ and the Christian faith. Force, influence and earthly power were wanting. Yet nothing won so glorious a place in the world as the cross of Christ.

A desire for righteousness is compared to hunger and thirst, the two most intense feelings man may know. Righteousness comes with such a desire. It must be sought above all else and with a sincerity and persistence that surpasses all other desires.

Mercy has been described as love in action. We only benefit by God's goodness because He is merciful. His grace is His mercy to the undeserving. None is worthy of mercy who is unwilling to show mercy. How can one claim all that God would bestow if he is not ready to give all that God has given him in his service?

Purity of heart implies pure lives, pure motives and pure actions. God is holy—that is absolutely pure. He can only maintain his holiness as he refuses to look with the least degree of favor upon impurity or the bearer of impurity. To be worthy of God's presence one must be pure in body, mind and spirit.

Peace making is a godly vocation. God is the God of love. He cannot endure strife. The peacemaker is engaged in a godly vocation, doing God's work, therefore he is the child of God.

Persecution is a hard road to travel but it is worth-while. The best of all earth's good men and women knew what persecution was. So did our Lord. The kingdom of heaven thrives on persecution. It is the fire that tries out the gold. It is the anvil that wears out the hammer of opposition. It is the storm that makes the oak strong and defiant.

Jesus taught that even our enemies are our neighbors and therefore we owe to them the debt of love. We should seek to be perfect in the matter of loving our neighbors even as God's Son has set us a perfect example in this.

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

NEWS OF THE WEEK

AMERICAN DELEGATES IN FIRE IN TOKIO

Tokio, Oct. 5.—The building in which the World's Sunday School convention here was to be held was burned just before the opening of the convention today. The building was crowded with the delegates, but the doorkeepers expressed belief that all escaped.

Many Americans went to Tokio to attend the eighth convention of the World's Sunday School association.

The convention program included more than a score of conferences on various topics with addresses by about 134 speakers in four languages. Sessions lasting ten days, concluding with an outdoor pageant had been planned.

POLES AND RUSSIANS SIGN ARMISTICE AGREEMENT

Riga, October 5. — An agreement for the signing of an armistice, preliminary to peace, not later than October 8, was reached this evening by M. Joffe and M. Dombski, heads of the Russian and Polish delegations respectively.

The agreement to sign the armistice by October 8th was reached this evening after an informal conference between Dombski and Joffe. While it has not been expected so early, it did not come altogether as a surprise, as reports had been in the air all day that an armistice would be signed within two or three days.

The details of the agreement have not yet been announced.

The Russian forces are thought to be in a sad plight owing to their recent defeats by the Poles and the continued advances made by General Wrangel.

RED ARMIES CRUMBLING ON ALL BATTLE FRONTS

London, Oct. 2.—An anti-bolshevik wave is sweeping over Russia and consternation is reigning in Moscow according to dispatches received from Helsingfors today.

On the Polish front, the bolsheviki were completely routed in the Lida region, south of Vilna, according to the Warsaw communique.

An entire Russian division was reported to have surrendered after assassinating its commissaries. The commander of the Russian third army was said to have committed suicide.

FOURTH RED ARMY IS CAPTURED BY POLES

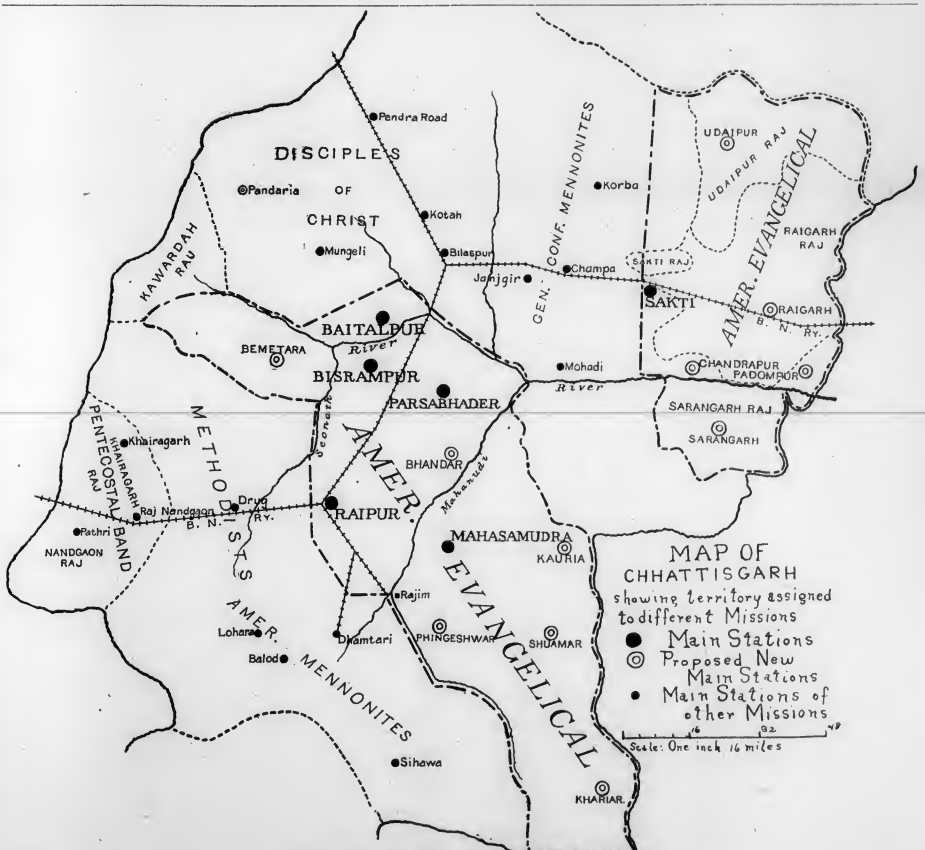
Riga, Oct. 2.—News form the Russian-Poland, Polish-Lithuanian fighting fronts is entirely overshadowing the peace conference. Messages received by the Polish delegation, from the Grodno-Lida sector, say that virtually all of the fourth bolsheviki army has been captured in an encircling movement by the Poles and that all the staff was taken, except the commanding general and the chief of staff. Prisoners to the number of 26,650 were made, while 426 machine guns, 166 light field guns and 26 heavy field guns were captured. Among the prisoners was a special detachment of Petrograd communists and many technical men. Thursday's reports showed the Poles had advanced northward from Lida, recorded the occupation of Baranovitchi, and announced that the capture of Vilna was expected any moment.

JAP EXCLUSION MADE MORE DRASTIC BY U. S.

Washington, Oct. 2.—Steps have been taken by the state department to make more drastic and absolute the restrictions against Japanese immigration, it was authoritatively learned today.

This new development in the negotiations over Ambassador Shideharas' protest against the proposed California law for absolute prohibition of land ownership by Japanese, was regarded as highly significant in Washington.

Roland S. Morris, American ambassador to Japan, has brought up to the negotiations with Shidehara a study of the "gentlemen's agreement" for the purpose of devising some means for an air-tight exclusion of Japanese immigration. Morris is conducting the negotiations for the United States.



LOCATION OF OUR MISSION FIELDS IN INDIA

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Professor of History in Bluffton College, and Author of "The Mennonites in America".

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, OCTOBER 14, 1920. No. 41

IN MENNONITE CIRCLES

Communion was celebrated in the Second Church, Philadelphia, last Sunday.

The Educational Committee of the Eastern District Conference had an important meeting in Philadelphia on Friday, Oct. 15.

A party of young people from the Second Church, Philadelphia, including Mr. and Mrs. A. A. Moyer, Mr. and Mrs. Wm. Laux, and Mr. and Mrs. Harry Schmidt, accidentally met in Buffalo, New York, and together they visited the Falls.

We are grateful to Bro. S. E. Roth, R. 3, Woodburn, Oreg., for a beautiful Gospel Tract calendar, a sample of one of the kind to be sent free of charge to all who apply. Each sheet on the calendar contains, besides a striking headline, a number of Scriptural passages together with short, pithy comments.

A private communication. Bro. Levi Mumaw, sec. of the Mennonite Central Committee, brings the information that a group arrived at Constantinople last week and are all well. They report that the prospects are good for reaching their destination without delay. Two of the party are sailing for the Krimea this week. This indicates that they are losing no time in pushing forward to their final destination.

The celebrated library belonging to the late Samuel W. Pennypacker, former governor of the State of Pennsylvania, is to be offered by his executives at public sale in Philadelphia on Oct. 26, 27. The collection is celebrated for its richness in Mennonite literature. Many of the publications are the only ones in existence. It is to be hoped that the collection will not be broken up and that it will fall into hands where it will be accessible to students of Mennonite doctrine and history.

According to the Gospel Herald, Rev. Aaron Loucks, President of the Mennonite Relief Commission, spent a day in New York last week at a meeting of officials of various relief organizations, in consultation with Herbert Hoover regarding the relief program to be carried on among the different countries of Europe during the coming winter. Conditions in many countries are desperate. It is estimated that the crops of Germany this year will yield only fifty-five per cent. of the food necessary for the country. Austria, Poland, Servia and other countries present striking needs. Four million children need to be fed in these various countries during the next six or eight months, at an estimated cost of $30,000,00. It is thought advisable by those who know conditions in these countries that all of this relief work should be directed in a general way by one committee which would then allocate sums of money to different organizations working in different countries. In this way duplication of effort would be avoided and conditions could be more equitably met. Efforts are being made to form such a general organization and to formulate plans for raising the funds desired.

WHAT THINGS COUNT MOST IN SUNDAY SCHOOL WORK

Extracts from an address by Rev. W. H. Grubb.

The Sunday school is a modern institution, following ancient and apostolic customs. For if we go back into the Old Testament Scriptures, the root of the Sunday-school idea is clearly seen in Abraham's time. He had a family religion and his children were taught the art of obedience. Gen. 18:19. Later we find Moses commanded the people to diligently teach their children the statutes of Jehovah. Deut. 6:1-9. Ezra called an assembly together for the purpose of studying the Law. Neh. 8. In the New Testament times we find Christ and His apostles following the same line of exercise. Christ and His apostles were teachers rather than preachers.

The beginning of the modern Sunday-school as we have it today may be traced back to Gloucester, England, in the year 1770, when a noble-hearted man by the name of Robert Raikes, who, when he saw children running wild on the streets on Sunday, decided to make an effort to have them taught religious truths. He employed four women to do the teaching and used the Bible and Catechism as text books. The movement was well received, but the church and children, concluwere closed for lack of funds.

Many who had learned to know the value of this institution to the church and children, concluded that the Sunday school could be continued if the teachers would give their services free. This was done and our present system of Sunday-schools is the result.

The aim and object of the Sunday-school has been from the beginning to instruct the child in Bible truths, and train its mind to understand more readily the preaching of the gospel, and comprehend quicker the great truths and doctrines of the Bible. As for instance, one who has attended the Sunday-school from early youth, and has in this way studied the Bible in a systematic way, can more readily understand what the preacher is trying to impress upon his hearers, than the one who has not enjoyed this privilege.

The spirit of the age is organization, and this spirit has to some extent captured the Sunday-school. We find so many Sunday-school workers so enthusiastic for a modern Sunday-school, that is one that is thoroughly organized, that we find many thinking people, seriously asking, which counts the most for the desired object, organization, or the old time method of conducting a Sunday-school.

Many of the modern methods which are now employed to arouse and keep interest in the work of the Sunday-school are good and count for a great deal.

Class organization counts much in some schools where the social feature is a strong factor in bringing in young men and women from the world into the Sunday-school, as for instance in large cities. But this does not count for anything, if the social feature be the end and object of their coming into the Sunday-school. The ideal organized class, such as I know to exist in some schools, is where the main object of the organization is to meet together at regular stated times in the month, and study the Bible. The social feature is a secondary matter.

Grading or the separation of the classes into grades in the schools where it is practical also counts for a great deal, as it affords opportunity to present Bible truths in such a way as to be easily comprehended.

A Home Department is important and counts much. In every congregation are some who from age, illness or home conditions are shut in. To seek them out, to assure them of loving remembrance and desire to have them counted in our work, to be with us, students of the Word of Life, and to share in our endeavor to save the world, is practical Christian work. A word of cheer and helpfulness is here possible.

A Cradle Roll has much to commend it. The coming of a new child to the family is recognized by a friendly visitor. The name, date of birth are recorded, the parents are congratulated. It is natural that parents should be pleased with such attention and come to regard the child as somewhat under the care of the school and a candidate for future membership. Frequently it proves the entering wedge in winning the parents to the school and church.

Children's Day and Rally Day are also helps which count. It breaks in a little on the monotony of the general work, and offers an opportunity for participation of the little folks which is always pleasing.

The Sunday-school library is also a great help. There is some difference of opinion as to the practical value of a Sunday-school library in these days. I think it generally desirable, though the large increase of literature in the homes and the multiplication of public libraries render the de-

mand less than formerly. There should however be a well selected reference library with the best books on missions and of special denominational value, for the use of workers. In every church and Sunday-school there should be an efficient agency for the circulation of our denominational papers and Sunday-school literature. The absence of denominational literature in many of our homes is a matter for serious consideration.

Teachers and officers meeting or conferences, held monthly or quarterly, where the needs of the Sunday-school are considered, are helpful and count for much in the success of a school.

Culture of the missionary spirit also count for much. No Sunday-school can be true to itself that ignores its obligation to the world. The officers and teachers should make it their constant duty to gather the freshest and brightest illustrations of missionary endeavor and success in all the world in order that they may be utilized for the importation of divine truth. All possible endeavor should be made to fill the heart and mind of the child of the necessity of world-wide work in the Master's kingdom. "God give us the children."

Material equipment also counts. An organ or piano, a blackboard and a large map. Plenty of good light and ample ventilation.

While all these things in a modern Sunday-school are helpful and count for a great deal, there are on the other hand many things connected with the modern Sunday-school that are decidedly wrong. Such as contests, schemes of promotion, etc., which excite envy and ambition, and create thereby the impression upon the scholar that the highest object of the Sunday-school is to see which church in town can have the largest and best organized school.

Since the object of the Sunday-school is the imparting of Biblical instruction, leading to conversion and church membership, spiritual life and growth must keep pace with all material advances.

The superintendent, officers and teachers must be Spirit-filled, consecrated, intelligent, tactful, full of enthusiasm, aptness to teach, a knowledge of the fundamental truth of the Bible, and who are more concerned about the souls of the scholars than they are about the organization or its size. This counts more than anything else in the modern Sunday-school in attaining the desired results.

REPORT OF THE C. E. SESSION OF THE PACIFIC DISTRICT CONFERENCE

The Christian Endeavor session of the Pacific District Conference, held at Aberdeen, Ida., was held on Tuesday evening, September 21st., with Rev. M. J. Galle as leader. The devotional service was led by Rev. H. J. Krehbiel who read a portion of Romans 12, emphasizing the fact that our bodies should be offered as a living sacrifice unto God. The music was furnished by the Emmanuel church choir.

Mr. C. F. Miller's report, Field Sec. of S. S. of the Pacific District was read since it was not read in the S. S. session. His report appears in the S. S. report. Rev. M. J. Galle read the C. E. Field Secretary's report as follows:

To the Pacific District Conference in session.

Greetings to all C. E. societies. When I was appointed by the officers of the Pacific Conference last year, I at first thought that it would be needless to try to work among our societies in the district because of the great distances separating them. But after beginning my correspondence I find that we have about twenty societies which could be bound closer by conferences, conventions and correspondence, in connection with the S. S. of which there are 25, (approximately). In the Pacific district there is now an organization of our S. S. and C. E. societies in every state save one, so far as I have been able to find out. That is Idaho. Let us hope that if a sufficient number of S. S. and C. E. societies get together something to that effect will result. In California the work has gone forward splendidly.

It is my plan that when the Pacific Conference meets in a state that that state S. S. and C. E. organizations meet in conjunction with the Pacific Conference in a one or two-day session. I think that with cooperation of this kind the young people, when their interest is aroused, will take an active part in the work, first, because they are in their own class, (namely young people) and next, because their interests are put to work besides other earnest and sincere young people, and then too, we find them more responsive when called on for or by something of which they are a part.

I have hoped to visit some of the near-by societies, but time and distances are the two factors which have prevented me from it. I hope that the time will come when this conference is able to put some one in active field work for the church and its kindred organizations. I have written scores of letters during the conference year and my correspondence has been a great source of blessing.

Respectfully submitted,

D. J. Dahlem.

The theme, "How can we bring about a closer union between our Young People's Societies in the Pacific Conference?" was discussed by Rev. M. M. Horsch. To bring about this desired relation he suggests that each C. E. society elect a delegate to the conference and by roll call they should report through a Bible verse. Next he suggested that we organize and hold local conferences.

Mr. H. C. Wiebe, of Aberdeen, discussed the theme, "How can a greater efficiency in the work of a member for society and church be brought about." First he emphasized the fact that we must interest them in the things to be accomplished; second, by acquiring certain qualifications; third, through prayer.

The theme, "What are the missionary opportunities of our Young People's Societies," was thrown open for discussion because Miss Beulah Aeschleman could not be there on account of sickness in the family and her paper failed to arrive on time. These are some of the most helpful suggestions that were mentioned: letter writing, giving for specific purposes, gifts for missionaries, mission study classes, missionary exhibits, playlets, etc. Rev. P. W. Penner gave a short talk emphasizing the work of the sewing societies and in the course of his talk he mentioned that our sisters have sent 2,055 pounds of clothing and $10,000 to the mission fields.

This session was inspiring and each delegate or visitor seemingly was determined to go back and make his society better than it is.

CORRESPONDENCE

Berne, Indiana. — The Middle District Conference and also the Bible Conferences are things of the past but not forgotten. The many helpful and inspiring thoughts and ideas that were exchanged will prove to be a lasting blessing for many a soul and will be an inspiration to lead a nobler and a more consecrated life.

The report given by our pastor, Rev. P. R. Schroeder, upon his return from the General Conference held at Perkasie Park, Pennsylvania, shows that this conference has been one of the most inspiring and blessed sessions ever held.

Rev. E. J. Neuenschwander made a short stop-off on his way home from the conference to visit his parental home and to join his family. The interesting talk at the monthly Temperance meeting as well as his sermon on the following Sunday shows that he is a man full of inspiration.

Rev. Neuenschwander now has charge of a congregation in South Dakota.

Sunday, September 26, Missionary Alfred Habegger of Montana, was ordained as elder. Rev. S. M. Musselman, pastor of the Mennonite church of Bluffton, Ohio, and a member of the Mission Board, had charge of the service.

Mr. Habegger also spoke on his mission work the following Wednesday evening.

Mrs. Metta Habegger Moyer, sister of the above mentioned missionary, left September 30th for Lansdale, Pa., where she joins her husband, Rev. S. T. Moyer. They expect to sail from New York on the 15th inst. for India as missionaries. We wish them God's speed. May success crown their efforts and may the seed that they sow bring forth fruit in due season.

The male choir of our church recently celebrated their twenty-fifth anniversary with a program at an all-day picnic on the 24th of September and a sacred concert on the 26th.

The coming Thursday, October 7th, Mr. and Mrs. C. H. Suckau, returned missionaries from India, are expected. They will talk about their work with the help of lantern slides. **Correspondent.**

First Church, Philadelphia, Pa. —The First church has passed through a season of refreshing. It was the rally period for the Sunday-school and congregation. It is hoped that the post-rally season will not lack in interest and blessing. God is ever ready to bestow if His children are prepared to receive.

The rally season was ushered in by a joint service of the Sunday school and congregation at 10 a. m. Sunday, September 26. The service was in charge of Associate Superintendent Ephraim U. Fretz, of the Adult department, assisted by Elmer Weiss of the Intermediate and Junior department and Erwin Weiss of the Teacher Training department. The Primary and Beginner's department were on hand, of course. Under direction of Mrs. John Sehl, they rendered a pleasing part of the program. The address

of the occasion was delivered by Mr. Fares of the County Sabbath School Association. It was a masterful presentation of the obligations resting upon the collective bodies as well as upon the individuals at the opening of the season's work. What are the obligations? In the speaker's view, to win souls, to teach the Word, and also to make good citizens. Education makes for power but not necessarily for goodness, so the church has its mission and dare not fail to do the work at its own doors.

The program of special services for the week was as follows:

Sunday evening—The Pastor.

Monday evening—The Pastor.

Tuesday evening — Rev. E. Stanton Yoder.

Wednesday evening — Student Harvey Bauman.

Thursday evening—Missionary S. T. Moyer.

Friday evening—The Pastor.

Some of the themes that helped to inspire and build up in the faith were, "Seeking first things first"; "Faith, a living thing"; "Giving our lives a living sacrifice"; "Only the quest after God satisfies."

Communion services were held on Sunday, October 3, morning and evening. On this occasion Rev. D. J. Brand ministered to the congregation, preaching at both services. It was a day of blessing. May the gracious influences be potent during the entire season before us! That we might truly seek to make prayer, especially intercessory prayer, the burden of Rev. Brand's theme at the evening service, our great aim in our Christian life!

Francis C. Bechtel and Earl Bechtel have returned to Pennsylvania State College, the former as a member of the faculty and the latter as a student. Arthur S. Rosenberger has returned to Bluffton. They have our best wishes for a successful year.

Mr. Harvey Bauman of the West Swamp church and Miss Rosella Biederman of Bluffton, Ohio, both studying medicine, have returned to Philadelphia to resume their studies. We are happy to greet them again.

The Correspondent.

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

A WORK OF THE HOLY SPIRIT

When He is come, He will convict the world of sin. He will do many other things, but one thing that He will do will be to convict men of sin. Many men are traveling straight to hell, and they are the last to realize it. They are so sure of their goodness. Sin does not belong to them. Have they not kept the law? Have they not observed the commandments? Yet, they are sold under sin, and sin has its mark sealed on them. The rich young ruler came to Christ, and there, in the presence of Christ he had no realization of his own sin. Judas Iscariot was one of the twelve, and it never occurred to Judas that he was in any danger at all. Simon Peter, however, in the presence of Christ, realized that he was a sinful man. That realization was the beginning of his salvation.

The eternal life of every man is hanging in the balance. One should pray that the Spirit of God will convict of sin. You should pray that your own sinfulness may be made known to you, that your sinful heart may be seen in all of its sinfulness.

Men do not like to be told this. They do not like for other men to tell them, and they do not like for God to push the truth home.

There are many reasons for the absence of men from the church. There is only one cause. It is sin. And it is because the church has been true to Christ and true to His gospel and true to His commission that today many men are at home, at pleasure, reading papers, playing golf, idling, dawdling, sliding fast into hell. They are not in the church, because they do not want to be made uncomfortable. Their sinfulness they do not relish as a subject of conversation. They prefer to banish it; they decline to think about it. And the critics of the church who say that the churches would be crowded if they were truer to Christ, are all wrong. Christ in His day did not attract all men. He attracted men until He began to convict them of their sinfulness; and when He did that many of them went away. Men sold under sin hated Him. Men who loved self, and sin, and ease, and place, and wealth—they killed Him. Their children of today do not want Him. They are not in the churches, because He is. They are in many other places, places that are crowded, and they are there because He is not there.

How fares it with you, fellow pilgrim, your soul and God? Are you in sack-cloth and ashes because of your sinfulness? Do you see the snakes, and toads, and vipers, and vultures, and wolves, and tigers, and hyenas, and beasts that live in that hideously filthy heart of yours? For they are all at home there and they are sure of a home for life. Why not, for your soul's sake, disappoint them? Why not for the sake of Christ who loved you, and died for you, and who is risen, and who daily intercedes for you, why not, for His sake, disappoint them? Each one of us should pray that the Spirit of God will convict us of our own sinfulness.

And then there is Christ, the hope of men, the hope of sinful men, the hope of a sinful man like yourself. If once the Holy Spirit is let in, you will of all men be most miserable. You will say that there is no other such filthy heart in the world. Indeed there is not, and you cannot drive out the beasts and reptiles; you cannot cleanse your heart; and all the waters of Pharpar and Abana cannot make you clean. Only Christ can do this for you. "Behold I stand at the door and knock."—Sel.

WHAT PRACTICAL TASK

Has the Christian Endeavor Society, and How Can the Young People Be Best Interested in Attendance and Service?

Sylvia Tschantz.

(Concluded)

Young men and women, someone is looking to you. For the sake of those we influence, for the sake of the Master, let us be strong, and fine and pure—pure in the highest sense of the term.

The last part of the topic will be touched upon only briefly since it has already been answered in part. How can the young people be best interested in attendance and service?

First, as John F. Cowan says, "Buy it." Before Pentecost one hundred twenty souls prayed for ten days. Blood was spilt to make Pentecost possible. Dare we do less to make our meetings attractive and helpful. Time spent upon our knees brings untold results. Emphasize prayer if you would make your meetings successful.

Second, have a definite plan and a purpose for each meeting. The leader and prayer meeting committee should never plan a meeting without having a definite purpose, some truth or plan presented to grip the young people. There should be a pre-prayer service of the leader and prayer meeting committee before each regular meeting. Good music is important in making a meeting attractive. The pianist should make the piano pray; she can make it two-step or play a funeral dirge. The devotions should not be monotonous, but prayerful; the announcements, prayer-like. Have variety in your meetings. Secure "Better Prayer Meetings" 20 cents, "Fifty-two Varieties" 20 cents, "Prayer Meeting Methods" 50 cents, from the Christian Endeavor Headquarters at 405 Association Bldg., Chicago, or Ohio C. E. Union, 264 E. Town St., Columbus. Please remember however, that the success of a meeting is not measured by the number who participate, but by the glow on the faces of the members as they leave the room.

Third, advertise your meetings. Have a special place in your local paper where your Christian Endeavor meetings are announced each week. By all means invite folks to attend. If the members show an interest in the society, outsiders will want to see what is going on at the church on Sunday evening. We need to bubble over with enthusiasm about the King's business. By all means have a poster each week, if possible, placed in the vestibule of the church to announce the topic and leader for the evening.

Finally, make your Christian Endeavor society a young people's society. Do not permit folks above thirty or thirty-five to rule and control the society. They may attend and can help much by their wise counsel, but they should not lead meetings, serve on committees, and should very seldom take part in the weekly meetings. As long as the young people feel that they have no responsibility in the matter, they will not show the interest which they would if they had the whole control of the society. Possibly the older ones could do the work better, but that is not the point. They cannot learn without experience. If you believe in a young people's society, then please let the young people do the work. A fine plan which has just been proposed by the United Society of Christian Endeavor is to form an Alumni Council for these older members. Then there is no need of slipping out of Christian Endeavor. You can have your own meetings, and the young people theirs. Let us be fair to them.

Before me is still the picture of Christ. Again I seem to see those lips move, "The road of the Endeavorer is not easy but it is joyous, Come, follow Me, for lo, I am with you alway, even unto the end of the world."

THE MENNONITE

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PHILIP IN THE DESERT

In reading the account of Philip as given in the 8th chapter of the book of Acts a multitude of suggestive thoughts rise before us which we may apply with profit to our own lives and experiences. Before a modern successful preacher would leave his field of labor and go out into the desert to continue his ministry there would be certain to be considerable hesitation. We have known ministers to let it be known that requests from "little two by four" churches would not be considered. Philip might have questioned the command. Why should he give up his growing Samaritan work and go down to the desert where his only opportunities for preaching Christ would be with the few passing caravans? But Philip neither hesitated nor questioned the command of God. He willingly left his field of labor, went down past Jerusalem where there were those thirsting for his blood, away from people or friends, out into the desert. The hand of Providence was leading him on a mission that was not clear to him, and only when the opportunity was met did it occur to him why he was commanded to wander in that desolate place. Sometimes the Christian is called to do the same thing. Duty sends him away from home and friends. It may be to some poor miserable family that has long been receiving benefits from him only to provoke him by their ingratitude. It may be to visit a sick one who is hardly responsive to any message that might be brought and he wonders just why he is going. But the hand of Providence leads, even though it appeared to be into the desert and the journey is not an idle one, the advice to the poor and the cheery word to the sick are messages sent of God.

When Philip came to the desert he was not long in discovering why God had brought him there. He was to preach Christ to the Ethiopian officer and "Philip preached to him Jesus." That is the duty of every Christian wherever he is led. The difficulty lies in the fact that so few know what preaching is. They imagine that the only ones interested in it are those ordained to the ministry; and of these they expect a reasonable amount of orating which they are pleased to call preaching. The duty of the preacher is to guide men and women into the truth and direct them how to preach Christ effectively in their lives. But every man or woman, who makes a profession of Christ as his or her Savior, must answer before God for their neglect to preach the gospel to every unregenerated person with whom they have been thrown in contact during the entire course of their Christian lives. Homiletical addresses are by no means all that sinners need. These may please and convince but they do not always prompt to action. Preaching Christ consists in making the way of life clear by personal work, no matter when or where. It may be in the most unlikely of places. The Ethiopian was converted in the desert—the most unlikely place on earth in which to expect such an occurrence; yet the greatest opportunities sometimes present themselves in places where religious opportunities are not expected. Yes—even where it is "ruled out." In shop, store and factory it often happens that thousands of employees are thrown together. Friendships flourish, influences are felt and one becomes intimate with another. These are necessary conditions for advancing the kingdom of God. People are likely to look upon the place of business as an improper place for religion and some men think the mixing of business with religion entirely out of order. In spite of what they think, however, we must admit that there are excellent opportunities for preaching Christ by life and example, as well as by word, wherever business brings people together and religion is the most important and serious of all businesses. By whom can greater influence be exerted than by the Christian who stands by the non-Christian's side from ten to twelve hours each day? He understands his disposition, his troubles and his fancies, and he, above any other man, may live his religion effectively to the end that Christ may be glorified. The minister only reaches those who care to come to hear him once or twice a week. The fellow-worker comes under Christian influence every working day throughout the year.

We cannot mention a place where it is absolutely impossible to do some good. Slums are sometimes shunned by goodly people as places too wicked for a Christian to enter. They have been branded as very hell. Yet, we may compare them to a field of ripening grain rather than to a desert. They are the fields white for the harvest.

Sometimes we meet with a character whose conception of the nastiness of sin or the saving grace of Christ is too small to offer any prospects of his accepting Jesus Christ as his Lord and Savior. In a real desert you find nothing—not even a twig or a blade of glass, and so in such a one's heart you find no prospect of repentance. Here is a man who has never done anything but satisfy his own selfishness: "Look out for number one" has been the motto which he followed constantly; the poor never sufficiently bothered him to bring out the slightest token of sympathy or sacrifice. Christ has never entered into his thoughts; the only recognition of God he knows is the motto on the dollars he has handled. What is to be done with such a man? Will you cast your pearls before swine in trying to save his soul? No. You must know that even the desert is to blossom as the rose. If Christ saved the murderer on the cross, such a one may too, come to a saving knowledge of the crucified Savior, and we must be the instruments by which he is brought to salvation.

Quite an interest centers in the Ethiopian. From what we know of him he ranked high. In those times the differences in caste were great, and especially were government officials apt to look down upon the "common herd." But here was a man, a lord, the treasurer of his country, a man of authority, condescending to speak in terms of intimacy with an ordinary citizen. Yes, his familiarity goes so far that he invites him to share his carriage with him. His condescension does not stop even here, but he, an officer of the court, becomes a willing pupil, admitting his ignorance, permits an unknown stranger to instruct him and finally lead him to Christ. The lesson is a grand one. It teaches us that before Christ all men are equal. As all men have sinned, so all men must be saved. The early church fully realized this. Aristocracy was not tolerated, slaves and freemen assembled about the Lord's table in perfect harmony and rich Philemon received the slave, Onesimus, as a brother beloved—run-away and thief that he had been. One of the most abominable institutions of society is caste. It matters little whether it be in India or in free America where "money draws the line," it is an evil. The church of Christ dare not tolerate caste. It must stand for a democracy that recognizes every man as a brother to whose help all the rest must come whenever he needs that help.

LIFE—ITS FRUIT

Lillian M. Lantz.

The fruit of any life is a natural sequence to its source and growth. Yes, fruit is dependent on a source of life and growth, and being dependent on them, they are in a large way responsible for the fruit that exists. Let us consider any tree of the orchard which has grown up from a good seed, but its growth and perhaps at the season of its first fruitfulness, it is struck by a blight. This ruins all hope for fruit that year, and perhaps for the next ones following. It may be cured, but in averaging up the fruitfulness in comparison with the other trees of the orchard, we find the blighted one falling far short. Just so in the human life, sin is the most accursed blight, especially when it strikes the youth. It is then our powers and possibilities are the greatest, and they will exert as much influence to aid the blight, as they could do to remedy it if turned in the other direction. We may outgrow or overcome the blight but think of the years of fruitfulness that have been wasted.

But let us look at the question a little more constructively. "Every tree is known by its fruit," and I would like to say here and hope that it will be kept in mind during what I have to say that we cannot expect the fruits of our life to be of a higher quality or of a more abundant quality than the seed we sow and the cultivation we give that seed during its growth.

Some one has said that "Vision is the source of a true life. Vitality its growth and victory its fruit." A fruitful life is never dead, and never on the standstill, but is on the progress towards the goal of complete victory. Victory can only come through service. It may seem that we abuse again and again that word service, and that it is always flung at us from every angle, but what can better present to the word when that was Christ's living example. I said "living example" which mean-

eth much. He did not tell what He had done or what He was going to do but He did it. "Let your light so shine before men that they may see good works and glorify your Father which is in heaven."

There was a doctor who was confronted by a young lad asking for some medicine. On inquiry as to the price of the medicine, the doctor looked at the ragged shoes and the torn clothes of the lad and replied, "We had better wait to see if the medicine has the right kind of results." It awakened a desire in the lad to know the religion of that doctor and he became a steadfast Christian.

Yes, Christ was a living example of victory through service. His great mission was to save the world for which He died on the cross. The resurrection was the symbolic moment of that victory, but until then did He think there was nothing for Him to do? No, He spent thirty years in active service, healing, teaching and preaching. He was wide awake to every needy situation, active when the situation was presented and "stayed by" until healing had been accomplished, until the teaching had made its truth felt and until the preaching had reached the very depths of the souls of those who listened to Him. No wonder He was able to accomplish so much.

What were those thirty years of active service? They were thirty years of preparation for His great mission, victory over the world. Thirty whole years. Friends can we plead the need for any less? I cannot put forth any better argument to the young people than that, to prepare themselves for something definite. It need not be something which will throw us in the lime light, better not, perhaps. The fruit of that kind of life is often too superficial. Green, the historian, says, "The world is not so much advanced by the gigantic pushes of its mighty heroes, as by the little pushes of the multitude of lesser folk." Christ's victory has been more or less symbolic so far. It must be realized through us. As a body we must get the vision of that fruit as a result of our existence. Our own individual effort may seem small, but we must develop every latent talent and make our push as mighty as possible. This takes training as Christ Himself showed us by His example.

Is four years of high school and four years of college training enough? That is well, and let me say here that we are backing up and supporting is the one where we as Mennonites should go for our training. It is the spirit of the institution that teaches as much as the knowledge gained from books. But I ask again, is that enough? That is only the bud which opens into full bloom by the showers we feed it of active service to others and by the sunshine of God's love through us. We cannot shut the door to the new opportunities and responsibilities that are ours. The life of full blown roses is short in comparison to the time it takes for the embryo to develop the bud, and the bud to gradually unfold into a complete and beautiful flower.

We must attain higher than mere education. We must go on and on and on until our very lives are spent out. Then and then only have we prepared ourselves for the mission for which Christ put us here on earth, Then can we say the fruits of our lives have been somewhat as they should have been.

Then can we say with Paul, "For now I am ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished my course. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me at that day, and not to me only but to all them that love His appearing." — Christian Evangel.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Possibilities in Brazil.

Three columns of Protestant church announcements were shown in "O Paiz" a daily newspaper in Rio de Janeiro, Brazil. The copy was sent to the office of the World's Sunday School Association by Rev. Herbert S. Harris, who in May became the Sunday-school secretary for Brazil. He states that he is amazed to note that the churches are gaining a public recognition greater than he had expected to see in any Latin American country. The leading paper in all Brazil is the "Jornal do Commercio" which is owned and until recently edited by Dr. Jose Carlos Roderigues, who is recognized as one of the most influential citizens in Brazil today. Dr. Roderigues is a sincere, devout and consecrated evangelical Christian and a wonderful Bible student. He has written a number of books about the Bible and has just finished the manuscript for a complete commentary on the Bible, book by book.

Mr. Harris writes, "Recently the governor of one of the nearby states came out and professed Christ in the M. E. church a few blocks from here where I preached in English yesterday. At the communion service (Portuguese) at the church there were a number of well-dressed distinguished looking Brazilians and they seemed much affected by the simple communion service in which they took part in a most devout way."

A Sunday-school headquarters has been opened in Rio and they will seek to add to the more than 100,000 now enrolled in the Sunday-schools of Brazil.

Sunday School Equipment in South American Churches

Montevideo, Uruguay, is setting a great example for every community in the United States as well as in other countries in the matter of recognition of the essential place which the Sunday-school holds in the life and growth of every church. "No plan for a new church in my district will receive my approval," said a District Superintendent, "unless proper provision is made to house the Sunday-school." This sensible statement was reported to the World's Sunday School Association by Rev. George P. Howard, Sunday school secretary for South America. Mr. Howard offered a real Methodist "Amen" when he heard the superintendent express his decision.

Mr. Howard tells also of the work in Rosario, Argentina. "I was in Rosario a few Sundays ago. In our Central church one Sunday-school with 80 members which I founded four years ago has grown to two Sunday-schools, one meeting in the morning with 140 members and the other in the afternoon with 270. The Montevideo Central Sunday School is spending this year $10,000 for additional class rooms. This school has a teachers' institute weekly that contributes richly to the efficiency of the teaching staff. A rather novel idea is also being carried out: one class of young men is being led by a missionary in a course of studies leading up to a theological course in our local seminary. Montevideo church is hoping to turn out some preachers for this field."

To Tokyo Convention by the "Asia."

The Empress of Asia, sailing from Vancouver, August 26th, carried thirty-seven delegates as members of tour party 15 to the World's Sunday School Convention in Tokyo. Mr. A. T. Arnold, State Sunday School Secretary for Ohio, is the tour captain and he will arrange for the special pre-convention meetings in Manila and Hongkong. A happy trio occupied stateroom No. 27, the three being Rev. W. E. Biederwolf, D.D., Evangelist, of Monticello, Ind.; Rev. Rufus Miller, D. D., Philadelphia, Secretary of the Publication and Sunday School Board of the Reformed Church in the U. S.; and Rev. Samuel D. Price of the World's Sunday School Association. As soon as the delegates were settled for the ten days of ocean travel, Mr. Arnold assembled them for registration and presentation of the Tokyo convention badge. Many missionaries were on board. Then there were twenty-seven Y. W. C. A. women who were going out to China for from three to five years. It is always a joy to travel in Christian company and this is the privilege of all who are now booked for "Tokyo, October 1920," which has been a closing salutation for letters sent from the office of the World's Association headquarters in New York. A cable received from Japan contained the advice that Dr. Price had arrived.

Recent information brings the intelligence that the Convention Hall in which the convention was assembled was destroyed by fire. Fortunately no lives were lost and the convention resumed its activities in the Y. M. C. A. Hall.

THE BLESSED PEOPLE

The world has its own idea of blessedness. Blessed is the man who is always right. Blessed is the man who is satisfied with himself. Blessed is the man who is strong. Blessed is the man who rules. Blessed is the man who is rich. Blessed is the man who is popular. Blessed is the man who enjoys life. These are the beatitudes of sight and of this present world.

It comes with a shock and opens a new realm of thought, that not one of these men entered Jesus' mind when He treated of blessedness. "Blessed," said Jesus, "is the man who thinks lowly of himself; who has passed through great trials; who gives in and endures; who longs for perfection; who carries a tender heart; who has a passion for holiness, who sweetens human life; who dares to be true to conscience."

What a conception of character! Blessed are the humble, the penitents, the victims, the mystics, the philanthropists, the saints, the mediators, the confessors! For the first time a halo rests on gentleness, patience, kindness, and sanctity, and the

eight men of the Beatitudes divide the kingdom of God.—Ian Maclaren.

AN ANCIENT EXAMPLE OF COURAGE

Chrysostom before the Roman emperor was a good example of true courage. The emperor threatened him with banishment if he would still remain a Christian. Chrysostom replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "But I will slay thee," said the emperor, "Nay, but thou canst not," said the noble champion of the faith again, "for my life is hid with Christ in God." "I will take away thy treasures." "Nay, thou canst not," was the retort, "for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, and that thou canst not," once more said the faithful witness, "for I have a Friend in heaven, from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."

THE C. E. TOPIC

October 31.

Making Prohibition Effective.

Matt. 12: 43-45; Jer. 31:33, 34.

Prohibition is a fact so far as the law of the land is concerned, it having been written into our constitution. There is great reason for gratification that the battle of many years has resulted in the victory for the cause of right. It is not in place just now for one to argue upon the necessity for such a law or against the terrible evil it is opposed. Both things are facts. There is now enough law on the books of our states to utterly make it impossible for the reign of rum to be again established. But laws do not work regeneration, they simply give authority to proper persons to correct abuses. In making prohibition effective we need three things principally (1) A community that wants to obey the law (2) individuals who are law-abiding and (3) officers who will do their duty. These are conditions absolutely required before we really have effective prohibition.

Communities are composed generally of two elements, those who want decency and order and those who do not. The decent element is composed of those who work steadily, concern themselves about their duties to their families and sometimes take an active and interested part in the things that go for the good of the community. They favor education, they generally are interested in church and religious things and they want things about them to be morally as well as physically clean. The trouble is that the so-called decent element is so frequently self-satisfied. They need to be stirred up to become politically active and too often they only ask to be let alone when they certainly should not let law violators alone and should insist upon a high standard of efficiency in public officials. Every community has enough of this element to compel law enforcement and so prohibition is sure to become 100 per cent. effective everywhere where this element in the community does its part honestly and continually.

The other element, composed of those who generally are shiftless, irregular in their employment, disregardful of the law and of the rights of the rest of the people of the community. It is in this class that habitual drinker, the corrupt individual and the unmoral and indecent citizens are to be included. Perhaps their more respectable neighbors have not used every effort to bring them to Christ. Let it be remembered that when we have a community of Christians, lawlessness and loose living are sure to disappear. But, when the law is openly violated and the whole community insulted by excesses committed by the lower classes, there always is the law to fall back upon to bring order out of disorder. One reason why lawless elements create such havoc wherever they are, is because no one seems to want the bother of personally getting at things to clean them up. It is a shame that so many otherwise nice people do not want to mix up in things that may require effort, bring on opposition and unpopularity. Life has its nice things to be done and the things that are not so nice. We must do some of both. No one has the right to pick out all the pleasant things and leave all the unpleasant ones for others to do.

Too much emphasis cannot be placed on individual effort. We cannot hope for prohibition and indulge in the use of liquors at the same time. We have closed the public houses. Now there is a public house to which each one must give attenion. "There is a little public house that every one can close. It is the little public house just underneath the nose."

We grant that where officials do not do their duty there will be violations of the law. But who is responsible for such officials? If one set won't do their duty they can be thrown out and the work given to those upon whom we can depend.

THE S. S. LESSON

October 31, 1920.

Hew Down the Corrupt Tree.

Matt. 7:15-27.

Golden Text: Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Matt. 7:19.

The lesson is still a continuation of the Sermon on the Mount. False prophets are those who live by deception. Hypocrites is the name applied to those who act a part not consistent with their character, but here the Lord is denouncing the religious teachers who are insincere and untrue. Their hypocrisy is a degree worse than ordinary deceivers and so they are referred in strong terms as "wolves in sheep's clothing" that is, those who make the appearance of innocence and harmlessness in order to conceal their purpose of doing the worst possible damage. As wide as is the difference between the sheep and the wolf, so wide, and so dangerous is the difference between the true teacher and the false one. The motive of a wolf is destruction, for that reason he is here described as assuming the form of an innocent sheep in order that he may more effectively carry out his selfish, cruel and deadly purposes.

The disguise of a wolf is a clumsy one but it frequently succeeds with the unthinking who are warned and instructed as to how to uncover the deception of the wolf. The test is a sure and simple one. By their fruits they are to be known. That is to say, their pretensions, the doctrines that they proclaim, the fine words they use and the air of innocence they assume are to be judged in the light of their lives. A wolf cannot live like a lamb, his voice, his habits and his associations are different. A false teacher cannot live like a true one. He is a teacher to serve his wolfish nature and it is bound to betray itself. The Jew in the time of Jesus was often the victim of the hypocritical scribe and Pharisee and was misled by him into many false standards of life. Jesus made it the special business of His life to uncover the deceptions of the scribes and Pharisees and show how wolfish they really were. His warning at this time is but one of many He uttered against them with the hope of delivering the people from their wicked grasp.

The comparison to a tree effectively illustrates the Master's point. A life that is sound, healthy and true shows itself in all of its acts. A life that is unsound, diseased and immoral betrays itself in what it does, and what it does do is easily discovered. In a certain garden there stands a tree, crooked, twisted, full of rot holes. A glance will convince one that it is utterly incapable of any fruit. Lives are like that. When they are rotten, decaying and crooked they offer no purpose of anything good. In verse 18, the same idea is stated negatively for the sake of emphasis.

Back of all false teaching there is meanness. "The hewing down of the bad trees and casting them into the fire indicates the final destruction of the false prophets." Evil when it is recognized cannot endure. The whole story of the progress of the race has been one of hewing down and destroying evil. In lives we find the same thing happening. When anything is discovered to be evil and capable only of producing evil the only thing to be done is to cut it away. There are many things in our lives that still need to be pruned away. It is not only foolish to let weeds grow, permitting them to do so is a criminal waste of good soil.

Jesus lays emphasis upon the fact that something more than profession is required to establish worthiness. Lives may frequently give forth the green leaves of promise and even show blossoms in abundance, but the final test comes in the fruit. It is a notorious fact that the least profitable trees are the greenest and give forth the greatest abundance of blossoms. Who is there that has not observed the tree that always blossoms but seldom gives fruit of any kind, if it does bear fruit at all? May we not observe the same disappointment in many lives?

In the final judgment deception will be altogether impossible. The Great Judge will know every life and every record and results, not professions, will be the only things that count with Him.

The parable of the two builders which concludes the Sermon on the Mount is a comparison of the two bases of life, the false and the true. The life which is built upon Christ alone is secure, the one not built upon Him is sure of destruction when the tests of life assail it. Life's tests, like rains and storms, come with fury and at unexpected times and include disaster, misfortune, temptation, oppositions, etc.

Sand is a very apt illustration of frivolity, insincerity, doubt,

morality, self-love, etc., something which gives no security in times of testing and hardship.

MINUTES OF MEETING OF MENNONITE CENTRAL COMMITTEE

The Mennonite Central Committee for Relief Work in South Russia met at Chicago, Ill., on September 27, 1920. Bro. Levi Mumaw, Secretary of the Mennonite Relief Commission, attended the meeting as a member of the committee. We are glad to give here a report of the meeting in the form of minutes as recorded by the secretary. We believe that all of the Mennonite bodies who desire to do work in Russia will be benefitted by joining hands and cooperating in that work. A spirit of harmony and unity was in evidence throughout the meeting of the above committee, showing that the work to be done is the essential thing in the minds of those participating, and not any glory or prestige on the part of any one branch of the church.

Meeting held at Chicago, Ill., September 27, 1920.

Pursuant to the call of the chairman, the first meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill. The chairman, P. C. Hiebert, called the meeting to order at 10:30 A. M. The following members were present: P. C. Hiebert, J. H. Mellinger, D. M. Hofer, M. H. Kratz and Levi Mumaw.

D. M. Hofer led a short devotional service.

The minutes of the preliminary meeting held at Elkhart, Indiana., July 28, 1920, were read and accepted.

It was moved and supported that we elect a chairman, secretary-treasurer and a third member to constitute an executive committee of the Mennonite Central Committee. The secretary-treasurer also to act as executive secretary for the committee. Carried unanimously.

The election of officers resulted as follows:

Chairman, P. C. Hiebert, Hillsboro, Kan.; secretary-treasurer, Levi Mumaw, Scottdale, Pa.; third member, Maxwell H. Kratz, 1137 Commercial Trust Building, Philadelphia, Pa.

The following action was taken:

Resolved; That we accept our duties as Mennonite Central Committee as outlined by a resolution passed at the meeting of the different organizations at Elkhart, Ind., July 27-28, 1920, calling this Committee into existence —"that we, the representatives of the several branches of Mennonites assembled at Elkhart, Ind., this 27th day of July, 1920, deem it well and desirable to create a Mennonite Central Committee whose duty it shall be to function with and for the several relief committees of the Mennonites in taking charge of all gifts for South Russia, to make all purchases of suitable articles for relief work and to provide for the transportation and the equitable distribution of the same."

Resolved; That the chairman and secretary-treasurer be appointed a committee of two to submit an outline as to the procedure of the committee in the forwarding and distribution of funds and materials.

The committee submitted the following:

Resolved; That we accept the plans now in force and adopted by the Mennonite Relief Commission and the group of workers reaching Constantinople on this date, which read as follows:

Pertaining to Finances.

1. That the unit on the field be allowed a definite monthly budget for relief expenditure, and that the director be notified of the amount authorized at least two months in advance.

2. That the director of the unit issue receipt of all amounts forwarded to him on the field, that he be held responsible for a careful accounting of these funds to the treasurer of the commission, that in as far as possible such accounts be covered by signed vouchers indicating the final disposition of these funds.

3. That all personal, travel and maintenance expense accounts on the field be O. K.'d by the director of the unit.

4. That a monthly report of all field expenditures be made to the treasurer of the commission.

5. That the publicity committee, subject to the approval of the chairman of the executive committee, be authorized to actively carry on publicity work in connection with the Russian proposition for purpose of raising funds to carry on the work, but that all expenditures for purpose of publishing, literature, pamphlets or in travel be approved by the executive committee.

Pertaining to Work on the Field.

1. That all work on the field be under the charge of one director who shall be appointed or his appointment approved by the Relief Commission. He is to be the medium of all relations between the unit and the Commission, and be empowered to act for the Commission in any official capacity on the field. He assigns personnel, is finally responsible for the adoption of any field policies of work, selects and recommends to the Commission for appointment any new personnel who may be procured on the field.

2. That the unit be empowered to purchase any necessary equipment for the conduct of the work, but that any purchase of this nature be reported to the Commission at the end of each month, and that full inventory of equipment on hand be taken and reported at the end of each six month period.

3. That the unit use their best judgment in making grants of money or supplies to any other relief organization in a cooperative way.

4. That orphanage work may be opened on the field if such seems needed and advisable, but if adopted, definite plans as to the size of such work and its nature be submitted by the unit to the Commission for approval as early as possible.

5. That monthly reports be made to the Commission of all work done including statistics of needy helped, etc.

The resolution was adopted and the plans accepted subject to change if found so necessary.

It was moved and supported that official information be sent regularly to each official organ of the several bodies represented and to each member of the committee. The information to the papers to be sent in the language used by each. The motion was adopted unanimously.

Resolved; That D. M. Hofer, Vernon Smucker and the secretary-treasurer of the committee constitute a Publicity Committee.

Resolved; That a minimum budget of $10,000.00 a month be raised and sent to the unit at Constantinople for October and November.

Resolved; That the expenses of the Mennonite Central Committee and its meetings be paid out of the funds and charged up as such.

Resolved; That meetings of the Mennonite Central Committee be called by the executive committee when necessary but if possible not over four times a year at such a time and place as may be considered best.

Adjournment.

Levi Mumaw, Sec.-Treas.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

For Sufferers in Europe: Buhler Menn. ch., by A. A. Reimer, $120; Anonymous, Nampa, Ida., $20; Christ. J. Loblers, Lake Charles, La., by Gerhard. Bergen, $5; First Menn. S. S., Aberdeen, Ida., by Ed Moser, $103.82; School Dist. No. 98, Hurley, S. D., by C. B. Lehman, $29.35; Anonymous, Beatrice, Nebr., $50; Buhler Menn. ch. S. S. by A. A. Reimer, $105. Total, $433.17.

For Russian Delegates and Sufferers in Russia: B. B Becker, Meno, Okla., $103.25; A. A. Sommer, Glendale, Cal., $5; E. N. Steiner, Randolph, Ala., $5; Friedenstal Cong., Tampa, Kan., by J. C. Wedel, $33.65; First Menn. ch., Newton, Kan., by Paul Ens, $150; Gnadenberg ch., Whitewater, Kan., by Arthur Schmidt, $72; Emmaus Cong., Whitewater, Kan., by J. H. Claassen, $232.50; Salems Cong., Freeman, S. D., by C. B. Lehman, $60.20; Sichar Cong., Cordell, Okla., by J. W. Schmidt, $26.70; Eight members of Friedenstal Cong., Gotebo, Okla., $54; Schweizer Cong., Whitewater, Kan., by Peter Zuercher, $66.41; Bethesda Cong., Marion, S. D., by Dirk P. Thieszen, $362.71; Bethel Cong., Inman, Kan., by John J. Pauls., $152.96; Garden Tp. Cong., Hesston, Kan., by C. A. Vogt, $19.21; Joel Sprunger, El Reno, Okla., $35; Bethanian Cong., Kingman, Kan., by C. J. Voran, $21.75; Ebenezer Cong., Mountain View, Okla., by D. A. Goerz, $31.50; Bergtal Cong., Pawnee Rock, Kan., by Jacob Ruediger, $20; S. Baumgartner, Halstead, Kan., $142.75; San Marcos Menn. Cong., Paso Robles, Cal., by J. J. Dueck, $13.03; Lehigh, Kan., ch., by David G. Auernheimer, $16.50; Herold Cong., Bessie, Okla., by J. A. Harms, $72; Medford Menn. Cong., Medford, Okla., by J. P. Reimer, $87.86; Menn. Mission ch., Los Angeles, Cal., by P. W. Penner, $62; Schweitzer Cong., Bluffton, O., by C. W. Roethlisberger, $56.87; Friedensfeld Cong., Lorena, Okla., by Klaas Franzen, $54.46. Total $1957.31.

For German Children in Switzerland: Anonymous, Nampa, Ida., $10.

For Armenian Relief Fund: Menn. S. S., Los Angeles, Cal., by P. W. Penner, $20.

For Suffering Children in Germany: Bergtal Cong., Corn, Okla., by J. H. Ediger, $9.21; Cath. Dueck, Beatrice, Neb., by Margaret Dueck, $5; Sewing Soc., Arlington, Kan., by Louise Dillenbach, $33; Bergtal Cong., Corn, Okla., by J. H. Ediger, $124.20; Students of Bluffton College, by S. K. Mosiman, $4.65; Jacob Fritz, Bremen, O., $2. Total, $178.06.

For Foreign Missions: A brother, Colorado Springs, Colo., $12.50; Menn. ch., Pulaski, Iowa, Mrs. Joe Schlatter, $44.30. Total, 56.80.

For Home Missions: A brother, Colorado Springs, Colo., $12.50.

Respectfully submitted,

C. F. Claassen, Treasurer.

Bemerkungen: Br. Claassen, unser neuer Schatzmeister, wird jedesmal die Totalsumme der eingegangenen Gaben für den betreffenden Monat angeben und am Ende des Jahres oder des Konferenztermins diese Totalsummen angeben und zusammen rechnen.

Der neue Schatzmeister bittet auch, die Sammlungen einer Gemeinde so viel wie möglich, auf einmal zu senden, weil das Arbeit und Porto sparen würde.

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The Mennonite.

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VOL. XXXV. BERNE, INDIANA, OCTOBER 21, 1920. No. 40.

PLEASE TAKE NOTICE

Dear Pastors, Church and S. S. Leaders, Brethren and Sisters:

Our denomination has been greatly misunderstood in the past and many of our number have suffered grievously, because of the ignorance or false interpretations of our attitude and motives on vital matters by our accusers and critics. This has been the case during the recent war. Our position and our doctrines are Biblical, that we can easily prove, if given a chance. That we should do and set ourselves right with the world. Our leaders realize this more and more, hence the following action was taken by our Conference at its recent session in Pennsylvania.

"Be it resolved that the Conference authorize the publication of tracts and similar literature that shall have for their object to make clear to the world how the Mennonites interpret certain vital truths of the Holy Scriptures. But, inasmuch as the publishing of such literature will entail considerable expense, we urge that the first Sunday of November in each year be designated as 'Publcation Sunday'; that on this Sunday our publication work be warmly remembered by the pastors or leaders of our various churches, and that a collection be then taken."

Dear brethren and sisters, may we not on Sunday Nov. 7 next, unitedly turn to God, thanking Him for the blessings that our publications have brought to us in the past? May we not fervently pray that He will help us, through the medium of our publications, to do our share in leading the world into ways of peace and righteous living, and then back up our petitions by liberal giving for this cause?

J. R. Thierstein, Secretary.

IN MENNONITE CIRCLES

Our sympathies are with Rev. V. B. Boyer of Allentown, Pa., who with his family are quarantined on account of the sickness of a daughter. This has prevented Rev. Boyer from attending to his numerous pastoral duties.

The fall meeting of the ministers of the Western District Conference was held in Tabor church, Kansas, Oct. 19.

The Pulaski Mennonite church, Pulaski, Iowa, invites the churches of the Middle District Conference to be represented at the ordination as Elder of its pastor, Rev. A. S. Bechtel, Nov. 7. Rev. W. W. Miller of Chicago will conduct the service.

REV. and MRS. S. T. MOYER,
Who Are About to Join Our Missionary Forces in India.

Rev. Benj. Unruh, one of the Russian delegation sailed for Rotterdam, Oct. 18. He will endeavor to reach Russia by the way of Holland, Germany, Switzerland, etc. Let our readers pray for his safe arrival home.

Eight members of the Souderton, Pa., church qualified for the Pennsylvania State diploma in Oliver's Teachers' Training course. This fact received appropriate recognition at a Sunday evening service. The regular evening worship was devoted to the idea of trained workers.

A paper on the Relation of the Home to the School was read by Mrs. Harvey K. Kulp. Another paper on the Relation of the Church to the School was read by Anna G. Moore. A third paper on the Relation of the Teacher to the Pupil was offered by J. Warren Clemens. Miss Gertrude Godshall told the benefits of a Teachers' Training course. The pastor then gave a fifteen-minute talk on Teaching the Word of God. I Tim. 4:16. The class consisted of Anna Lizzie Clemens, J. Warren Clemens, Gertrude Godshall, Mrs. Harvey K. Kulp, Reed F. Landis, Lena Leber, Anna G. Moore and Mary Moyer.

Rev. Benj. Unruh visited the First and Second church and the Mennonite Home Mission in Philadelphia, Sunday, October 17. He also held a conference with representatives of the Friends' Service Committee. The brethren Dr. S. K. Mosiman, Mr. M. H. Kratz and Rev. S. M. Grubb were present with him at the conference.

The Board of Publication of the General Conference at its last meeting designated Sunday, November 7, as Publication Day. It is desired that all our ministers observe that day preaching on the work of our Conference, presenting the needs of our publications and make appeals for new subscriptions and urging the people to secure their books and all other literature from the Mennonite Book Concern, Berne, Indiana.

N. B. Grubb, Pres.
W. J. Ewert, Sec.

SOMETHING ABOUT THE LIFE OF THE HOPI WOMEN AND CHILDREN

I believe that quite a few things have already been written and said about this field, and so I may not be able to bring you much that is either new or interesting. Knowing, however, the reason you would like to know more about her is because you are concerned about her soul's salvation, I shall do the best I can.

Unlike the woman of China, or India for instance, the Hopi woman stands on an equal level with the man. She enjoys perfect freedom. While the man does all the planting and tending to the field and sheep, her duties confine her chiefly to the home. Here she rules supreme. She, in the first place, is the owner of the house. In former years the woman built the house alone. Their houses are built of stone. Much of the stone is gotten up by her, the husband helps only as he has time and is disposed to do so. She gathers the loose stone at the top or the side of the mesa of any size or shape. No tool is used on them except that some very prominent corners are knocked off with another rock. The men usually get out better rock. Often split big rocks that have rolled down the side of the mesa. If the woman builds the house alone with her sisters and relatives she prefers the smaller lighter stone. She has gathered them as near to the place where she wants to build as possible, for they have to be carried in her

shawl on her back. If she has the means she hires other women to help her carry and also build. It becomes a sort of a working-bee. They are paid with beans or corn but with the understanding that they will help in return and receive the same pay. While building they make the mortar with the hands and also apply it with their bare hands. Where the stones do not fit the places are closed up with mud and little pieces of rock and make a solid wall of a foot to a foot and a half in thickness. The roof is made of brush and mud. The women stand in a row from the mud pile to the top of the roof far enough apart so that one can reach the mud ball to the other. On the roof the mud balls are packed to and upon each other. In the most primitive village (Hotvela) that is the custom yet, and even there civilization effects are being noticed especially along this line, for the men more and more take upon them the duty of building. In nearly all the villages are some American style houses, which are of course built by the men mostly. The plastering which the women do with the hand and are very good at it, is often done by them even in those stylish homes. They are not in a hurry with the building. It often takes a year or two. Often they build only after a rain when the mud puddle is near.

In the fall the husband brings in the corn and the beans and other products. They are stored right in the house. Often they are crowded out till Christmas by the many watermelons and pumpkins and by the corn. But that is no disgrace for it is the sign of a good husband. As soon as the crop is in the house it all belongs to the woman. She has the only say so about it. If for instance the man wants to go to the R. R. he must first find out if his wife will give him the necessary horse feed. He will not ask for it but if she does not offer it to him he will go to his mother with a lot of complaints about her. Neither one of them will say many flattering things about his wife. His mother, of course, gives him the corn, or in case his mother is not able or not living any more he will go to his sisters or aunts and they will act the mother part for him. In this way quarrels often come on and the third or fourth time the husband and father is expelled from the house by the wife. He dare not enter again without her permission. Frequently the separation is permanent. The man runs to stay with his mother or to whoever plays the mother part for him. Such occurs even at the age of fifty. The man is married only to the first wife, if in the case of separation he wins the confidence of another man's wife he goes to live with her and her husband leaves. The children always stay with the mother. What kind of training children get under such conditions we can easily see. All affairs of life are discussed in their presence. The children are very seldom punished. A mother who does not want her children to have their own way can do very little. The child runs away to its grandmother or aunts and is friendly received with the question, "Has your mother been mean to you again?" It then receives to its heart's desire. They do not punish their children for fear they may get angry and die. Last week a young girl died of tuberculosis. Before she died she told her father, I am angry at my aunt who spanked me, that's why I die. Not long ago another girl got sick very suddenly, she seemed at the point of death. In his despair the father continually said: Have pity on me, your mother scolded you, I did not, therefore have pity on me only and live. Such incidents strengthen them in their ideas about child training. Such is the darkness and despair of those without Christ. As said before, her duties confine her to the home. She does not often go along to the field but stays to provide the daily meals for the family. The hardest part of her work is the grinding of the corn and the carrying of the water. The grinding is done by the rubbing of two stones thus crushing the corn. The one is fixed to the floor in one corner of the room in a slanting position, the other is held with both hands and shoved up and down. The woman is in a kneeling position. While working she sometimes has a baby on her back which is gently rocked to sleep. Of the very fine flour she bakes a bread called piki. She builds the fire under the piki-stone (big, flat and smooth) then makes a thin batter and spreads it with her bare hand over the hot stone. In a moment it looks like a sheet of paper. She quickly folds it, before it dries and breaks, in about a foot square then rolls it into a roll. While she rolls the one the next one bakes. All the water is carried on her back from the spring which is usually quite a ways down the mesa.

Steep trails to climb up with the water, often a hundred feet. Washing and house cleaning do not concern her as much as they should, but we can say that also in this respect they are slowly advancing. Some of the younger women are trying hard to keep themselves and surroundings as clean as possible. They whitewash often on the inside and plaster on the outside. In the art of sewing they are also making progress, quite a few homes have sewing machines. Once a week during the first six months of this year the women had opportunity to come to our chapel to sew. They made fifteen quilts for themselves during that time.

In closing let me say that their one great need is Christ. For He alone can bring peace and satisfaction to their souls and transform their lives. There is not a single Christian in our two villages, though there are some who have heard the gospel for twenty-eight years. PRAY FOR AN AWAKENING!

Mrs. J. R. Duerksen.

CORRESPONDENCE

Schwenksville, Pa. The summer is past, parks and summer resorts are closed and people are getting back to normal habits of life. Our church is located in the heart of the beautiful Perkiomen Valley, which is one of the most popular summer resorts in eastern Pennsylvania. We are always glad when the summer is past and church life and other conditions return to normal.

Our church life is going along in the usual order, with the services and Sunday school every Sunday morning in Eden church, and in the Bertolets church every two weeks in the afternoon, and in the chapel in Harleysville every four weeks in the evening. And in between these services the pastor preaches at various places not directly connected with our parish.

These services with the scattered membership keeps our pastor on the move. I might also tell you our official board publishes a four-page parish paper monthly and is edited by the pastor. This serves to keep our members in close touch with the work of the church.

Our pastor, Rev. W. H. Grubb, expects to attend the State Sunday School convention at Harrisburg, Oct. 13-15.

The first Sunday in October we observed Mission Sunday in our Sunday school and from now on the first Sunday of the month will be Missionary Day with special exercises, and offering of the cause.

We were pleased to see a number of correspondences in the Mennonite this week. Brethren, let's give the editor a real surprise party and send in so many that he will be obliged to hold some over each week.

Cor.

First Church, Philadelphia, Oct. 10, 1920. During the past week a conference of members of the organized classes of the Adult department of the Sunday school was held. Much of the life of the school has depended on the activities of these classes. At the General Conference Sunday school meeting the superintendent of our school reported specially the good work of these classes. Naturally the classes themselves believe in the "organized" idea. Our purpose of conference was to bring to the front this idea and then also plans and suggestions for the growth of the department both in number and in spirit and usefulness.

The conference was thoroughly informal. A deep sense of consecrated service pervaded the talks by S. M. Rosenberger, the leader; Erwin S. Weiss, of the Teacher Training department and chief speaker of the conference; D. M. Landis, teacher of the Men's Class; D. Z. Hauck, teacher of the Truth-seekers' (ladies) class; Miss Edith Wiest, speaker for the Live Wire (ladies) class, and J. B. Bechtel, superintendent of the school. No less helpful were the practical remarks by Mrs. John Rehmer, Miss Geneva Hiestand, Messrs. John Hunsberger, John Wieand, Peter Knyf and Isaiah Gross. The meeting closed with a prayer service and those in attendance went away with the thought that we had issued a challenge to ourselves, and must not be found wanting in the season on which we are just entering. Music for the occasion was furnished by Master Harold Braun and Sister Florence Braun.

On Tuesday of last week the ladies of the Aid Society made a pilgrimage to the home of Mr. and Mrs John Beidler, at Langhorne, Bucks county, and enjoyed their bountiful hospitality. Brother and Sister Beidler a little more than a year ago moved from the city to their beautiful country home. We miss the old associations, but the visit of the ladies is evidence that they are remembered, and on the other side that interest in the home church has not ceased. The ladies voted the trip a fine success.

The morning service today was one of especial interest. It took the form of missionary service through the visit of Rev. and Mrs. Samuel T. Moyer, prior to their sailing for the mission field in India. Except to a few Rev. and Mrs. Moyer had been strangers

to the church, but the one purpose of becoming acquainted was surely realized in this visit. Sister Moyer spoke on the joy of service and the need of consecration to a challenge in order to realize the blessedness of service. Brother Moyer spoke along the same line and narrated experiences in his own life that were factors in bringing him to a decision to give his life to service in the foreign field. It is indeed an inspiration to come in contact with young lives devoted wholly to the Lord's service.

Bro. Harvey Bauman, himself a candidate for the foreign field, offered fervent prayer for the work and these servants of God just starting out on their life work.

We are looking forward to a visit from Rev. and Mrs. Suckau and thus anticipating another missionary service in the not far distant future. **Cor.**

Pandora, Ohio, Oct. 9, 1920. I have just read with great interest the articles in the Mennonite (numbers 37 to 40) entitled, "After Twenty Years," written by our senior missionary in India. Brother P. A. Penner. It is the most forcible plea for help that has yet been made in behalf of our missions. Brother Penner puts the responsibility for not doing more in India right squarely before the Christians at home. And who dares deny the charge? The missionaries have given their all for the Master. They have buried their loved ones on the mission fields, but that has only increased their passion for service. I am thankful that our mission contributions have doubled in the last three years over the previous three years, and yet, have we exerted ourselves? Possibly some church members at home will feel offended that Bro. Penner makes the blame on the home churches so strong, but I am sure that those who do most for foreign missions will not be offended. Divide the $240,000 received for foreign missions during the last three years among our 20,000 members and you will have $12 per member, $4 each year. Now friends, how many times $4 have you spent foolishly each year? Brother Penner is correct when he says that the problem of foreign missions is a problem of the home church.

J. M. Regier.

Glendale, Calif., Oct. 9, 1920. Dear Readers: If one is far away from home it is a treat to get copies of our church papers. During the time of the General Conference and the District Conferences many incidents of special interest occurred. Without a church organ we, in many cases, would be deprived of such good news.

At Salt Lake City, where I wrote my last correspondence, we, Rev. F. F. Jantzen and myself, did like the most of the tourists, took a look at the well known Mormon tabernacle and temple. The former is open at certain times to all visitors but the latter only to members of the Mormon church in good standing. The efficient guide was indeed courteous and obliging and at the same time availing himself of the opportunity to advertise the Mormon religion.

On the trip from Salt Lake City to San Francisco via the Western Pacific railroad, the traveler has an opportunity to enjoy a great diversity of scenery. The most interesting and attractive are those in the Feather Canyon. In the aggressive, elegantly rebuilt city of San Francisco the sights and sceneries are of a different nature. It is worth while to take a sight-seeing trip to see the points of interest of this famous city of earthquakes on the Pacific ocean.

On a belated train we arrived late in the night at Paso Robles, Calif.

Brother F. F. Jantzen's car was ready at the depot to take us sixteen miles to his home.

On Sunday morning I had the privilege to attend the Sunday school and service at the San Marcos church near Bro. Jantzen's home. Here the members of the church live close to the church and not so much scattered like in some of the congregations in the Pacific district. Rev. Jantzen and Bro. Dueck were very obliging and helpful in my canvass for the church papers and Mennonite History, on Monday and Tuesday, and in the Paso Robles congregation Rev. C. Hege. This completed my canvass for the Mennonite Book Concern in the district of the Pacific Conference.

When I meditate and recall the brotherly Christian love and kindness, the manifold help and encouragement in all the Mennonite churches which I visited I am moved to express my sincere and deep-felt gratitude to the kind heavenly Father and to all with whom I have come in contact.

May the Lord's blessing rest upon what has been accomplished.

Rev. P.W.Penner, superintendent of the Mennonite mission at Los Angeles, attended the Pacific conference at Aberdeen, Ida., where he invited me to attend the S. S. picnic and Mennonite students' reunion to be held at the South Park, Los Angeles, on October 2. I am glad I was able to attend it where I met a number of friends. A short practical program was rendered in the interest of the mission.

In the evening of October 2 the Mennonite mission chapel was opened to the delegation from Russia. Three of the four brethren were present and gave a thrilling report on Saturday evening and Sunday morning. The brethren were accompanied by Bro. and Sister Neufeld, of Reedley, Calif. In these days God calls for earnest prayer and a helping hand. Are we ready to respond?

I. A. Sommer.

OUR WOMAN'S WORK

WOMAN'S WORK AMONG CHEYENNE INDIANS

(Paper read at the Missionary society meeting of the Middle District conference.)

As members of a Women's Missionary Society you are interested in the welfare of such tribes, races and nations who do not yet know the true God. For many years you have helped to support the Cheyenne Indian tribe with your prayers and your liberal gifts. As wives, mothers and sisters you are especially interested in mothers whose deplorable condition warrants your sincere sympathy and calls for your help.

The Cheyenne Indian women are the most conservative of the race, a condition which is true in all tribes and nations, they being no exception to the rule. They hold to the customs and traditions, and they embody all that which is truly Indian, holding to the old way of living, in their manners, dress and language.

The majority of Indian homes consist of a one-room log cabin, with one or two windows, and one door. The cook and heating stoves both stand in the middle of the room with one flue serving for both. Some own good bedsteads while others have made some with boards, and these occupy the space along the walls. In one corner is usually a cupboard which holds the few necessary dishes, consisting of some enameled cups and plates. Then where are the tables and chairs? Usually there are none, the beds serve for chairs and the floors for tables. Each home also has a number of trunks which contain the extra clothing and bedding.

Their clothing consists of a few gingham or calico dresses in bright colors, and often one silk dress for their dances and celebrations. Then if they own a few nice blankets and a pair of shoes or beaded moccasins their wardrobe is complete. Only a very few own underwear but wear the number of dresses the season demands, sometimes it may be as many as four or five. Their dresses are made in one piece with set in sleeves, and they are closed in the back with a safety pin. For belts they wear strings, small blankets or fancy beaded or silver-trimmed belts. One sewing society sent some nice calico dresses for women. These were made in one piece dresses, buttoned in front, had a loose belt and a collar attached. I have seen only one family wear them as they were received, the others sewed them up in front, cut off the collar, and put in other sleeves. Even the women who have been to non-reservation schools for five years did not wear them. They do not like to dress like whites nor to live like them, but please continue to make them as white people wear them, and they will soon get used to it.

A number of the younger women have attended the Catholic Mission, others the Busby boarding school, and some were sent to non-reservation schools. They have attended long enough to learn how to cook, sew, and clean. But when they come back it seems they do not see how to apply their new knowledge in their present home conditions. Even if some try to do things in the new way they are ridiculed by the others and soon give up. If a field matron is employed by the government she teaches them how to take care of their homes and children, but the Indians do not always take this advice in a friendly way. They accept it better from the missionaries, and I have often wished for a little extra time that I might use in helping these women in their homes!

Not only are their living conditions very low but their religious knowledge is even more limited. Some attend church quite regularly and know a number of Bible stories and teachings and also try to live up to them. Others know practically nothing about the Bible and do not know what it means to be a Christian.

The Missionary Societies have helped these women in a number of ways. Each year you supply clothing which they receive as Christmas gifts. They are furnished with many a dress, skirt and headshawl which help to keep them warm during the winter. The bedding is always very welcome to them for even though

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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SOME OF THE GREAT NEEDS IN OUR INDIA STATIONS

With the last foreign mail we received Mrs. Gottshalls' kind letter. In this she asks me to write about the life and needs of the Hindoo girls and women. Although this kind of information is wanted in order to be able to pray more intelligently, yet both, my husband and I, feel that before I comply with your request, I ought to write you concerning a much more important matter. When this will have received the prayerful attention and action which it calls for, many of the so-called "needs" of the field such as the needs of the girls, boys, women, widows, lepers, schools, out-stations, and non-Christians, etc., etc., can, with the help of God be met. We are strongly inclined to believe that the needs and the serious situation of the India field is not realized by the churches of our conference at home. Believing this, I will write of this first. **"Wes das Herz voll ist geht der Mund ueber."** Oh, that I were able to show you, as you have never been shown before, the crying demand for workers for your mission field in India. Almost every mission is undermanned, but none more so than your field in India. What have you in India? Four large mission stations, Janjgir, Champa, Mauhadei and Korba. At these places schools, boardings, leper home, etc., etc. In the district, schools and preaching stations and in the entire field many, many thousands of physical and spiritual patients. For this vast work three families, one single lady and one sorrowing widow. Do you think that with this amount of existing work and the mere handful of workers, justice can be done to it? **Never.** But that is not all, the workers now on the field, with the exception of three or four perhaps, are tired, though not exactly on the verge of a breakdown. Now, what do we need in the line of workers at once?

1. One family to fill Bro. Burkhalter's vacancy.

2. One family to relieve us. We have been in India 11 years.

3. One family to relieve Bro. and Sister Steiner, whose furlough is due in 1922, we think.

4. Single ladies for Zenanna and school work.

5. A competent doctor and surgeon.

The latter is as important as any of the others. Just think of it, 20 long years of mission work in India,—20 years of praying for a doctor,—and yet none sent thus far. Is this just and fair to the large body of Indian Christians, the missionaries and their children, to say nothing of the many non-Christians that seek our help in time of sickness?

For six years or more our Indian Christians and we have been praying for more workers and although **God was willing to send many more,** only one family and one sister has been sent. We praise God for these, yes you ought to have been present at our weekly prayer meetings and heard the thanksgiving of our Christians to realize how truly grateful they, as well as we, were to welcome them into our midst. Since then Bro. Burkhalter has left us in response to a call for higher service. During his illness, the presence of our Lord and Master was very real to us. We feel confident that the glory of God will be manifested through our brother's home going both here and at home, although we can't say definitely in what way. Perhaps the Lord wants us to do our part in bringing this about. When he left us we naturally asked: "Why, dear Lord, do you take him because, humanly speaking, his dear wife and sister needed him so much?" The work needed him more than we can say. We know that we have already found some answers. I want to mention only one and I hope and pray that this "one" may be seen as we see it; and seeing, you will act upon it. We believe it to be this: Do not put the smallest possible force on a foreign mission field with absolutely no reserves. Would a general of an army fighting for king and country act thus? Would he risk losing the battle or at least of delaying victory? **Never.** How much less should this not be the case when in the service of the King of kings! We must tell you plainly, dear sisters, that God's work in the India field is greatly retarded by the scarcity of workers on the field and the lack of reserves. By reserves, we mean new missionaries on the field studying the language ready to take up the work upon the completion of this study. The work is already going back because of the lack of sufficient help. Paul has well said in Rom. 10: 14-15: **"How then shall they call on Him whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"** There is not one of your workers on the field that can say, I am able to do at least one half of the work that ought to be done or at least that I would like to do. If I am not much mistaken each individual missionary is responsible for at least 40,000 heathen. How can we ever expect to reach them or a fairly large fraction of them with the present force of workers? Now this is our first plea,—come over to India and help us. Send us your sons and your daughters.

Now, because of the limited time allotted to this paper only a few words as to the life and needs among the Hindoo children, girls and women. You will readily believe me when I say that on this topic a book can be written and hence merely the fringe of this subject can be touched.

The life of the average woman and girl, such as we mostly have to deal with, is not enviable. Don't think that all is gloom and sadness in an Indian home, indeed in some there is genuine happiness as far as this is understood by the Hindoos. But the average women, such as come under our observation have no easy life. Married in youth, the majority know nothing of love between husband and wife; generally poor, they have to work to help earn the daily bread. If children are born into the family they are often handicapped in their healthy growth and development because of inherited diseases and if not that, are fed opium in such quantities that the body remains weak and the mind dull. Hygiene is unknown and consequently eye diseases, bowel troubles, etc., are frequent. Itch and eczema are so common, that but very few children are free from either one or the other. Should the wife be so unfortunate as to have no children it is possible that a second wife brings additional misery to her. I know of families where the two wives are continually quarrelling. How can it be otherwise? But I am inclined to think that any Hindoo wife prefers to have a hard time of it in almost any shape or form, just so her husband does not die. The lower caste widows occasionally get another husband, but the higher caste widows never. She is considered to be the cause of her husband's death. If such a poor widow has a mother-in-law she often wreaks her vengeance upon her daughter-in-law.

Girls are generally allowed to grow up in ignorance. Education is for boys, the husband and wife argue. In all of our mission schools, with the exception of the girls' school in Janjgir, boys predominate. The girls' school at Janjgir of which Miss Burkhalter is at the head is doing a good work among the girls. Of course, most of those attending this school are our orphan and boarding girls. But the Indians themselves are awakening to the need of female education. Thus the king of Baroda, a powerful native ruler, is very keen on female education.

To meet the needs of the girls and women therefore we see only one way, salvation. Hence our above plea, send us more Zenanna and school workers.

So much for general remarks. Now for just a few minutes allow me to deviate from the topic assigned to me and speak of the women and children that are either Christian or are otherwise connected with our mission. We employ as many women as possible. They do Bible work, take care of the children, cook for the boardings, clean rice, etc., etc. This not only keeps them occupied and helps earn the daily bread, but it affords an opportunity to testify for the Master. It is proper to employ all women, if at all possible, but it's all wrong to baptize heathen just in order to feed them. Some of the Bible women are doing good work, while others are indifferent. Here we might again say that more lady missionaries would help to make work among women more of a success. We have three kinds of children in our missions. First, children of our Christians. When these are sent to our station schools we call them boarding children. The boys are at Mauhadei and the girls in Janjgir. Then we have orphans or half orphans. They live in the same building with the boarding children. Lastly the untainted children, i. e., clean children of leprous parents These are in Champa. Now all of these children need much, very much thought, care and help. The missionary that has the boarding boys and girls has a very hard job. Not so much when the children are all well, but let an epi-

demic break out and then the full strength of the missionary and his wife is taxed. Ask Bro. and Sister Steiner and Bro. and Sister Wiens. Up from early morning till late at night and often called during the night, the strength of the worker is taxed to the breaking point. When all is well even the clothing and feeding proposition is no easy matter. The children of India can tear their clothing about as quickly and easily as children at home. That means regular sewing hours for the Mem Sahib. She has Indian women to help, but she has the bulk of the work.

May I now close with my first plea? You can help us meet the need of the Christian and non-Christian women and the girls and boys best by sending us help and that at once.

Commending the whole work in India to your continued prayers, I am, with many greetings,

Your Co-worker,
Martha R. Penner.

Champa, June 24, 1920.

(Letter written to the Women's Missionary Societies.)

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

"OUR WOMAN'S WORK"

(Continued from page 3)

they have been taught to make comforts and quilts, they have not the means and the places to make them. Bedding is very expensive and they do not buy much. Usually we try to give the bedding to the Christian women and to the old people who are very needy and sickly. They have received gifts for so many years they think they are due to them, and that they have deserved them, without being as thankful as they should be. We continually try to teach them why you send them gifts, that it is because you love Jesus and that you want the Indians to know and love Him too. Your gifts have made many a sad heart happier, and have met many a need.

Some societies and individuals have also supplied Bibles and Testaments to be given out to these people. Very few own Bibles and Bible story books. We have been very glad for the special gifts in Bibles for they have supplied a very definite need. We have given these out to the Christians, and are now supplying the other young men and women, as we have a big supply and enough for the present.

When they found out that we had Testaments to give out many came and asked for one. Each family ought to have a copy, even though some cannot read, for if they want to know what is in it, they will ask some one else to read for them. These copies of the Scriptures open the way so that we can reach them better, when we want to teach them.

The mission work among the Northern Cheyenes was started only sixteen years ago and this work seems to be still in its infancy. The (Nes Perces) Indians have had missionaries for ninety years and great things have been done among them. They have their own Indian ministers in their churches and send out traveling missionaries to other tribes. Much remains to be done with this tribe, and I am sure you are willing to do all that is within your power.

I hope you will continue to take pleasure in making gifts for these people. You are doing a great work and you must sacrifice much of your time and money to do so. With each garment you make may you offer a prayer that it will bring someone nearer to the living Christ. In your monthly meetings may you remember these people in your prayers. I am sure that as a society and as individuals you are doing what you can considering the distance you are from these people. As missionary women I am afraid we are not doing all we ought to do nor as much as is expected of us. I see many things I could do and would like to do, but we are hindered with the routine housework. As wives and mothers the women on the field have the same duties that you have at home. We have the regular cooking, cleaning and washing to do, and then instead of sending the children to school we have to teach our own children. Perhaps you can figure out with your own experiences how much time we have left to learn the language, answer the door bell, sit down and teach the people that come to our homes, and go to their homes and teach them there. If it were possible for us to hire an Indian girl a few days a week to do the dish washing, ironing and cleaning, which can be done for 50 to75 cents a day, we could put more of our energy and time to the mission work proper.

May God abundantly bless you for your untiring efforts and bless you materially that you may continue in your good work. Let us especially intercede that many may be added to the fold during the coming year.

Your co-sister in the Master's service,

Mrs. Alfred Habegger.

IN WHAT WAYS COULD THE WOMEN'S SOCIETIES BE HELPED

And Also Be Helpful in Securing the Means to Advance the Missionary Cause.

My aim is not to bring in many new methods by which we can secure the means to advance the missionary cause, but to emphasize some of the better ways which have been used to obtain our money.

We have observed that those societies which are best acquainted with the missionary needs are the ones who give the most cheerfully as well as the most liberally. So before we can expect our people to contribute, we must make them better acquainted with our missions and missionaries. How can this be accomplished?

It can be brought about through reading. For some who cannot attend the missionary meetings, this way of gaining knowledge is a good one. Our people should be urged to read the letters and reports from our missionaries and mission board, as they appear in our church papers. If you are not already getting our church papers you should do so. Books and magazines on missions help to increase our missionary interests.

We can become better acquainted with our missions through hearing and discussion. The minister can help by giving sermons occasionally, emphasizing Christian stewardship. Mission study classes have awakened much interest, especially among our young people. Would that more churches could have them.

It has proven helpful to study our mission stations and the workers, at our monthly missionary meetings. It is surprising to know how many of our missionary society members do not know where our stations are located, who the workers are, nor know the needs. Personal letters from the missionaries for these meetings are a great help. We know the missionaries are very busy people, but a letter will bring results.

Our interests will be increased through visitation. Visits to our societies and to our churches is one of the best ways to secure gifts for the missionary cause. A personal appeal from one who has been on the field brings even greater results than a letter. Have you noticed that those churches who receive visits from missionaries or have members of their own on the field are giving the most for missions?

The better we know our missionaries the more will we pray for them, and we can not pray very long without being moved to give.

It is unfortunate that our church at Trenton is a little out of the way of other churches. We therefore receive fewer visits from our missionaries. Some of our missionary society knew only Mrs. Petter personally, since she is a member of the Trenton church. For some time all the money received at our missionary meetings was sent in for her, because their interests centered with her. But recently we have had Miss Niswander and Miss Caroline Burkhalter with us, and now interests as well as gifts have increased. So we hope that every missionary who is attending the conferences will visit the Trenton church.

Then too, shouldn't more of us make an effort to visit our mission stations? There we could see the mission at work, and see the needs. If people can make special trips to Texas, Oklahoma or some other place in behalf of their investment in land or oil wells, which they perhaps have never seen, should we as Christians not be more interested in the work of our missions in which we have a definite share. I am sure that if every one going east would stop at Altoona mission, our mission board would find it out. Or while on a trip to Chicago, why not visit our church there? Or while on a trip west, why not plan your trip to take in part of our missions at least, at Hutchinson, those in Oklahoma, Arizona, Los Angeles or Montana. This is not only a minister's work, it is yours and it is mine.

Another way to gain interest and gifts is through the visitations of a field secretary. He could visit the various churches, bring before our societies the needs of our missions, put on a uniform missionary program, seek out new candidates for the mission field and bring about better cooperation.

After knowledge comes action. It is not enough to know the will of God, we should do it. The Word says: "Be ye not only hearers of the Word, but doers."

I have mentioned several ways

through which our societies can learn about our missions, now just a few methods briefly how to secure gifts.

Through missionary programs, open to the public. Thus the missionary needs can be brought before the public in a forceful way. Much money has been raised for missions in this way.

Through giving the Sunday egg money. This method is used in several societies. Pardon a personal example. Since New Year the Sunday egg money offerings at our missionary meetings have amounted to as much as our regular offerings plus 25 per cent. So it has doubled our offerings. If it has helped our society, why shouldn't it help yours? One lady has said that the hens seem to lay more on Sunday since she is giving the Sunday egg money.

Through tithing. If every church member, every member of the missionary society would give his or her tenth unto the Lord, our treasury would be overflowing. Our mission board would not need to make such urgent appeals continually. Systematic giving is as essential in our religious life as system is in the business world. Never have we seen individuals to suffer when the tenth has been given to the Lord. On the contrary they are the happiest persons, the most cheerful givers. You always have money to give, and with it goes your prayer, and you as well as your gift will be blessed.

Mrs. A. J. Neuenschwander.
Trenton, Ohio.

THE S. S. LESSON

November 7.

Principles of Christian Living.

Matt. 6:1-7; 12.

Golden Text: Seek ye first His, kingdom, and His righteousness; and all of these things shall be added unto you. Matt. 6:33.

We again return to the Sermon on the Mount for our lesson study. Jesus takes note of something very characteristic of the Jewish race, their fondness for laying aside money and securing for themselves magnificent and expensive dress. In other words, their fondness for wealth. It seems to us that in these things most people do not differ very much from the Jew. We live in an age when the chase after dollars and foolish and vain, and often indecent, display in dress is a very common failing. A glance into a crowd of people anywhere will disclose numbers who live to get money only that they may spend it in the gratification of their vanity and selfishness. They live as though such things were the chief things in life, and were to continue forever. Yet, we know, that there is nothing so uncertain as earthly possessions. There are a thousand ways by which they may slip away forever. There are millions today in Europe, living in poverty and barely alive, who five years ago would have imagined such a state impossible for them. And we do not need to go across the sea for examples. We find them in every community. Jesus would point out a treasure imperishable. It is the character built upon the right foundation that makes the sure happiness that is to endure throughout all eternity. We are taught by Him to lay up such a treasure that will be absolutely secure from losses as we know them upon earth.

Treasures are the place where our affections center. If they are earthly our affections will be earthly. If they are heavenly they will insure a heavenly and everlasting joy not to be compared to anything we can know here.

We want to be sure that that upon which we pin our hopes comes to us true and right. If the eye is defective it will not properly reveal to us the things we see. So our hopes must come to us through right channels. We cannot pin them upon earthly things because earthly things are not true. To be safe we must center them upon perfect and eternal or heavenly things.

In the first verse of our lesson God and Mammon are set over against each other. Mammon is utterly unsatisfactory and God is sure. In verse 24 we are reminded that God is above all and that allegiance cannot be divided between Him and anything else. The illustration of two masters is easily understood. No one can rightly serve two at the same time; he must be either for one or the other. What is true in earthly things is much more true in spiritual things. He who is not for God is against Him. Half hearted service is no service at all. As no one can remain suspended between earth and heaven so no one can keep his affections between God and the things of earth.

God has let us know in all His dealings with us that we are to exercise prudent forethought. The farmer who will not sow will certainly not reap and the one who will not provide fuel will surely go cold in winter. The verse: "Take no thought for the morrow" does not mean that we should neglect such things, but it does teach that we should avoid unnecessary and foolish worry. More people invite troubles and trials by their worry than there are people who really have to endure because of unfavorable conditions. Especially do we have higher things to concern us than mere creature wants. Our time is too valuable in this life to waste it unnecessarily about what is to go into our bellies or upon our backs. We have the greater things of the soul to occupy us and demand our attention. God's creatures are very well provided for and it is but reasonable that He will provide just as well for us His children. Worry is always absurd. It would be foolish to worry because we were too short or too tall. They are matters we cannot help. Why then worry about other matters which we also cannot help?

There are many kinds of beautiful flowers in Palestine and elsewhere. They are so because God has made them so. We are to learn that if he does so much for these things which can do nothing for themselves He will do much more for His children who are more than inanimate things. Why not have faith in God that He will do His very best for us?

The character of the Gentile was to make food, drink, and raiment the chief things in life.

They were without faith in God. Those who have faith in God have higher concerns. Christ was preparing His disciples for a career of absolute trust in God for all things, they, and we with them, are best off when we trust the Lord to care for us while we are occupied in the more important things in His service.

THE C. E. TOPIC

November 17.

Peacemakers.

Matt. 5:9; Gen. 13.

"Blessed are the peacemakers for they shall be called the children of God." This is one of the most wonderful of all the statements made by our Lord because He has shown a process by which man can really become a child of the holy God. Many are of the opinion that the process is a long and complex one and that which is required is so difficult as to make it practically impossible. Here we note that the way is made so easy that any who have a will may comply with conditions. It does not require unusual talent, great strength, mighty deeds or extraordinary wisdom or learning and it applies to all ages and all conditions of mankind. A child, a peasant, one who is sick or afflicted, or one who has had the greatest misfortunes in life may be a peacemaker, and, in becoming one, that one secures the right to be called one of the children of God. Indeed, unless we are peacemakers, there is no prospect of ever becoming a child of God.

The first one with whom to make peace naturally is God. Man is an enemy of God and so in his natural state he cannot in any way treat with Him with the hope of securing His favor, for God, we know, will not compromise His holiness by looking with the least degree of favor upon sin. The bearer of sin is unfit for any of His confidences. But the bearer of sin may make himself worthy by becoming free from sin and thus be at peace with his Maker. The way for this is through the plan of salvation offered by our Lord Christ, the great Prince of Peace. When once, in humble contrition, the sinner cometh to God, confessing his sins and accepting the mediation of Christ and believing on Him to the extent of making Him his Lord and Master to be implicitly obeyed, His peace is made with God and He speaks to his soul the "peace of God that passeth all understanding."

To be a true follower of Jesus Christ one must so live that one has no enemies. If our Lord could pray from the cross: "Father, forgive them" it surely is not Christly to bear any malice, hate or spite. But being a peacekeeper is something a great deal more than a mere negative position. Our duty is not only not to have enemies but to make peace where enmity exists. Jesus by His life and words brought us an understanding of program of reconciliation. We may, through Him, be reconciled to God and then we will surely be reconciled to one another. So we become Christlike and, like Him, children of God.

The great doctrine which distinguishes the Mennonite church from other Christian bodies is its position on the peace question. It has always insisted that war is wrong, that it is wicked and cruel and absolutely unnecessary. It is, in its estimation, a most un-Christian thing. As such our church has always protested against not only warfare but against everything that relates to military things. Our history shows a consistent adherence to this principle and it should be our effort to prove our right to be called the children of God by consistent and persistent effort in testifying to this doctrine of Christ by word, deed and pen.

We have learned during the past bitter few years that the world needs all the peace teaching we are able to give and more.

Efforts have often been made by idealists to give the world a universal peace. We are glad that such ideals are held in the world. They make a good soil upon which to work in the right way. But all the schemes of politicians in this direction have failed and we venture that schemes now being suggested will also fail unless they are upon the right foundation which alone must be Jesus Christ. The first and the only sure step toward universal peace is the crowning of the Prince of Peace, King of kings, and Lord of lords. This will never be a political move. His kingdom is not of this world. It must be a severely personal matter. When once we have a man or woman who leads the Christ-life to the limit we will have one who will do as Jesus does and not seek his own by selfish means much less by a resort to violence.

A good way, and we think a right way, to condemn the wrong is to emphasize the right. It will do little good if we only assert our peace principles and stop there. A negative position gets one nowhere. If on the other hand we devote our energies to helping those whom the world would regard our enemies, feeding their hungry and caring for their little ones and providing for their miserable ones we will be imitating the good Samaritan whom the Lord held up as an ideal of one who could do a brother's part for the one who had no right to expect such a consideration.

RELIEF NOTES

(Conducted by Vernon Smucker.)

Remember the requests from our Russian relief unit for the prayers of God's people. Will you not remember them in a very special way during this month of October as they begin work there? No doubt many are continually doing so, and no doubt too, these prayers have already been effective, judging from the favorable report received from the brethren on their arrival at Constantinople.

A cablegram from Bro. Orrie Miller states that the party arrived at Constantinople in good health and spirits, and that prospects for getting into South Russia without delay are excellent. He reports that the cooperation and help of the Near East Relief at Constantinople is splendid. Bro. Miller and Kratz expected to leave Constantinople last week in an attempt to get into South Russia and make arrangements for receiving the clothing and other supplies which are now on their way across the ocean, as well as to find out where the greatest needs existed. They expected to enter the country by way of the Crimea.

According to the cablegram, Bro. Slagel remained at Constantinople while Miller and Kratz undertook their trip into Russia. He will remain to take charge of the shipment of supplies and clothing when it arrives in the near future, and will see to the forwarding on to Russia on instructions from Bro. Miller.

Bro. A. J. Miller, who has been working with the Red Cross out of Sebastopol for some time, has resigned from that organization and returned to Paris. It is not definitely known whether he expects to come home in a short time, or whether he expects to continue relief work. A cablegram received from him some time ago intimated that he would be willing to work with the Russian unit of our own Relief Commission after completing his work with the Red Cross. His help would be valuable. On account of poor facilities for transporting information it is not known whether he will be able to get in touch with our unit at Constantinople or not.

Bro. Orrie Miller reports the presence on the boat which carried them to the Near East, of a former judge and newspaper reporter who was on his way to Russia in an attempt to get an interview with General Wrangel who is the head of the army fighting the Bolsheviks in the Crimea. Whether he succeeds or not, it is evident that men will undertake long and dangerous journeys for lesser motives than those of relieving suffering humanity. May we show just as much zeal and earnestness in the cause which we have undertaken as do such for the sake of financial gain or personal glory. Whatever sacrifices we may make are for worthy purposes, let us hope.

Bro. Fisher sends us the following account of conditions in Vienna. He promises fuller reports for our church papers later.

"Conditions in Vienna have during the last few months slightly imporved. Fresh vegetables from the country have relieved the food situation somewhat, and the shortage of food and clothing was not so keenly felt during the summer months.

"This change for the better, however, does not promise to be more than temporary. The fresh vegetable season will soon be over and the shortage of coal and wood, and shoes and clothing is so great that even a mild winter will quite certainly bring with it untold suffering.

"There is considerable food in some of the shop windows. Shop keepers very often keep much of their stock in the windows. The price of this food is so very high that only the rich can buy it. In America we complain of the high cost of living because prices are two or three times as high as they were six years ago. In Vienna prices are sixty times as high as before the war and are still on the increase. Wages and salaries have not increased nearly as much. These people have reason to complain of the high cost of living.

"Most of the relief thus far given to Vienna has been in the form of food. Food is very badly needed and should be supplied in larger quantities during the coming winter than it was last winter. There are many who have bought neither shoes nor clothing during the last six years. The prices of clothing have increased fully as much as have the prices of food, and for many are so high that they are prohibitive. There is not enough coal and wood to properly prepare Vienna's scanty supply of food, and this winter many homes will be cold and cheerless. Very little can be done to relieve the fuel situation. However, a good supply of clothing would do much to lessen the suffering due to lack of fuel.

"Prolonged under-nourishment has already produced terrible effects on Vienna's childhood. The disease known as "Rickets" has become very prevalent. Rickets is a softening of the bones due to lack of food of the right kind and in sufficient quantity. The Austrian State Department of Health estimates that 90% of Vienna's children are suffering from this disease. Careful observation of the children of the hospitals, the schools, the streets and in the homes leads one to believe that the estimate is not too high. The children's deformed, twisted and mis-shapen bodies present a sad spectacle.

"The weak, emaciated, enemic bodies have lost their resistance against contagious diseases, and the prevalence of these diseases has increased accordingly. Tuberculosis for instance, medical authorities say, is two and a half times as prevalent as in 1914. It is becoming quite prominent even amongst the children. One-fourth of the deaths at present are due to this dread disease."

GIFTS FOR FOREIGN MISSIONS

Received during September 1920.

General Fund.

Bergfeld ch., Mt. Lake and Delft, Minn., $153.78; West Swamp Y. P. C. A., Quakertown, Pa., $5.06; West Swamp ch., do., $28.28; U. L. Shelly, Quakertown, Pa., $20.00; Herold ch., Bessie, Okla., $14.30; J. E. Langenwalter, Wayland, Iowa, refund, $404; Zions ch., Donnellson, Iowa, $85.30; Halstead ch., Halstead, Kansas, $15; S. S. Christian ch., Moundridge, Kan., $39.94; Middle Dist. Conf., Berne, Ind., sewing soc., $199.83; General Conf., Perkasie, Pa., sew. soc., $143.90; Conference coll., Perkasie, Pa., $217.71; Tabor ch., Goessel, Kan., $61.53; A. T. Neufeld, Inman, Kan., $10; S. P. Preheim, Freeman, S. Dak., $100; Menn. ch., Hillsboro, Kan., $59.62; Anna S. Lehman, Cuyahoga Falls, O., $1; Alexanderwohl ch., Goessel, Kan., $72; Menn. ch., Goessel, Kan., $15.76; Rudolph Schmidt, Am. Falls, Idaho, $30; West Zion ch., Moundridge, Kan., $125; Menn ch., Deer Creek, Okla., $42.75; First Menn. ch. and S. S., Philadelphia, Pa., $41; Christian ch., Moundridge, Kan., $25.60; Friends, Salem, Oregon, $40.62; Friend, Halstead, Kan., $25; Eden ch., Inola, Okla., $36; Menn. ch., Lehigh, Kan., $35.84; Herold ch., Mooden, Man., $7; Menn. ch., Upland, Calif., $190.26; Mrs. Hornburg, Upland, Cal., $45; Friend, Alta Loma, Calif., $80; Menn. ch., Halstead, Kan., $38.25; M. N. Schmidt, Los Angeles, Calif., $6; Florence Hetzel, Los Angeles, Cal., $10.45; Menn. Mission, Los Angeles, Cal., $26.75; Conf. coll., Perkasie, Pa., $90.05; First Menn. ch., Woodlake, Cal., $60; First Menn. ch., Mt. Lake, Minn., $60; Grace church, Pandora, O., $114; First Menn. ch., Bluffton, O., $225; Bergtal ch., Pawnee Rock, Kan., $43; Salem ch., Wisner, Nebr., $58.20; Menn. ch., Buhler, Kan., $29.73; S. S. Menn. ch., Buhler, Kan., $26; S. S. Hoffnungsfeld Eden ch., Moundridge, Kan., $181.50; First Menn. ch and S. S., Trenton, Ohio, $13; B. K. Burrton, Kan., $50; Menn. ch. and S. S., Wadsworth, O., $77.95; Hereford ch., Bally, Pa., $209.64; Menn. ch., Pulaski, Iowa, $44.80; Lizzie C. Ruth, Upland, Cal., $10; Albert Claassen, Cantonment, Okla., refund, $100.06; S. S. Brudertal ch., Hillsboro, Kan., $59.37.

Special Fund.

Y. P. C. A. West Swamp ch., Quakertown, Pa., orphan India, $16.15; Catherine Roth, Quakertown, Pa., 3 orphans, India, $75; C. E. Bethel ch., Inman, Kan., for P. J. Boehr, China, $86.21; Friend, Goessel, Kan., for P. A. Penner, Champa, $50; S. S. Richfield and Roaring Spring, Pa., for Throphena, India, $25; S. S. Dubois, Idaho, for orphan, India, $30; S. S. Class, Reedley, Calif., orphan, India, $6; Sewing Soc., Butterfield, Minn., for Linsheids, $30; Sidney S. Borneman, Norristown, Pa., for orphan, India, $30; Mary A. Bechtel, Norristown, Pa., for Jane, India, $30; L. F. Sprunger, Berne, Ind., for Dayamani, India, $30.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kan.
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By C. Henry Smith, Ph. D.,

Professor of History in Bluffton College, and Author of "The Mennonites in America".

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, OCTOBER 28, 1920. No. 43.

IN MENNONITE CIRCLES

Rev. A. S. Bechtel is to be ordained to the office of Elder in the Pulaski, Iowa church Nov. 7th.

The Central Illinois Conference reports a total membership of 2,708 and total of moneys collected from all sources $92,182. 95. The total S. S. enrollment is 2,522 and the total C. E. membership 633.

Rev. Andrew S. Bechtel, having changed his conference relations, the editorship of The Christian Evangel, the organ of the Central Illinois Conference has passed into the hands of Rev. L. B. Haigh, Danvers, Ill.

Bluffton College has recently issued an attractive little pamphlet which bears the title "The Bluffton Spirit." This spirit is reflected in the testimony it presents from graduates, former students, and others. Parents and young people who propose going to college should give the booklet careful consideration.

In the Sunday school of the Second church a plan has been put into force by which each class takes a turn at making one Sunday Visitors Day for that session. At that time the class is given an oportunity to have a special part in the program of the day.

A communication from Rev. Chr. Neff, Weierhof, Germany, contains the request that the Mennonites in America discontinue sending aid to their German brethren and give their assistance to the needy Mennonites of Russia. Here we again see how that it is in the Mennonite people to show a fine spirit when there are sufferers to help.

Rev. Benj. Unruh, at the time of this writing is upon the ocean bound for the port of Rotterdam, from there he will pass through Holland, Germany, Switzerland and Italy on his way to Constantinople in his endeavor to reach home. Generally, he thinks, the outlook for our brethren in South Russia is becoming better every day. His visit to the Quakers in Philadelphia, who were of material assistance in getting him out of Germany and to America, was greatly appreciated by the committee which met with him.

LATEST NEWS FROM THE MENNONITE COLONIES IN SOUTH RUSSIA

B. Unruh.

Late issues of Mennonite periodicals have brought some information concerning the Mennonite colonies in South Russia but during the past few days the delegates from the Russian Mennonite churches, now in this country, have received additional intelligence. They have already given the churches much that is tragic but the latest information overshadows all.

South Russia contains several Mennonite settlements. The oldest in the Province of Jekaterinoslaw on the Dnjepr and is known as the Old Colony. The next oldest is on the Molotschna River, lying more to the south and in the northern part of the peninsula of Crimea. Besides these two mother colonies, there are numerous daughter-colonies in the Crimea, in the Province of Cherson, along the Caucausus in Siberia, etc. The settlement in the Province of Cherson (not far from Odessa) is known as Sagradowka.

The latest news concerns the Molotschna, the Old Colony and Sagradowka. In Molotschna, since January of this year, things have been more quiet. Information agrees that, except for murdering a number of persons and burning some buildings, the Bolsheviki were unusually quiet until their withdrawal in June when there was severe fighting between their forces, known as the "Reds" and Gen. Wrangel's troops who call themselves the "Russian Army." On the evening of the 18th of June the Reds were forced to leave Halbstadt, the center of the Molotschna colony. Gen. Wrangel then took over practically the whole Mennonite community and many villages changed hands. The peaceful inhabitants suffered terribly. In Alexanderkrone ten persons were killed and many others wounded by bombs from aeroplanes. In Wetnersdorf a child of nine was killed by a grenade. In a Lutheran village a woman was killed and five children wounded. In the fighting, the colonists were subjected to great material loss. This was just about harvest time in the Molotschna and one may well imagine what it meant to the colonists. In the villages there was also awful suffering on account of the typhus epidemic, but there were not so many losses on account of it in the Molotschna as in the other places because of precautions taken by the people.

The Old Colonists were the hardest hit. There the bandits operated until the arrival of the Bolsheviki. They killed and wounded the people, robbing them of their goods and outraging their girls and women. This we learn from a letter of Abr. Lapp, which has already appeared in print. Many who escaped the sword died of typhus. In Chortitz, a large village, there were 175 deaths, in Neuendorf 156 and so on in every village, the result of which has been that hundreds of orphans remain to be provided for. As soon as possible the colonists in the Molotschna organized for relief work and later all of the colonists joined them. Although themselves in dire want, they shared their last with their brethren.

The American relief work will, under these circumstances be gratefully welcomed. The greatest necessity exists in Sagradowka. Here the bloody bandits worked without mercy—children as well as men and women were butchered. In one village 80 were put to death. They cry to God for help, alone and in mass. Surely He will respond.

LEST WE FORGET

A. S. Shelly.

Having been asked by the Home Mission Board to assist in its work in a clerical capacity, the reports from the different fields as they pass through my hands, are beginning to give me an insight, at first hand, into the greatness of the interests involved and the urgency of the need of support by prayer and with gifts, that the good work may go on unhindered by threatening deficits in the treasury or by lack of workers. The four city missions now maintainted under the direction of this board, to say nothing of the Jewish mission in process of being established, make big demands upon the liberality of our conference churches and individual members.

This is increasingly the case by reason of the soaring of prices and the scarcity of houses to rent for the workers. The former condition has made advances in salary imperative and the latter has made necessary the purchasing or building of houses at great expense. The liberal response to appeals made for these purposes has been very gratifying. The same is true in the field in charge of the other mission board. The reports these boards could make at the recent conference are cause for ardent thanksgiving to God.

However, it goes without saying that there must be no standing still. We must move on to further and even greater tasks ahead. Here the words of Paul apply in a peculiar degree, when in the Spirit he admonished the church not to grow weary in well doing. The work cannot stop and the workers must have their "bread and butter" month in and month out; besides, the payments on the building contracts keep coming due, and thus unless the contributions keep coming in, the treasury will soon be drained dry and the board will be in a predicament.

The Executive Committee created by the Conference is instructed to issue annually a budget of the probable needs of all the activities represented by the different boards and committees. This will help us all to give more intelligently and to divide our gifts proportionately so that the work may not suffer in any part, or by rival appeals be expanded in one direction at the expense of another. In the meantime, how-

ever, until such a budget appears, we must continue as we have been doing in the matter of keeping ourselves and one another informed as to the needs here and there so that we may continue to supply these needs out of our offerings of thanksgiving to God for His blessings.

It is the object of these lines to serve in this way. Some of the congregations may be in need of a little jogging of their memories, so they may not forget the work in the home field. Some have not yet responded to the special appeal for the building program which was made necessary as above explained. There is still quite a little wanting to complete that program.

It is the writer's personal thought that gifts need not necessarily be designated for building expenses to make them legitimately available for that purpose. Any gift given for a city mission, for instance, can reasonably be applied for any thing that is necessary for the efficient carrying on of that mission. But we need contributions sufficient to take care of both the necessary building, and of the running expenses also.

May the love of Christ lift us above all pettiness in our giving. Let us have faith in our boards that they will apply wisely and conscientiously the funds we put at their disposal, whether it be for this or the other necessary phase of the work intrusted to them, whether it be, in the case of the Home Mission Board, for the winning of souls from among the teeming thousands in the cities or for ministering to the scattered settlers on the frontier, bringing to one or another the gospel which everywhere proves itself to be the power of God unto salvation to every one that believeth.

CHICAGO MISSION

Just a word for the work in these few days. Since the 12th of September, we have been on the field, in the harness, pulling for the shore, and singing as we pull, "We are going home to glory in the old time way." On Sunday, the 3rd of October Missionary Alfred Habegger of Busby, Mont., was with us morning and evening, and made a favorable impression on the people from a missionary point of view. On the same day in the basement of the church was held a very interesting Bible verse contest by the Juniors, in which a number of us older folks took part, including Bro. Habegger, Bro. and Sister Regier, of Newton, Kan., who were with us over several Sundays. All phases of the work is being possessed with the old time ring, and while the work is not easy and never will be, but rather otherwise, in this field and in all other fields, where the Word is preached and lived. Yet knowing that it is the Lord's work, established by Him through much prayer and supplication on the part of its many staunch supporters, we can cheerfully proceed, leaving the result entirely with Him, who will see to it that in due season there will be reaping if we faint not. This and other similar great missionary plans are not inventions to help God in the midst of disappointment, but were in the very purposes of God before the ages, and are a literal fulfillment of His Word; therefore it is a great privilege to be permitted to assist in the carrying out of God's program, born in the long, long, ago. Pray for us, as I know you do, that many precious sheaves be garnered before the harvest is past and the summer is ended.

Yours for larger service,

W. W. Miller.

1500 72 Pl. Chicago.

CORRESPONDENCE

Wadsworth, O., Oct. 16, 1920. —Dear Readers of the Mennonite: There is so much to think about and do in this busy world, and so little time given us by God, in which to work for Him, that I am afraid sometimes that I am neglectful about writing to you. I feel led of God to write some things that may not take very well but all I ask of you is that you have respect for Christ and His cause and keep still long enough to let Jesus speak to you and help and comfort, in what you cannot see or understand, but

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine;
To prove the doctrine all divine.

What I can hardly endure is that those who call themselves Christians, have so little reverence for the church, I am trying in a weak way to protect from ridicule. We have only a few who cling to the Mennonite faith and what it has always taught; separation from the world and all that is unholy and ungodly, enough that the world sees it, in order that we may be the Christians Christ meant us to be; bright and shining lights for Him; bringing in to the fold of Christ, (and not just into a church building) those who are lost in sin and darkness; believing that this is the only way to save souls and give them a hunger and thirst and a desire to come to the house of God to seek salvation (the only way we can get it), They even go so far as to come into your home, disturbing the peace and sanctity of home life; neighbor's children yelling like ruffians and rowdies in at your doors and windows and if you raise any objection because of the sin of it, loud enough to be heard they get together and gossip about it and say you are no Christian.

1. And Jesus went out, and departed from the temple; and His disciples came to Him for to shew Him the building of the temple.

2. And Jesus said unto them, see ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

3. And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

10. And then shall many be offended, and shall betray one another, and shall hate one another. Matthew 24:1-3, 10.

Now if any of our Mennonite people who are true strong Mennonites and yet with a heart filled entirely with love for those who do not see and do things the right way and willing to put up with conditions as they are until people's hearts are changed to the true religion, are looking for a place to do missionary work, they might try Wadsworth. I know it would be an encouragement to our pastor and his wife, who are trying so hard to build up Christ's kingdom, at this place if they could have some one like this, to help them in their work here and to the rest of us who are interested in God's work. We have already been greatly blessed of God, from whom all blessings come, in having with us since you last heard from us, Dr. N. C. Hirschy, one of our former pastors, who all remember as a friend and yet one who always preached the truth. Rev. J. B. Frey, missionary to the Hopi Indians in Arizona and Miss Abrams, who are giving their lives for this noble work and two Christian Indian girls, Miss Elizabeth Ruth and Minnie Jenkins, who sang and gave their testimony for Jesus, and I am sure no one can help but feel thankful for the work they are doing and the encouragement they have been to us. Rev. Suckau and his wife, missionaries **from India. Rev.** Suckau preached and helped our pastor with the fall communion service on October 3, and on the following Monday evening they showed us stereopticon views of their work in India and told us some of the heathen customs of that country and also some of the hardships and dangers that they willingly are enduring for the sake of leading souls to Jesus, who have never heard of Him, while we have known of Him all our lives. If this does not make us want to love and serve Him more, I do not know what will. Now in closing I ask you again to remember us and pray for us that we be given the strength from God, to endure and be true to Him as long as He permits us to live on this earth.

Pearl Overholt.

A HARD WORD

Perseverance! Can you spell it?
And its meaning, can you tell it?
If you stick to what you're doing,
Study, work or play pursuing,
Every failure bravely meeting,
Bravely each attempt repeating,
Trying twice and thrice and four times
Yes, a hundred, even more times,
You can spell it! You can spell it!
And its meaning, you can tell it.

OUR WOMAN'S WORK

The following messages of thanks and appreciation from our Indian Christian brothers and sisters of Montana, were dictated by them to Sister Petter, and sent by her to those sewing societies that had sent the Christmas gifts last Christmas. We print them here believing they will help us all to draw nearer to each other, and to pray more earnestly for these brothers and sisters:

'Dear Sisters in Jesus' Name: I am so glad and thankful for the gifts you sent us. You are indeed very kind to send us such nice things, since you have never seen us and do not know us, and we do not know you personally. I was especially glad for the nice things my children got.

It is four years since my husband and I became Christians. It was the first year Zessensze (Mr. Petter) and Meneha (Mrs. Petter) were with us. We have purposed with God's help that nothing shall turn us aside from the road we have taken. We lived a very different life before we knew the true God and His teaching (law); we lived without true purpose, but now since we have God's Word we believe in Jesus and try to follow Him.

Some of the Christians are not true, and they do not follow the Word, but my husband and I try to be faithful **in all things.** We also try to lead our children so that when they are old enough they too will become Christians. Thus we are so thankful to you for your prayers and your gifts, and all you do in our behalf. You are indeed very kind to us.

I try very hard to let nothing

turn me aside, as I want to follow all that the church stands for. I learned to knit last year. I first made a pair of stockings for myself, then I made a pair for my baby. After that I made a sweater for my little girl. Then I made a larger sweater for myself. This year I made first a pair of wristlets, then a cap for my little girl. Now I am making a warm fascinator or head scarf for my husband who is a policeman at the Agency here. It is almost done. I also started a knit helmet (like the Red Cross made for the soldier boys), for my husband to wear in severe weather. He is sent often by the chief of police on all kinds of errands over this large reservation, and has to go in any kind of weather. I made more things than any of the women or girls who learned to knit last year.

That is all,

Exovona (Shell Woman)

(Pronounce all Cheyenne names as you would if written in German, only the "x" is "ch" as in the German word "Buch." Thus Exovona's name will be easy to pronounce. It is a musical Cheyenne name. Her English name is Mrs. Frank Littlewolf, if anyone at anytime care to write to her and encourage her.—Mrs. Petter.)

Dear Friends: I was so glad to get the nice gifts you sent us. I thank you very much. I am fifteen years old. I was baptized by the Catholics but I joined here the first year Zessensze and Meneha were in Lame Deer.

In one of the mission boxes there was a nice black dress trimmed in red silk. It just fitted me and Meneha gave it to me. She says it looks very nice on me. You know I wear Indian dresses most of the time.

I learned to knit too, last year. I made three pair of wristlets. One pair I put on the Christmas tree. From your boxes Meneha gave me a comfort, a petticoat and a head shawl. For these I thank you very much.

I and my mother come to church every Sunday. Some of our Indians eat and worship the peyote. I know that is wrong. I never eat it; but I have other weaknesses wherein the evil one tempts me.

My mother is the one who told that Indian story last year, which Meneha sent to the children's paper (Kinderbote).

I thank you all very much for your gifts and your kindness:

I am,

Ameosona (Mary Little White Man.)

Dear Friends:—I want to say something to you also. I was so very happy to receive such nice things from you. I got a comfort, a skirt, a chemise and a hood. I try to be faithful to the church and come to every service during the year. I have never been to school, and of course cannot read, so only as I hear the Word do I know what is required of us. I try to walk straight.

I do not misuse the fine gifts you send us. I prize the comforts, etc., and keep them nice as long as possible. We sleep so warm under such nice coverings. I also made some comforts of my own. I also learned to knit last year. I made stockings, wristlets, and then I knit a belt with long ends and tassels, such as we Indians like to wear.

I work much for white people at the Agency, also for Meneha. I help with washing, cleaning rooms, cleaning carpets, dusting, sweeping, washing dishes, etc. I get good pay for my work.

I know you are good to us because you know the true God. I wish all my people would become Christians. So many of them do not care. I know that since you know and trust the true God, and we Indians have learned to know and trust Him, we all belong together, because we have the same trust.

I was baptized on September 22nd, 1912 by Missionary Linscheid while Missionary Wiebe was still here. My husband, and daughter Ameosona (Mary), were baptized by the Catholics, but both joined here. My husband is almost totally blind. Ameosona is the only one of our children who is a Christian. The boys are not. I always talk to them and beg them to become Christians, and they say they will some time. I try to speak kindly to them always, as they are my step-children. I always tell them they should not steal, nor do evil. I tell them to go and listen to God's Word, so they will know what is good. Thus they are still living without a true life purpose.

That is all,

Menohevosta. (Porcupine quill dress woman).

(This is Mrs. Little White Man who told the Indian story for Kinderbote.)

Dear Friends: I was also glad to receive gifts from you. I appreciate especially that you pray for us. I love you because you are kind to us, and make us glad with your gifts.

I am twenty-two years old, and I also put my trust in God. I do not know God's Word and teaching very well yet, but I never fail at the Sunday services. I do not say this to be merely saying something, but I truly trust in Jesus. I have had much sorrow. Two of my children died, and only one is left. One died during the "flu" epidemic, and the other was born last November but died very suddenly in December. We had to hear much from the heathen because we did not call the Indian doctors. But both I and my husband, also my father, we take our refuge in God. I would entreat you to continue to pray for us Cheyenne Christians. We need your prayers very much.

I was baptized as a Catholic when younger, but when we came to this church we liked it very much, because here we could understand God's Word as it was being explained to us in Cheyenne. So both my husband and I joined here. Things are made so plain for us in Cheyenne, and we know God better since we hear His Word here at the church.

I am so thankful I have learned to know the true God. There are yet so many Cheyennes who wander from the truth, and do not put the church first in their affections.

I am so glad that all my relatives, who had also been Catholics, joined here. They deemed this a better church.

That is all.

I am,

Niszenae (Mrs. Cecelia Standing Twenty).

P. S. —I think of other things to tell you in my letter. I also learned to knit last year. I made first a sweater for my little girl, then I made a pair of wristlets. I have now bought yarn, and will make a sweater for a poor little girl. I also know how to bake light bread, and often bake for my family.

My little girl is now about six years old. She is a bright little girl. She does not wear Indian dresses. I keep her in white people's clothes. She can wash and wipe dishes for me. Sometimes she washes and irons her dolls' clothes. My husband works and so we always have food. We try also to good to our immediate relatives. For some time I took care of my sick old grandfather. He is also a Christian, but is often under the influence of his wife, who is not a Christian.

Some of the Indians make it very hard for us few Christians. They even laugh at us when we try to sing the Christian songs we learn in church.

My best friend was baptized recently, on the first Sunday of the new year. I was so glad when she was received. She made such a good confession, and the whole body of Christians came forward to greet her as sister, and to shake hands. Our friendship has a deeper meaning since we are now both Christians. I am so very glad she is a Christian. She is a good woman. I have never heard her say an unkind word, and now since she is a Christian too, we often speak of the things that concern our Christian life and walk. I only wish there would be more Christians, and I thank you for praying for my people.

I have not yet taken offense at any correction received at church, as some Christians do. When they are corrected they get mad and say ugly things. Two of our older Christians have thus gone astray for a time, and I am sorry. I pray for them to repent and come back.

Cecelia Standing Twenty.

Dear Sisters: I am so glad to have God's Word explained to us in Cheyenne so we can understand it. I used to live a thoughtless life in ignorance of God's Word. Since I joined the church here four years ago, I have been very zealous to live a real Christian life. I was baptized by the Catholics, but only since I joined the church here after Zessensze and Meneha came to us, have I begun to understand what it means to be a Christian.

I thank you very much for teaching us what is right and good in the sight of God (she means, through us, your representatives on the mission field.) Also I want to thank you for being so kind to me every Christmas, and giving me such nice gifts. I have had much sorrow. I had eight children, and all died except one. Four died within six months, year before last. But I am comforted to know they are all in heaven, and I hope some day to meet them there. Four were baptized by the Catholics when quite small and all died before reaching years of mature thought.

With this hope of some day meeting my children again I have put my full trust in God, and long to be delivered from the power of Satan, so I may truly please God. And I would ask of you when you read my letter that you pray for me. Would that God give me another child! I would raise him to serve Him.

I also learned to knit last year, and during the Indian fair here at Lame Deer last fall I took a prize for the large sweater I had made. I also knit some stockings and wristlets. I also work for white people at their homes. I often work for Meneha and the agent's wife, also at other places. It keeps me busy all the time, for I also do the work at our own home. I can bake light bread, and often have it for my family.

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

THE MATTER OF SEMINARIES

For some time past people have been hearing much about the Godlessness of theological seminaries and their liberal tendencies which are taken to be a type of unbelief. A theological seminary is assumed to be an institution where young men receive their training for the active work of the ministry and are given the benefit of all the scholarship available for a thorough understanding of the position of the church on spiritual, intellectual and social matters. Modern Christianity owes very much to the seminaries, because it has looked to them for its leadership in men and thought. Indeed, it has been so much of an influence that in some denominations seminary training is absolutely demanded as a qualification for entering the ministry. The spirit fostered in the seminaries is reflected in the church. It becomes the fountain source of that for which the church presents as its position. Theoretically, at least, the seminary is prepared to equip its students with sufficient information concerning the doctrine, history and peculiarities of their church to enable them to successfully state and defend them before the world and in their pulpits. The seminary being a denominational institution endeavors to give the denomination to which it belongs men of character to strengthen the denominational position. The record of the seminary efforts proves that they have been fairly successful in this. The Doopsgezinde Queek school (theological seminary) of Amsterdam, Holland, now near its 200th year of existence has given our Dutch brethren a favorable standing in their community and exercised an influence far beyond the borders of The Netherlands. In this country the matter of higher education was late in getting favorable recognition among us so that the only Mennonite seminary we have is a comparatively young institution, but it already has proven its great worth throughout the church and on the mission field. What it further needs is the moral and financial suport of all of our churches. Our ministers come in daily competition with the seminary trained ministers of other churches and they should be as well prepared to give the best our church has to give as the rest. They must be prepared to do this or we lose.

In recent years there have been many utterances in print and from pulpits which were unfavorable to seminaries. These criticisms, let it be remembered, were against seminaries in general and often as such so broad in their assertions that one could hardly accept them as fair, or at least attributed them to the vaporings of special pleaders or those who had personal grudges. They were usually applied to teachings with which the critics could not agree. When seminaries were specially singled out for criticism and named it was generally because these seminaries had gotten out of harmony with the spirit or doctrines of the churches with which they were connected and deserved having the searchlight turned upon them. Several rather large and well-endowed institutions of this kind, because of loose or careless control, have cut away from denominational direction and created a policy of their own, making themselves regular Ishmaels among seminaries, but this did not happen without protest and whatever of their work there is which is not in harmony with denominational ideals comes in for its full share of condemnation. The mistake in the first place was that such seminaries were allowed organization and administration that made it possible for them to run away from the denomination that controlled and endowed them. A distinction is also to be made between the seminaries of orthodox and unorthodox churches. The seminaries of orthodox churches cannot, by any stretch of the imagination, be made the "goat" for what is said and done in unorthodox seminaries any more than a Lutheran seminary could be condemned because immersion is taught as the only true form of baptism in Baptist seminaries. We are of the opinion that young men would be free from contact with dangerous teaching if, before entering a seminary, they consulted their denominational Board of Education. Generally speaking, the seminaries of orthodox churches are orthodox to the last letter. True church leaders support them. Writing as one who is grateful for the training he received in the seminary of another denomination the writer cannot help but express the opinion that Mennonite ministers need a seminary training as much as the ministers of other denominations do—**and that in a Mennonite seminary.** We would warn our readers that the unfavorable comments concerning seminaries of which we hear so much today does not apply to those of our church, which is upholding the truth according to Mennonite ideals. We as Mennonites therefore find a more profitable field in "boosting" the good seminary we have than in knocking" the unsafe seminaries with which we have nothing to do except see to it that we keep away from them.

THE WORLD'S MOST NEEDY FIELD

At certain times all Christian workers are inclined to think that their own particular field, the place in which they are called to work for God is the most needy of all. In the so-called Christian lands of America and England, with their gospel hardened people, with their worldly churches, with their material wealth and spiritual poverty, so full of sects and schisms, false teaching and error, many people will exclaim, "Here is the greatest need for the pure gospel."

But look at the Latin Republics of Central and South America, Roman priests ridden, the Bible forbidden, ignorance and immorality, spiritual blindness and bondage. The Christian worker there will say, "Here is the greatest darkness and the most vital need of the gospel."

And then war-torn, afflicted and suffering, famine-stricken Europe and Russia, where there has been the outer shell of Christianity, and yet the rotten inner kernel of infidelity and the home of the contagious "higher criticism." Surely here is the greatest need of the gospel and true Christian living.

But then look at China, with its vast population, its uncounted towns and villages where no missionary has ever been, the people in such degradation, destitution and despair, without Christ and without hope: surely here the darkness is greatest and this is the most needy field.

And then again look at India, another vast continent in itself, with its teeming millions of caste-bound, idolatrous people, its child marriage, its curse on widowhood, its degradation of all women, its fifty millions of "outcast people," its yearly visitation of famine and pestilence in which tens of thousands are hurled into a Christless eternity, its false pride and its ignorance, its sin and its bondage to evil spirits and ancient superstitions. Where can the darkness be greater and the need of the gospel be more urgent than in sad India?

And then look upon the "Dark Continent" of Africa, whose open sore continues to grow more foul with corruption as the days go on. Mohammedanism continues to spread and is daily gaining a firmer grip on the country. The condition of the people is so awful that no imagination can fathom and no pen picture it. All Ethiopia stretches out her hands for the help which comes too late. Surely this must be the most neglected field in the world today.

Then again look upon those "forbidden countries" like Nepal and Afghanistan, where no missionary or Christian worker of any kind is allowed to do any Christian work. Where the millions of people are as ignorant as the cattle in the fields of the Christ who died for them, and where, up to the present time, there is no hope that the people can ever hear the gospel. They are doomed by the law of their land to a Christless eternity. Tell me truly where can the darkness be greater?

How can Christian men and women look upon their brothers and sisters in such a condition with complacency? How will they dare to face the judgment throne of God with their talents buried in a napkin? Where is the most needy field in the world today?

From God's viewpoint the greatest need in the world today is perhaps in the heart of the Christian who makes no effort to obey the Great Commission, to make known to all men the gospel of Jesus Christ which alone can save this perishing world.—Friend of Russia.

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

"OUR WOMAN'S WORK"

(Continued from page 3)

Just now I am trying to be mother to my sister's daughter after the death of my sister. We have adopted her, and thus feel happy to have a daughter, besides my only child that is still living. This girl's name is Maheoneesze, and she is called Lucy in English. We love her as our own. She, too, is a Christian, having been baptized here at the church. She also trusts in God and tries to be a good girl.

In closing I wish to thank you again for all the nice things you sent us. It made me so glad and helped me to forget my sorrows.

This is all I have to say,

Man-ho-va. (Mrs. Walter Ant.)

Dear Friends: I used to go to school at the Birney day school, at the Birney day school, while my mother was living. We used to live at Birney before she died. Now I am going to the Lame Deer day school. I am thirteen years old. I was baptized here at the church. Since my mother died I am staying with Manhova and Hazesc (Mr. and Mrs. Walter Ant). They are very good to me. I used to be sickly, but since I am living with my aunt and uncle my health is much better.

I also thank you for all the nice things you sent us. I am especially glad for your gifts to me, because I am poor and have no mother any more.

When we had the Christmas tree at the church, I spoke an English recitation, and helped with the singing. I can also read Cheyenne songs. I read sometimes at prayer meetings.

They wanted to send me to a sanitarium (tubercular) in Idaho when I was thin and sickly, but since Hazesc (Walter Ant) keeps me, I am in better health. The white doctor at the Agency doctors me.

This is all I have to say,

Maheoneesze (Lucy Chubby.)

Dear Sisters of Our Mission Societies: Let me remind you again that if you wish to have a share in the Christmas gifts for the Indian Christians at the different stations in Oklahoma, Montana and Arizona, it is necessary that your gifts be sent as early as possible. Those who wish to send money for Christmas for the Oklahoma mission stations, please remember to send it to Mrs. J. G. Regier, Newton, Kan., and tell her for which place you send it. — **A. G. S.**

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

TOPICS SUGGESTED FOR UNITED PRAYER

Sunday, January 2, 1921.
Texts for Sermons and Addresses.

"I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121:1.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world. St. John 16:33.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." St. John 17:20-21.

"The communion of the Holy Ghost be with you all." II Cor. 13:14.

Monday, January 3, 1921.
Thanksgiving and Confession.

Thanksgiving—For world-wide desire for closer fellowship among those who love and serve Christ. For the testimony of prominent statesmen that only in the teaching of Christ can the way of true and lasting peace be discovered.

For the discernment of a deeper sense of human brotherhood, and the determination by multitudes to serve one another by love.

Confession—Of the weakness of our faith, and failure to commend by our lives the Savior.

Of the search for the solution of world evils by material means alone.

Of the continuance of needless divisions before a world that needs a united church.

On account of declension from truth and love on the part of many who profess to follow Christ.

Of lack of recognition that Christians while in the world are not of the world.

Scripture Readings — Psalms 32; 84; St. Luke 4:16-32; Gal. 4:1-11.

Tuesday, January 4, 1921.
The Church Universal.

The "One Body" of Which Christ Is the Head.

Thanksgiving—For the earnest research of the pathway to Christian unity.

For the spirit of brotherhood and love manifested among Christian leaders denominationally separated.

For the deepened desire to make Christ King in every department of human life.

Prayer — That the one Flock may be united under the one Shepherd, Christ Jesus.

That in the power of the Holy Spirit all stumbling blocks in the way of Christian unity may be removed.

That intolerance may be destroyed and religious liberty be established everywhere.

That the Scriptural teaching concerning the coming of the Kingdom of Christ may be emphasized throughout the church.

Scripture Readings—Isaiah 11:1-9; St. John 15:1-10; Ephesians 11:11-22; Acts 20:28-35.

Wednesday, January 5, 1921.
Nations and Their Rulers.

Confession—That many leaders of the nations, long privileged with the knowledge of Christ, have forgotten His claims to their allegiance.

That defective moral standards, rather than the laws and principles of Christ, have guided national and international policies.

That nations have been the victims of selfishness and of a belief that true well-being lies in the abundance of possessions.

That the Lord's Day, His Word, and commandments are being neglected.

Prayer—For all sovereigns and heads of states, that they may have the spirit of Christ, and may show it forth in their rule.

For all legislative assemblies, that they may be guided to enact measures that are in accord with the ideals of the gospel.

That the nations may be guided and developed under God to the establishment of enduring peace and international goodwill.

For the deliverance of all peoples from love of money, from excessive devotion to pleasure, and from the sins of impurity, gambling and intemperance.

For the enlightenment of all unions of employers and employed, so that they may recognize that they have a common interest in doing justly, loving mercy, and walking humbly with God.

For those who have it in their power to assuage the motives of class conflicts, that they may regard the good of the whole and not only the interest of sections.

For all public servants, that they may discharge their duties as a trust from God.

Scripture Readings—Deut. 4:39-40; Psa. 82; St. Matt. 22:15-22; I Tim. 2:1-4.

Thursday, January 6, 1921.
Missions among Moslems and Heathen.

Thanksgiving—For the generous free-will offerings of the Lord's treasure-keepers for the carrying of the gospel to the world.

For increased recognition that the maintenance of missions is the duty of all Christians.

For mass movements, indicating the presence and power of God the Holy Spirit.

That the rule of the Turk in the Near East has been restricted and that Palestine has been freed from his domination.

Prayer—That the gospel message may be fully and completely preached to all nations.

That new problems due to the growth of national consciousness amongst Christians of the older civilizations may be solved in the spirit of truth and love.

That men and women of faith and vision may be called of God to take their place in the missionary ranks.

That European residents in non-Christian lands may be examples of the power of Christ to regenerate life.

That the inroads of Western materialism in Eastern lands may be arrested, and that grace may be given to all missionaries in dealing with the problem.

That the church may keep in mind the fact that her main task is world evangelization.

Scripture Readings — Psa. 11; Isaiah 15; St. John 12:20-26; Acts 2:37-40; Rom. 15:17-29.

Friday, January 7, 1921.
Families, Educational Establishments, and the Young.

Praise—For the spirit of devotion and sacrifice shown by Sunday school teachers and Christian workers among the young, in leading them to a knowledge of Christ and of the laws of His kingdom.

For the Christian family and all that it means to the world.

Prayer—For parents, that by example and teaching they may be led to train their children in the knowledge and fear of the Lord.

For the young, that they may devote their lives to the service of God and their fellow-men.

For the increase of the practise of daily family worship.

That all university, college and school teachers may realize the responsibility of the religious training of all committed to their charge.

That consecrated Sunday school teachers may be multiplied in all centers of Christian life.

Scripture Readings—I Sam. 3:1-10; St. Mark 10:13-16; Ephesians 3:14-21.

Saturday, January 8, 1921.
Home Missions.

Confession—Of continual slackness in the task of making America truly a Christian nation.

Of the neglect of opportunities of evangelism amongst our own people.

Of spiritual apathy and indifference in great centers of industrial activity.

Prayer — That those engaged in work among our immigrants and other groups with special needs may be given grace to deal wisely with the conditions of their life.

That as the gospel of Christ alone can meet prevailing unrest and social upheaval, there may be in the church more evangelistic preaching and teaching.

Scripture Readings—Hosea 14; Malachi 4; St. Luke 14:16-24; Rom 10:1-4.

THE S. S. LESSON

November 14.

The Power and Authority of Jesus.

Matt. 8:5-13; 9:35-38.

Golden Text: And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases, and all manner of sickness. Matt. 9:35.

Multitudes followed Jesus to hear His message, see the wonders He did and receive from Him the healing of their afflicted ones. The people of this time were hungering for the Word and saw in Him the one who could bring it to them. It was a different word from that which the Scribes and Pharisees had been giving them. Their turning to Jesus from these former spiritual leaders was evidence enough that they had miserably failed. This was largely because they themselves were not true leaders and led lives that inspired no confidence. The incidents of the lesson follow hard after the Sermon on the Mount. In this address He laid down the laws of the kingdom which were to supplant the old law. The crowds were anxious to hear more. It is a healthy sign when there is a general interest in spiritual things. Interest in itself is not sufficient, but it is a good beginning and the foundation is laid for further work that is to result in the salvation of souls.

Perhaps most of those who followed were more interested in the healing of the body than of soul, but God always works from the material to the spiritual and when caring for the afflicted bodies of men Jesus would also give attention of their miserable spiritual condition.

In the New Testament we frequently meet with centurions. They were Roman military officers, selected from the ranks because of their ability and trustworthiness and given command over one hundred men. They corresponded to the captain of the modern army. The most responsible work of the Roman Army was entrusted to centurions. This centurion laid aside his natural Roman prejudices when he sought out a Jew to help him. It shows that he was a different kind of a centurion. He came in the interest of another. This also proves Him to have been a superior person. When once a man is willing to lay aside foolish dignity and interest himself in the good of another we discover one of superior character who has learned to be unselfish and helpful. It is men and women of this kind who make excellent material for the building up of the kingdom of God.

The servant was probably more than a common soldier. At least he had endeared himself to his master to the extent of winning his love. It may have been that his faithful service was responsible for this friendship. At any rate he made a friend of his master who was willing to be of the greatest help to him when he could not help himself. The right kind of loyalty to the right kind of people is always a good investment. Honest service gets a reward that money cannot buy.

The disease of palsy is frequently referred to in Scripture. It was an affliction that was practically incurable at the time. Jesus in His miracles of healing made no distinction between the curable and incurable diseases. He had power over them all. There is no affliction in the world that is too powerful for Him. Jesus immediately expressed a determination to come and heal the servant. This is characteristic of Him. He is always ready to come to the help of those who call upon him. What a pity that so many ignore His readiness to be their friend and helper even when no one else can help.

The character of the centurion comes out in the dialogue he had with Jesus. He regards himself as unworthy. This is a hopeful sign. When one comes to Jesus he must feel that all Jesus gives is because of the grace which He is ready to bestow and not because of human worth. No man can plead that he is worthy of God's goodness. Next, the Jews thought him worthy. He had builded them a synagogue. He recognized the value of their religion. An appreciation of spiritual things is a right beginning of a career that Jesus can approve. Above all things he saw in Jesus one who was worthy. Unless we crown Him as the one worthy of our all and the best we can bring him we have not yet begun to understand Him. The centurion's answer to Jesus was a tribute to His power. He would say: "If I have authority to command you, who have no authority, have even greater power to command." There was so much general unbelief all around that this expression of faith was a matter to be marvelled about. Jesus saw in this Gentile's confession a prediction of the future great faith of the Gentile nations. He therefore assigns them a place in the kingdom of God with Abraham, Isaac and Jacob. Christ's bodily presence was not necessary to heal the centurion's servant. Christ being divine is present everywhere.

Galilee was the scene of many works of the Lord. Between the break in the text many of them are recorded as well as many of His teachings. In the great crowds Jesus saw the great need of spiritual leadership and His sympathetic soul was moved. Conditions, such as they existed then, are still present. We are to meet them in the way the Master suggests. Pray for laborers. The harvest means men and women whose souls will perish unless they are saved.

THE C. E. TOPIC

November 14.

Winning Our Friends for Christ.

John 1:40-51.

We do not want to be in the world without friends. The friendless person is the most pathetic one on earth. There is something abnormal about him that makes one feel that he has not been living in a way that makes him worthy of confidence. There are exceptions to this, of course, as for example, when one is identified with an unpopular cause, or, when one must suffer for righteousness, but the general rule is that one has some who believe in him or in whom he places confidence. The Christian's duty is to make himself a friend and, as a friend, bring those whom he loves to know the greatest friend of all. We must always bear in mind that our Lord and Master was the Friend of all and, as such, He endeavored to bring to His friends the greatest boon of all, namely, a right relation with God and the salvation of their souls. Being Christians we must want to be like Christ and the chief concern of our lives that should be the salvation of the immortal souls of our friends.

A friend always wants, if he is the right kind of a friend, to be giving his friends something. The best type of friendship is that which endeavors to be giving the best. What is the best to give our friends? Is it money? Not always, or we should say seldom. Is it a good time? Hell is filled with those who thought their friends were showing them a good time. Is it flattery? Flattery is generally deception and one's friends will seldom forgive when they discover that they have been the victims of flattery. The affairs of the soul are surely the most important interests we have. If the soul is lost all is lost. If then we are to give anything let it be something important. Let it be the most important of all things — something that has a relation to the soul's eternal happiness.

In the disciples of our Lord we have an excellent example. Jesus found one and that one immediately went out and found a dear friend and brought him to Jesus. You will note that whenever such a one was brought he was always welcome. It seems to us that it is always a delight to take our friends to where they are sure of a welcome. Why then not take them then to Jesus where their eternal happiness will be insured? Many a poor boy or girl owes his or her downfall to the fact that their friends took them to places that were not good for them. The world is full of those who bitterly denounce such false friends. No one ever heard any one complain because a friend brought him or her to Jesus. On the other hand, there are multitudes who are grateful to their dying days to the friends who led them to know Jesus. How many, dear friends, are there in the world who will thank God because you were the instrument through whom they came to a saving knowledge of their Lord? In the case of the disciples we also notice that brother brought brother. Our nearest relatives should be numbered among our very dearest friends. For their temporal and spiritual condition we should certainly concern ourselves. In proving ourselves true friends let us then begin with our dear ones in our own homes. It must certainly be a humiliation to a Christian to realize that any one other than himself should be the one to bring a brother to Christ.

It is always the consistent man who gets the most influence over his fellows. It is one thing to have friends and another thing to have them believe in you. Friends see deeper than the surface of their intimate associates. Many a hypocrite uncovers himself to his friends and they come to see his pretences and shams. Can any one expect that such friends will be greatly moved to change their lives at the suggestion of such friends? Consistence

is always necessary in order to win influence and it is just as important to be consistent in the eyes of your friends as it is in the eyes of the world. Let it also be remembered that one can fool the world often but his friends seldom. The strongest asset then in winning friends to Christ is a consistent Christian character.

When Jesus started His disciples on their mission it was to win the whole world for Him. 2000 years have passed since then and not all of the world by any means has yet heard of the saving power there is in Him. There have been too many weak links in the chain to make success an immediate possibility. If some have failed it becomes the faithful to be all the more energetic. It might occur to us that so long as God gives us friends who are not converted to Him we have a field upon which to work that opens limitless opportunities. Every one who can reach unconverted friends is a missionary with great responsibility upon his shoulders. What the result would be if all such missionaries had done their duty by their friends is hard to speculate, but we do know that if they had been faithful the cause of the Lord Jesus would have seen greater advancement.

INFLUENCE

(Rom. 14:7.)

By Archie A. Bolitho.

Influence—what a power it is! Hour by hour, day and night, week in and week out, until years of time lose themselves in eternity, this mysterious force works on. This generation is what it is because the generations of the past were what they were. You and I are what we are today because our forebears were what they were and because of the environment of the present. The men and women of the future will be the result of the present. Nor will this strong power cease with time. Eternity itself will only confirm and prolong what influence has crystallized into character in time.

What a stupendous force is influence! None of us may escape its responsibility. Strong or weak, old or young, however insignificant we may be, worthily or unworthily, consciously or unconsciously, every one wields this tremendous force every moment of every day. No one goes from us exactly as he came. None is strong enough to resist this mighty force; none too weak to impress some other.

Unconscious influence is more potent than conscious influence. The words that we watch, the actions we plan are usually not so powerful as the spontaneous words or deeds that escape unpremeditated. Hence the necessity of being right in character. No pretence can take the place of reality here. It may not be understood, but it will be felt, and it, too, will influence, but unhappily.

The influence a Christian desires to exert can come only as a result of a Spirit-filled life. Hence the necessity of a daily conscious yielding of oneself to the Holy Spirit and an attitude of abiding confidence that He is working in and through the life thus consecrated to Him. If given the opportunity the Holy Spirit will so sweeten and strengthen the character that the atmosphere in which the soul lives will be healthy and invigorating. Then all who come within that influence must be helped, whether consciously or unconsciously.—Gospel Trumpet.

DEATHS

Baumgartner. — Harley William Baumgartner died after 28 hours of sickness caused through indigestion, at an age of 1 year, 8 months and 22 days. His parents, Mr. and Mrs. William Baumgartner, 4 brothers and 2 sisters mourn the loss of the baby in the home. Funeral services were conducted October 13th, by his pastor, J. M. Regier, assisted by Rev. Kuhnle of the Missionary church.

Gunsaulis.—William Gunsaulis, son of Jacob and Sophia Gunsaulis, was born September 30, 1872, near Wadsworth, Ohio. He was the fifth child in a family of nine, his mother and three brothers having preceded him in death. On May 14, 1892, he became a member of the Mennonite church of this place. Out of five who were baptized that day only two survive. When the Spanish-American war broke out, he served in Co. G. of the 8th Ohio Volunteer Infantry. During his stay in Cuba he became seriously ill with Cuban chills. However, the Lord saw fit to bring him back to health. This illness undoubtedly left some effects upon his constitution for he never seemed quite as robust, as he had previously been. The awfulness of war made such a deep impression upon him that life was more serious to him when he returned to his home. When God called him to a more consecrated life he obeyed. Consequently he devoted as much time as possible to active Christian work. He acted as Sunday school superintendent for a number of years and also as deacon until his health gave way. On Sept. 4, 1907, he united in marriage to Mrs. Lottie Longacre Nicely. Three children were born to this union. In August 1918, his health began to fail and since then he has been a sufferer until death finally relieved him on Sept. 24, 1920, at the age of 47 years, 11 months, 24 days. The bereaved ones whom he has left behind are his wife, two daughters, an aged father, four brothers and a sister. The congregation of which he was a faithful member feels his loss keenly as well as a host of friends.

Neff.—John Neff, son of John and Anna Neff, was born in Hancock Co., Illinois, on March 2, 1845, and died at the home of his daughter, Mrs. Valentine Schnebele, near Deer Creek, Okla., on October 3, 1920, aged 75 years, 7 months and 1 day.

In his early youth, he came with his parents to Lee Co., Iowa, where he was raised and where he spent most of his life. At the age of 14 he joined the Zion Mennonite church of which he remained a faithful and consistent member until his death.

On March 2, 1869, he was married to Katherine Faeth who was taken from him by death Nov. 15, 1894. To this union were born 9 children, 6 sons and 3 daughters, one son and 2 daughters having preceded their parents to the great beyond.

He leaves to mourn his departure, 1 daughter, 5 sons, 1 son-in-law, 5 daughters-in-law, 8 grandchildren, 3 sisters and many other relatives and friends.

Services were held at the home of his daughter, near Deer Creek, Okla., where he had been staying the last few years, on Oct. 4. The service was conducted by Rev. John Lichti who spoke on Mark 7:37 and John 11:28, both in German and English.

The remains were then brought to Donnellson, Ia., his former home, where the funeral was conducted by Rev. Elmer Basinger, on October 7, 1920. He used as his text Phil. 1:21.

NEWS OF THE WEEK

SEEKS UNITED STATES ALLIANCE—PLAN NEW LEAGUE

Washington, October 24. — It has been learned through the French embassy that France is entirely convinced that Senator Harding will be elected President and will instruct the new ambassador to meet the Republican point of view on the league of nations.

At the same he will do his utmost to obtain ratification by the United States of an alliance of one sort or another between the United States and France.

This new move, it was learned in high official circles today, will take the form of an entirely new association of nations, in which the United States and France are expected to assume the leading roles.

Belgium, Holland, Austria, Spain and Sweden, it is understood, are already willing to join such a new alignment of international forces.

The attitude of Great Britain, it was stated today, is as yet problematical, although it is believed she will offer earnest opposition. In this she is expected to have the support of Japan.

Her attitude, however, will not interfere in the smallest particular with the negotiations for the new association which, according to present plans, will take an active form immediately after the new administration comes into power.

It was predicted here today that practically all European nations will follow the example of France and remove their diplomatic representatives in Washington within the next six months.

France has given up hope that the present league of nations will be ratified, and, together with England, it was learned in official circles for the first time today, even went so far, early in the year, as to consider publication of a statement making clear the fact that they were willing and ready to accept all the reservations proposed by the Republican Senate.

Shortly after returning home from his special mission to the United States Viscount Grey, in conversation with Premier Clemenceau, it was stated here today, succeeded in convincing the astute diplomat of the advisability of such a step.

The anxiety of France for the organization of a new association of nations, it was stated here today, is due to two concrete beliefs:

1. She is firmly convinced that no league can be a success without the United States, with its great man power and stupendous resources, being a member.

2. Like many members of the United States Senate, she does not want to be bound by any such hard and fast clause as article X, which would endanger her freedom of action in the future and at the same time lead her into all sorts of foreign complications.

HUNGER-STRIKING MAYOR OF CORK DEFIANT TO END

London, Oct. 25.—Terrence MacSwiney died in Brixton prison at 5:40 a. m. Monday. The lord mayor of Cork died, without regaining consciousness at the dawn of the 74th day of his hunger strike.

With MacSwiney, as he died, were Father Dominick, his religious advisor, and his brother, John. John remained in the Brixton prison throughtout the night and was not permitted to leave until 6:15. In that time he was not permitted to communicate with other relatives.

MacSwiney began sinking at midnight last night. Officials refused to permit the priest to notify relatives, according to a Sinn Fein announcement.

JOSEPH MURPHY SUCCUMBS AFTER SELF-IMPOSED FAST

Cork, Oct. 25.—Joseph Murphy, one of the hunger strikers in the Cork jail, died Monday night.

The death of Murphy occurred at 8:35 p. m. He was 25 years old and unmarried.

Murphy was a member of the Irish volunteers and was well known as an athlete.

Joseph Murphy was one of the eleven men incarcerated in Cork jail two days before Lord Mayor MacSwiney was sent to Brixton prison in London. All the men in Cork jail immediately went on a hunger strike. Last week one of them, Michael Fitzgerald, died.

YOUNG RULER OF GREECE LOSES DREAD POISON FIGHT

Athens, Oct. 26.—King Alexander of Greece died at 5:20 p. m. Monday.

His death was due to wounds received when a pet monkey attacked him early in October, coupled with congestion of the lungs.

King Alexander of Greece, second son of Constantine I and Queen Sophie, sister of the former kaiser of Germany, succeeded to the throne on July 12, 1917, when his father abdicated on the demand of France, Great Britain, and Russia.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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SPECIAL NOTICE

It has come to my notice that several delegates to the General Conference, held recently at Perkasie, Pa., failed to receive a copy of the Central News, for which subscription was made through me. The failure to receive the copy is due undoubtedly to a miscarriage of the mails and is deeply regretted by me. However, it will be a pleasure on my part to refund the amount paid to any and all of the delegates who will write me — a postal card will do — stating that the paper was not received by them.

A. A. Moyer.

3042 N 8th S., Philadelphia, Pa.

IN MENNONITE CIRCLES

Rev. David Gerber from Bethesda hospital, Goessel, Kansas, spent a few weeks with his children at Whitewater, where he had the privilege of taking communion with the church of which he was long connected as pastor. He is now past 91 years of age.

The Richfield, Pa., congregation will hold their semi-annual communion. Preparatory service Saturday, 27th, communion service Sunday, the 28th. Rev. S. D. Yoder of Roaring Spring is expected to be with the congregation at that time.

Communion will be held at Smith Corner, Pa., and the pastor of the Roaring Spring church will officiate, Sunday evening, October 23rd.

New church is progressing nicely in Altoona, Pa., and is under roof. Expect to have same completed before the first of the year, and should like to have the cooperation of all to this end.

The time has arrived when the sewing societies again will be making preparation for the sending in of clothing. Clothing can be used for men, women and children and especially boys' clothing at the Altoona mission, and cast off clothing can be used in the Allegheny mountains for the mission work. Hence, we would ask again all who are interested to send in their equipment of clothing, care of superintendent of the workers' home of the Altoona mission, 2204 Eleventh Ave., Altoona.

On October 2nd and 3rd, the Quarterly conference was held at Barrville, with the new congregation. The conference was very interesting, representatives present from all the churches of the charge, Bedford, Blair, Mifflin, Juniata counties. Bishop Benjamin Grabill of Richfield Mennonite church was present and gave a very earnest and interesting talk. Rev. A. A. Snyder, pastor of the Napier and Manns Choice churches was present, and Miss Martha Franz, mission worker of Altoona, as well as Rev. S. S. Amstutz, of Mechanics Grove, Lancaster Co. On October 10th, the Roaring Spring congregation held their annual communion, which was also largely attended. Preparatory service was held on Saturday evening preceding. The message was brought on both occasions by Bishop Benjamin Graybill, of the Richfield congregation. We also were favored with a visit at this time by Abraham Haldeman of Thompsontown, Pa., a grandson of Bishop Haldeman, deceased, of Juniata county, one of the pioneers of that field.

The Napier, Pa., congregation enjoyed the entertaining of the Sabbath School Association on Saturday, October 16th, morning, afternoon and evening sessions being held. The meeting proved to be a blessing as the program was a splendid one and the speakers brought spiritual and encouraging messages. Beginning Sunday morning a Bible conference was held, the speakers in the morning session being W. H. McCracken, Brother George Bradley, L. L. Shaw. In the evening the communion service was held and was largely attended, sixty-one participated.

The following extract from "The Weekly Bulletin" of the First church, Philadelphia, while addressed to that congregation deserves consideration elsewhere. Let our people give the matter serious consideration.

"Is there any good reason why we do not get our church paper?" says a pastor of one of our churches. "We are willing to pay six dollars a year for our daily paper, for we feel we must know what is going on in the world. We pay one dollar and a half for our local weekly paper, because we want to read about our neighbors and friends. We pay from two to four dollars for magazines for ourselves, or for a fashion book for our wives and daughters, for we feel that they ought to know the fashions and styles of the day. And now, honestly brethren, is it fair to let our Conference paper, which tells us about God's kingdom on earth among us, be neglected? Subscribe today and you will get "The Mennonite" from now until January, 1922, for $1.50. Brother Rosenberger will receive your subscription. Hand your name, address and $1.50 to him today.

Rev. H. D. Penner, for a number of years superintendent of Bethel hospital, Newton, Kan., has resigned his position to become pastor of the town church of the Beatrice, Nebraska, congregation. He expects to take up his new work in January.

THE HOPI MISSIONARIES AT HOME AGAIN

Tuba City, Arizona.,
Oct. 22, 1920.

Dear Readers of the Mennonite:

I would like to take these few minutes before the mail goes out to address a word of thanks and appreciation to you and all the dear Christian friends whose hospitality and friendship and fellowship we enjoyed during our visiting the churches in Pennsylvania and the two in Ohio before going to Kansas where we visited four churches and then returning to the West.

I want to say that the two Hopi sisters, Miss Elizabeth Ruth Qöyawayma, Miss Minnie Jenkins and also Miss Katharine Abrahams and myself enjoyed the Bible conference at Berne, Ind., and the General conference at Perkasie Park, Pa., very much. These conferences were a real treat to us. And the warm and hearty reception we received in the different homes and churches has been an encouragement and inspiration to all of us and we thank our heavenly Father for this special favor to us. The two Hopi girls said so often that they were so glad for the opportunity of going to the conferences and getting acquainted with the friends in the home congregations. And surely if all the friends of the missions would keep on praying for this work, we would yet see wonderful results. Just now the enemy is very bitter against the gospel. How long the Lord will suffer this may depend largely upon your prayers. I can not speak freely of this today, but later on after the investigation is farther on the way I may write about this.

I got home from my long trip last Saturday and have so much work to look after to get ready for winter that not much time is left for writing, but hope to write more later.

Also the money received during our visit through the churches will be credited in the church paper and account rendered to the mission board later on.

We were sorry that Bro. Otto Lomavitu and wife could not go with us on the trip on account of their sick baby, as no doubt such a visit to the conference and congregations would have been an encouragement to them too.

So thanking you all for all the Christian love and kindness shown the three sisters and myself, I am yours in the Master's service,

J B. Frey.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

Realizing that many of the readers of the Mennonite are interested in my trip to our mission fields in China and India, because they are interested in our mission work there, I feel that they are entitled to a report from me from time to time. Of course, until I have spent some little time in the field, I will hardly have sufficient information to report on the work. But maybe even a few lines or paragraphs about the

journey to the fields may be of interest.

Briefly stated the journey had the following stages: I left San Francisco, in company of Mr. J. P. Habegger of Berne, Indiana, as my traveling companion, on August 10th on the Japanese S. S. "Persia Maru." On August 17th we landed in Honolulu and had an eight-hour visit in that interesting city and island. On August 29th we landed in Yokohama, Japan. After trying for four days to get early connection by boat for Korea and Manchuria, as this Tientsin or Shanghai and failing in our attempt, we started for Tientsin by rail through Japan, would save us time and hotel expense. Rev. Brown, our missionary at Kai Chow, met us at Tientsin. After brief stops at Peking and some Canadian missions at Wei Hei and Tau Kou we arrived at Kai Chow on Saturday, September 11th, and were given a royal welcome. Allowing for the skipping of one day at the international date line, we were on the way just one month from San Francisco.

The voyage across the Pacific was a most pleasant one. For all but about ten hours of our voyage the ocean well deserved its good name. Consequently there was not much seasickness. I had but a brief slight touch of it, Mr. Habegger none at all. The first class passengers were about equally divided between Japanese and whites. The latter were of many nationalities but very congenial. The officers were all Japanese, except the chief steward, he was a United States citizen, though born in South America. Deck hands and servants were all Chinese. As to professions the passengers seemed to run the whole gamut from missionaries to brewers, with farmers, miners, manufacturers, educators, business men, etc., in between. In this heterogeneous group, we still found a sufficient number interested in religion so that we could have a number of prayer meetings and preaching services on Sunday. I had been asked to preach on the second Sunday at sea, but came very near being crowded out of it. On Saturday, August 21st, we crossed the international date line in the afternoon. That meant that the following midnight we would jump from the 21st to the 23rd or from Saturday to Monday. But the Christian friends agreed that I should preach Monday morning and the captain gave his consent. On the last Sunday of our voyage we steamed into Yokohama harbor soon after breakfast and therefore had no services. A Catholic priest, however, had held early mass before breakfast.

In Yokohama harbor a representative of the World Sunday School Convention to be held at Tokyo, Japan, boarded our vessel, coming out on the same boat with the health officers and the police officers. Through him I cancelled my part on the program of the convention because I saw my time would not permit attending it. Some Americans have at times complained that they have received discourteous treatment while traveling through Japan. We can report the very opposite. On every hand we were given all consideration to which we were entitled. Signs in English as well as in Japanese and a few English speaking employes at every larger business place or place where people may be expected to gather makes travel through the principal cities of Japan possible to an American without causing the annoyance that comes from not knowing the language of the land. Linguistically, the Japanese are head of us Americans. On the boat between Shimonoseki and Fusan we met a Japanese physician, who, besides speaking his own language, also spoke English, French, Russian, and even the forbidden language, German. Evidently the Japanese have no organizations opposing the study of foreign languages. In their high schools English, French and German is taught. Are they nationally speaking the losers for it?

Japan's development since its harbors were opened to the trade of the world is simply astounding. What a pity that Christianity was not energetically introduced and spread simultaneously with trade. ship lines, quite up to date, rail-Excellent wharves of the steam-roads, electric lines of frequent service, telegraph and telephone lines, good hotels and office buildings, all these bear witness of material progress. Of course, on the other hand there are thousands of evidences of the most abject of poverty. The chasm between the extremely rich and the extremely poor seems even deeper and wider in Japan than it is in America. This impression deepens on you when you go from an afternoon tea in the home of a multi-millionaire, as we did, and take a ricksha ride through the poorer districts of Tokyo and Yokohama, or, to get even a closer view, walk through them both in daytime and at night. Half naked human beings everywhere. Thousands of them living in houseboats. Poor little stalls as excuses for stores and shops. Venders everywhere who sell eatables that hardly look edible. Panting human beings drawing heavily loaded cartloads as though they were beasts of burden. And your own ricksa man wheezing his life out to keep from starving. It all brings a depressing feeling upon you. You see some evidences of Christianity and are glad. The offices and larger stores are closed on Sunday. You pass a Y. M. C. A. and step in to try their midday lunch and find it a creditable meal indeed. While you eat you hear singing at a noonday devotional. You step into a nearby barbershop and find chairs, mirrors, towels, electric fans, very much like in America. When your tonsorial needs have been met, the man who has served you strikes an attitude which says "Next" even if his lips do not speak the word. When you ask what you owe him, he reveals that he knows an American haircut costs 50 cents and a shave 25 for he answers: "One yen, fifty sen." And he further informs you that he has learned all of this at the Y. M. C. A. night school. You pass some Christian churches, but many more heathen temples.

(To be continued.)

PACIFIC DISTRICT CONFERENCE REPORT

The Pacific District Conference met at the appointed time Sunday morning, Sept. 19, 1920, at the Emanuels church near Aberdeen, Idaho, for its twenty-fourth session.

After a fitting reading and introduction by the home pastor, Rev. L. Dirks, a sermon on home missions was delivered by Rev. M. J. Galle of Ruff, Wash., on Matt. 4:18-22. This was followed by a sermon on foreign missions by Rev. P. W. Penner of Los Angeles, Cal., on Matt. 21: 16b.

After the noon intermission there was held a Sunday school convention, of which we will have a separate report by Rev. M. J. Galle, acting secretary.

During the evening session we had the privilege of listening to two sermons, one by Rev. E. D. Schmidt of Aberdeen, Idaho, and the other by Prof. J. E. Hartzler of Bethel college, Newton, Kan.

On Monday morning we began our real conference work. We were first favored by a good sermon by Rev. M. M. Horsch of Upland, Cal., as our chairman. His text was "The Church of Jesus Christ." I Peter 2:5. He showed us (1) The foundation, (2) the material and (3) the purpose of the church.

Then came the business part of the session.

The following churches were represented:

1. Emanuels Mennonite church near Aberdeen, Idaho, by Rev. L. Dirks, Rev. J. Toevs, etc., 13 votes.

2. First Mennonite church, of Aberdeen, Idaho, by Rev. E. D. Schmidt, Rev. H. Toevs, etc., 16 votes.

3. Mennonite church, Colfax, Wash., by Rev. P. R. Aeschliman, 6 votes.

4. Salem Mennonite church, at Ruff, Wash., by Rev. M. J. Galle, 5 votes.

5. Menno Mennonite church, at Schrag, Wash., by Rev. M. J. Galle, 8 votes.

6. First Mennonite church, at Monroe, Wash., by Peter Dirks, 7 votes.

7. Zion Mennonite church, at Dallas, Oreg., by Rev. P. R. Aeschliman, 6 votes.

8. Emanuels Mennonite church, at Pratum, Oreg., by Rev. S. S. Baumgartner, 11 votes.

9. First Mennonite church, at Reedley, Cal., by Rev. H. J. Krehbiel, 23 votes.

10. First Mennonite church, at Woodlake, Cal., by Rev. H. J. Krehbiel, 3 votes.

11. First Mennonite church, at Upland, Cal., by Rev. M. M. Horsch, 23 votes.

12. Mennonite church at Escondido, Cal., by Rev. M. M. Horsch, 1 vote.

13. Mission Mennonite church, Los Angeles, Cal., by P. W. Penner, 5 votes.

14. First Mennonite church, at Paso Robles, Cal., by Rev. J. Hege, 6 votes.

15. San Marcos Mennonite church, near Paso Robles, Cal., by F. F. Jantzen, 6 votes.

Total 15 congregations with 139 votes and 38 delegates.

In the place of the absent members of the business committee the chair appointed the brethren L. Dirks and S. S. Baumgartner.

The last year's report was read and adopted.

A vote was given to each of the following: Prof. J. E. Hartzler, Rev. I. A. Sommer and Rev. Abr. Friesen.

The sessions were to last from 10:00 to 12:00 a. m. and from 2:00 to 4:30 p. m.

The following committee on resolutions was appointed: P. W. Penner, P. Dirks and M. J. Galle.

Rev. P. R. Aeschliman, Rev. L. Dirks and Rev. J. Toevs reported of the work in the various congregations and smaller groups of Mennonites in the district and the following resolutions were passed:

1. Resolved, that we recommend the committee on evangelization to assist the churches at Woodlake and Escondido, Cal., as much as possible with the

gospel and sacraments.

2. Resolved, that the brethren Baumgartner and Aeschliman study the conditions in Portland, Oregon, and report to the next conference.

3. Resolved, that the workers in evangelization be compensated at the rate of $3.00 per day.

The financial report was then read and given over to an auditing committee. This committee consisting of the brethren H. C. Wiebe and E. D. Schmidt, later reported that they found the treasurer's report correct and then the same was adopted.

In short the above report is:

June 1, 1919, on hand	$ 272.93
Rec'd during the year ..	893.38
Total	$1166.31
Paid to the traveling ministers	$ 453.15
Sept. 15, 1920, on hand ..	$ 713.16

Prof. Hartzler gave us an interesting lecture on "The Four Corner Stones of Salvation." They are Atonement, Redemption, Faith and Regeneration.

On Monday night Rev. S. S. Baumgartner and Rev. H. J. Krehbiel each delivered an instructive sermon.

Tuesday morning a paper was read on "What we do for our suffering brethren in Russia," and some general remarks made about the situation.

Prof. Hartzler then gave us another interesting lecture on the subject, "School and Education." Some of the thoughts that he expressed were: I personally prefer religious schools over universities because a nation stands or falls as it takes position toward religion. Universities are good in their part, but should one or the other fall, I would want to keep the colleges. Many boys and girls that returned from school were lost to the church, because they were coolly received at home. Many can be saved to the church if we learn to take care of them when they return. The task of a religious education is to join a man's mathematics, history, science, etc., with the Bible, scholarship with religion. A complete education includes the education of the mind, the body, the heart and the hands. Luke 2:52. Education is the development of that which God has put into you. Its use is to find one's self, i. e., find one's field of service, get the spirit of service, and get the preparation for that service. Education helps you to do the thing that you can do, that God intends you to do.

Brother Horsch then told of the relief work in Switzerland, how the hungry and underfed children from Germany were fed in that country and how this work needed our support. In the afternoon the following resolution was passed, that we, from our treasury send $450 for the support of those children and give $200 to the hospital in American Falls, Idaho.

The committee on resolutions moved, that the Sunday's collection, amounting to $134.73, be divided as follows: $50 for foreign missions, $50 for home missions, and $34.73 for the suffering brethren in Russia; the motion was passed.

The following papers were then delivered and discussed: 1. "The Interchurch Movement as a Sign of the Times," by Rev. H. J. Krehbiel, and 2. "How Can We Inform Our Young People About the History and Doctrine of Our Denomination," by Rev. P. W. Penner.

Our stand toward Bethel College was then discussed, and

Resolved, that the matter be left undecided till the next session of our conference.

The affairs of the American Falls hospital were then introduced, explained and discussed, and the wish expressed that the conference assist the two churches at Aberdeen. The result was

Resolved, that the delegates place these affairs before their congregations.

Tuesday evening the C. E. convention was held, which shall also have a separate report by the respective secretary.

The elections on Wednesday morning resulted in the following:

President, M. J. Galle; vice-president, H. J. Krehbiel; secretary, F. F. Jantzen; treasurer, H. C. Wiebe, Aberdeen, Ida.; program committee, M. M. Horsch, Evan. Com., H. J. Krehbiel, member of board of trustees, L. M. Ledig.

The following resolutions were then passed:

1. Resolved, that the chairman appoint a representative or member for the committee on colonization of our Russian brethren. Rev. W. P. Neufeld of Reedley, Calif., was appointed.

2. Resolved, that we ask the last year's elected committee for the sewing societies of our district to prepare a program for the next session of our conference.

P. S. Through the aid of Rev. Horsch it has been ascertained that no such committee was elected. Furthermore, Mrs. Dr. S. S. Haury of Upland, Calif., has consented to see to it that a program be prepared.

3. Resolved, that the next session of our conference be held at Pratum, Oregon.

4. Resolved, that by acclamation we elect the brethren D. J. Dahlem and C. F. Mueller, to serve another year in their respective field of the C. E. and Sunday school conventions.

The respective committee placed the following resolutions before the house, which were adopted:

1. We recommend the program committee to inform in writing the respective persons of their separate duties at least four weeks before the next session of the conference.

2. We are glad and thankful that our program committee was successful in securing in Dr. Hartzler such an able man for this session of our conference to serve us with his deep and inspiring lectures. We are convinced that thereby many prejudices against our school were overcome and others were prevented.

3. The respective persons are hereby requested to publish their papers or reports which were read during this conference, either in the Bundesbote or in the Mennonite.

4. We regret to hear that Bro. J. M. Franz on account of broken health has been compelled to leave his field of labor at Monroe, Wash. We hope and pray the Lord may soon restore him in order that he may take up active service again.

5. We herewith express our condolence and sympathy to Bro. L. Dirks upon the loss of his beloved wife, and to sisters Otto Lichti and H. A. Bachman, upon the loss of their beloved husbands. The secretary is asked to inform the sisters thereof. Bro. H. J. Krehbiel is requested to lead us in prayer in their behalf.

6. Resolved, that we heartily thank the two churches at Aberdeen for their kindness and hospitality and wish them God's blessing. We express this by a standing vote.

7. Toward God our hearts are thankful for the pleasant weather, the quiet, blissful and peaceful sessions, and the influence of His Holy Spirit, that He has given. Let us arise and sing verse 3 of hymn 271, Gesangbuch mit Noten.

Committee on Resolutions.

Rev. P. R. Aeschliman then delivered a lecture on the subject "Jesus Christ Today." After that he led us in prayer and dismissed the conference with the benediction.

M. M. Horsch, Pres.
F. F. Jantzen, Sec.

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

NEED OF THE HOLY SPIRIT

I have been in Sunday school work for over thirty years, and I find that the thing most needed by church and Sunday school work is a baptismal of the Holy Spirit. Power is what is needed along every line of work. "Power is a mystery, whether visible or invisible." You are standing on the street and there come along two street cars propelled by electricity. The first one is filled to its capacity, and would take a team of six horses to move it; yet it moves along with the same ease as the car following it, which may not have a passenger. Please note that the Holy Spirit is an invisible power, and if you will just look to Him in the right manner you will be able to draw on His power at any time, and it will always respond.

What is the Holy Spirit? I will give you Robert E. Speer's definition: "The Holy Spirit is the priceless gift of God to any person who believes in Jesus Christ, and the possession of this gift is putting you in possession of a power the development of which shall work transformation of life and character, and will make you known as a child of God wherever your lot is cast."

You need the Holy Ghost that you may rightly comprehend God's Word. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." You need the Holy Spirit to acquaint you with God. "God is a Spirit, and they that worship him must worship Him in spirit and in truth." Take the case of Samuel, who had been brought up under the care of the priest Eli, and yet it was said of him that "he knew not God" until the Holy Spirit gave him the true knowledge of God. You need the Holy Spirit to teach you how to pray; that you may be a fruit-bearing Christian. How can I realize the most good from the Holy Spirit? To promote this spiritual power you must present the most favorable conditions for the working of the same. First, be real, real sure that you have received the blessing of the Holy Spirit; guard your every act, that you neither grieve nor quench the Spirit, and your life will be a blessing, both to yourself and all with whom you come in contact.—The Religious Telescope.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The Mennonite people have always been noted for the open-handed and open hearted sympathy they are ready to show to the troubled and distressed, and this attitude was never limited to those of their own, but today they have "a man's job" on their hands. It was a splendid showing they made in giving relief that was incident to the war, but now they must realize that the biggest sacrifice Mennonites ever made must develop if the brethren in Russia are to be relieved and possibly saved from destruction. Recent reports indicate that conditions have not improved. Famine is certain to continue, the winter is on, epidemic diseases have not been checked and clothing is so scarce that the commonest rags are more precious than gold and there are not enough of them to go around. Politically, the situation again seems to be darkening. General Wrangel had included Mennonite settlements within his lines, restored order and offered prospects of better things but with the Russian armistice with the Poles the bolsheviki have been able to turn vast hoards of released troops against General Wrangel's numerically weak forces and severe fighting has again developed in Mennonite communities. Having already had their lands fought over and over again by the Red and White armies and the numerous bandits, they are face to face with the gloomy prospect of seeing another fight to the death on their lands by the armies of Wrangel and his foes. What the end will be no man can predict but we pray that God will mercifully give our brethren strength to survive and we hope that ways and means may be discovered by which we may bring them relief in sufficient quality to be of material benefit to them.

Now that the election is over and people are again going about as usual, many will be asking themselves, "What, after all, is the use of getting excited over issues that self-seeking politicians urged with so much concern?" Once every four years the common people discover how important they are and how much concerned the politicians, who want office or want to keep themselves in office, are about their welfare. It does not go long after that until they learn that after all they are mere pawns and it does often appear that they are perfectly willing to remain pawns even though they have been "hoodwinked" so often.

The ordinary citizen has his own interests to bother about and so long as the country's policies do not hit his pocket-book too hard or disturb his pre-conceived notions of how things should go, he is quite willing to go on in the even tenor of his way until next election. Of this however, we may be sure, the country is going to be run differently in the future than in the past. The reconstruction will result in a different kind of a structure and relations to the great family of nations will be different. Much as has been said of the decent element or the church element in politics it does not really seem as though men and women of sense and decency are too much concerned about their personal affairs to take their relation to the country's political affairs seriously. When once there is a Christian element in control in the affairs of our state we will be spared the sickening sight of an appeal to "wets" for support on one hand and the nasty, profane and vulgar resort of cartooning that makes mockery of sacred things on the other. Right interest in clean politics and lofty ideals must continue every day from election to election if right results are to become a possibility.

REPORT OF THE 29th SESSION OF THE WESTERN DISTRICT CONFERENCE

Held October 20, 21 and 22 at the Alexanderwohl Church, near Goessel, Kansas.

After the opening song, the secretary of the Conference read a Scripture lesson (Eph. 4:1-16) and led in prayer. Rev. C. C. Wedel, the chairman, pretched the conference sermon on Ex. 3: 1-10, applying the burning bush, (1) to Israel, (2) the church, (3) our Mennonite people, (4) to the individual Christian. The vice-pres., Rev. J. H. Epp, then led in prayer. Now the male quartette of the local church sang another number and the conference was declared open for business.

Sessions were held from 9-12 a. m. and from 1:30-4:30 p. m.

Delegates from 54 churches were present representing a total of 274 votes.

Two congregations joined the Conference, the Mennonite church at Buhler, Kansas, and the Mennonite church at Goessel, Kansas.

The following officers were elected: Pres., P. H. Richert; Vice-Pres., C. C. Wedel; Sec., H. J. Dyck; member of the program committee, J. J. Ratzlaff.

The plan of the amalgamation of the two boards, the home mission and committee on church affairs was then adopted.

The first report was given by the board of home missions. After a short discussion of the field it was, "Resolved to encourage and authorize the board to secure a helper for our evangelists, who should assist him especially in the singing."

Then the report of the committee on church affairs was read and adopted. The brethren B. W. Harder and P. H. Unruh were elected to this joint board.

As some of our smaller churches have disorganized it was "Resolved to encourage the Mennonite Historical Society to secure the church records of the above named churches, that they may be preserved for our people."

The report of the committee on school and education was now read and adopted. Albert Claassen was elected as member of this committee.

After the reading of the report of Bethel College the following resolutions were adopted:

Resolved, that the Conference desires that more stress be laid on the education in the German language, especially in the Bible school.

Resolved, that each member of the faculty in Bethel College be required to subscribe to the twelve points adopted by the Western District Conference in 1919, by their personal signature.

The following were elected as candidates for directors in Bethel College: J. M. Suderman, John Lichti, W. J. Ewert, Cornelius Penner, J. E. Entz, P. R. Voth.

The committee for the care of the poor had no report this year. Into this committee C. J. Voran was elected.

After the report of the Deaconess committee was read the following resolution was passed:

Resolved, that we are glad for this labor of love in our midst and that we thank God for willing sisters and workers in our institutions as well as private, and that we commit this whole work to the Lord in prayer. Now the conference united in prayer, the brethren H. Bauman and A. Ratzlaff leading.

One of the members of this committee went to his reward, so two members were elected at this time, Peter Buller and Cor. Penner.

The report of the exemption committee was read and adopted. The committee was asked to serve another year.

After the collection committee for Bethel College had reported, it was voted to turn the collected amount of $100,000 or more, over to the B. C. corporation. Another committee for soliciting of money for the building and endowment fund for the Conference was to be appointed by the Conference officers.

The following were appointed: J. M. Suderman, Fr. Albrecht, J. J. Ratzlaff.

The information committee asked of our Conference, to elect one member for the executive committee, whose duty it shall be to cooperate with the brethren from Russia in the preparing of plans for their immigration and colonization and to support them, should they decide to come to this country. W. J. Ewert was elected.

As there was no invitation for the next conference, it was left to the officers, to receive invitations during the year.

At the close of the conference a short memorial service was conducted by Rev. H. R. Voth, for the ministering brethren who passed away during the last year. Bro. Voth read from the Scripture Heb. 4:9-11 and Rev. 14:13 and led in prayer.

The following brethren were named, Herman Wiebe, Beatrice, Nebr.; Wm. Galle, Moundridge, Kan.; Heinrich Reimer, Gotebo, Okla. and J. R. Toews, Mt. Lake, Minn.

After a few closing remarks by P. H. Unruh the conference adjourned.

C. C. Wedel, Pres.
H. J. Dyck, Sec.

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

CORRESPONDENCE

Wisner, Nebr. Dear readers: The summer is past and winter is drawing near. If we look back on the fields of corn, we must thank God for He has blessed us abundantly. So let us not forget God as we are apt to do, as is written in Deut. 6:10-12. Let us follow Christ's example and conquer the foe by the sword of the Spirit which is the Word of God.

Our congregation was blessed with several visitors during the summer. Rev. H. H. Regier of Mt. Lake, Minn., gave us helpful messages on the 30th of May, and shared the comunion with us.

The first Sunday of each month we observed Mission Sunday in our Sunday school, with special offering for the cause.

Our Christian Endeavor meets every other Sunday morning after Sunday school, since we have no pastor. We hope and pray that we will soon have a minister again, who will deliver the message of God to us.

Our Mission Sewing Society meets every two weeks in the homes.

On Oct. 4th the twenty-eighth annual convention of the Cuming County Sunday School Association was held in our church.

Best regards to the editor and all the readers of the Mennonite.

Mrs. F. W. Risser.

First Church, Philadelphia. October is promotion month in our Sunday school. Promotion has its significance. It means taking a step higher. The pupils go into a new environment as they pass from one department to another. It is, therefore, frequently a time of stress and strain, and sometimes special efforts have to be made to retain the pupils. A welcome was extended to the new classes as they entered the new department on promotion Sunday, by the superintendent, Bro. J. B. Bechtel. Pupils receive certificates of promotion and these, no doubt, are highly prized mementos in later life. A teacher training class, under the lead of Bro. Erwin Weiss, has completed the first part of Oliver's course, and have taken their first examination.

A company of C. E. members went to McKenty's Eighth Street City Mission on Tuesday evening, Oct. 12, and took part in the services. Rev. McKenty is a good friend of our people, and occasionally preaches for us, and his family assist in gospel song. While many down-town missions are said to be much affected by the prohibition times, the attendance at Bro. McKenty's mission is good and there is a harvest of souls.

The first mid-week meeting of the season was held on Wednesday evening, Oct. 13, and was under the direction of the Men's class. Bro. D. M. Landis, the teacher, was leader and based his remarks on the subject, "What Lack I Yet?" The spirit of the recent organized class conference was evident in the meeting and gave tone and direction to the thoughts expressed and prayers offered. The second meeting, that of Oct. 20, was in charge of the Truth Seekers' (ladies) class, and the introductory remarks made by the teacher, Bro. D. Z. Hauck. The subject, "A Clean Heart" led to deep meditation and soul searching.

The Sunday evening service of Oct. 17 was a memorable one. We were delighted to have Rev. Unruh, of Russia, to speak, but were saddened by the recital of happenings in this unfortunate country which show the plight of the brethren there. On an occasion like this we are truly made aware by comparison, that the lines are fallen unto us in pleasant places. Do we thank God for it as we should? Brother Unruh's story together with his unshaken faith in God gripped the audience. Many prayers have ascended in behalf of his efforts to bring help to these stricken people. **Corr.**

OUR HEAVENLY FATHER

By George Muller.

"For this thing I besought the Lord thrice." So we should spread our matters before God, speaking to Him about everything, not merely about great trials; but even about little trials, little difficulties. This Friend we have in heaven, whose delight it is to bless us, and who takes pleasure in helping everyone of His children. Oh, the blessedness increasingly to become conscious of the friendship of our heavenly friend, and of communing with Him every day, and more or less all the day long!

Now we hear the answer: "My grace is sufficient for thee." That means, "Thou art My child, and this implies that all My dealings with thee are the very best dealings that can be, and that thou hast in heaven a friend who will never leave nor forsake thee. Thou hast Me as thy helper at all times and under all difficulties, and if thou wilt make good use of what thou hast obtained through faith in the Lord Jesus, thou wilt continually have opportunities to glorify Me whatever thy difficulties and trials may be."

If we enter into what it means to be a partner of grace, we shall at all times and under all circumstances be perfectly satisfied with God's dealings with us. Whether joy or sorrow, sickness or health, prosperity or adversity, everything without one single exception, is under the ordering of God and the management of God.

We may glorify God in the position and circumstances in which He has been pleased to place us. And the result will be this—peace and joy all day long—the cup will be running over, the joys of heaven in a goodly measure will be brought into the soul even now while yet in the body.

And then the word, "For when I am weak, then am I strong." Our very weakness gives opportunity for the power of the Lord Jesus Christ to be manifested. That Blessed One never leaves and never forsakes us; the greater our weakness, the nearer He is to manifest His strength; the greater our necessities, the more have we ground to rely on it that His help is near, that he is not far off, that He will prove Himself still as our friend. Oh! what peace and comfort this gives to the heart!

And this has been my experience for more than seventy years; the greater the trial, the greater the difficulty, the nearer the help of the Lord. Again and again I have been in great difficulty, but never forsaken of my precious Lord. Often the appearance was as if I must be overwhelmed, but it never came to it, because the precious Lord Jesus Christ never forsakes His people; the more they need help, the nearer is His help.

More prayer, more faith, more exercise of patience, will bring the blessing.

And as to the future, if yet other trials must come, other difficulties, our business is to have the eye fixed on the Lord Jesus —He remains our helper, He remains our Lord. He will never leave us, never forsake us. Therefore our business is just to pour out our hearts before Him and help in His own time and way is sure to come.

MANIFESTATION OF THE CHRIST-LIFE

A martyr's death glorifies God (John 21:19), and they who die for Him shall one day be crowned by Him. Rev. 2:10. The sainted Giles Tielman, of Brussels, who sold all his property for the dire needs of sufferers in the famine, and rested at night upon heaps of straw, whose life was one long self-denial for the good of others, was at length arrested and imprisoned and threatened with death for his faith in Christ. As they led him to the place of execution he noticed the huge pile of fagots ready to be ignited for his burning and, with his habitual care for others, said, "There is surely no need of so much wood to burn this poor body. Would you not do better to give what is unnecessary to those who, in this severe weather, are perishing with the cold?" Some, moved with an impulse of pity for their gentle victim, suggested that he be strangled, but he refused, saying, "Do not take the trouble, I have no fear of the fire. I will gladly endure it for the glory of the Lord." After a few moments of silent prayer he mounted the pile. As they were igniting the wood, he snatched his shoes from his feet and handed them to a bystander, saying, "These must not be lost in the fire. Give them to some poor man." Then he knelt down, the executioner lighted the fagots, and the spirit of Giles Tielman departed to be with Christ, while his body, burned to dust, waited the resurrection morning and the crowning day which is surely coming. II Tim. 4:6-8.—S. S. Illustrator.

"The fishing admiral of the Short Blue Fleet and one of his captains were sitting on the settle of the mission vessel and discussing with her skipper some large pots of good, hot tea," says Dr. Grenfell, the celebrated missionary of the Labrador coast. "The mission skipper, a little, tiny man, who had earned as great reputation as master of a fishing craft, and then lost his berth by refusing to fish on Sundays, was trying to explain the 'raison detre' of the mission. 'I tell you, religion is no good to us fishermen,' said the admiral. 'It may be all very well for folk ashore, but there is no room for it out here at sea.' The mission skipper was at a loss for an argument, but he went into his cabin and came back carrying a large bundle, which he proceeded slowly to unwrap. From its contents he produced two splendid woolen mufflers, one of which he gave to each of his visitors. 'There,' he said, 'the lady who knitted these told me to give them to you. She never seed you, did she, nor you never know'd her? Yet she must have loved you, mustn't she?' To which proposition they assented. 'I can't quite explain to you men,' he went on, 'but how much more must Christ have loved us, when He came to die for us.'"

THE C. E. TOPIC

November 21.

The Thanksgiving Habit.

Psa. 103:1-22.

Thanksgiving is a duty that should express itself in joy and song. "Singing and making melody in your hearts to the Lord." Eph. 5:19. Gratitude should be habitual. "Praise ye Jehovah. Oh, give thanks unto Jehovah: for He is good; for His loving kindness endureth forever." Psa. 106:1. We should be sure not to forget the duty and opportunity for giving thanks. "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God in keeping His commandments." Deut. 8:10 to 20. We are to thank the Lord for a full table. "Come and dine" John 21: 12. He is the Author of all good. "Thou art good." Psa. 119:69. Let us be thankful for one national greatness and protection. "Thou shalt even have the great sea for for Thy border. Num. 34:6. May we not forget how He has crowned the year. "Thou crownest the year with Thy goodness." Psa. 65: 11. Thanksgiving should express itself in public service. "Enter into His gates with thanksgiving." Psa. 104:4. We may be thankful for our country. "I am a citizen of no mean country." Acts 21:30. God is the source of all our blessings." Every perfect gift is from above." James 1:17. Our country has been specially favored. "And what nation is there so great?" Deut. 4:8. Our desires have been satisfied. Let us prove it in our gratitude. "My soul desires the first ripe fruit." Micah 7:1. God bestows with an open hand." Thou openest thy hand. Psa. 145: 16. Contentment is a sign of true thankfulness. "Having food and raiment let us be therewith content." I Tim. 6:8. A Scripture suggestion for public thanksgiving: "O give thanks unto the Lord, Call upon His name: make known His deeds among the people." Psa. 105:1. Even in hard times there is occasion for thanksgiving. "In everything give thanks for this is the will of God in Christ Jesus, concerning you." I Thess. 5:18. Watchfulness and thanksgiving should go together. "Continue in prayer and watch in the same with thanksgiving." Col. 4:2.

Physically, omnesia is fortunately a rare disease, but spiritually it is not rare. Not in vain does the Psalmist call upon his soul, "And forget not all His benefits." Kipling has, as the refrain of his immortal "Recessional" the words, "Lest we forget, lest we forget."

Ingratitude is nothing but a form of spiritual omnesia. It stands for a voluntary or involuntary blotting out of the memory of the past. The mind is no longer sensitive to past benefits bestowed. It is as if ingratitude becomes a spiritual menace in the realm of things earthly as well as that in things heavenly and eternal. God's own people are very apt to suffer from this disease and we forget past memories in the face of present emergencies, as if they had never been. And thus we store up for ourselves sorrow and trouble in the hour of trial. We do the praying but we forget the thanksgiving in our prayers: and so, forgetting what we ought never to forget, we worry, as does the world, and suffer agonies which would be supportable if the memory of past mercies sustained us. Now this Thanksgiving season of 1920 ought to be a great time for curing people of omnesia. Let us "forget not all His benefits"—let us bring them to mind. Let us lead our fellow Christians into thoughtful gratitude to God, into remembrance of mercies. In the midst of these distracted days mercies also abound. "If Christians praised God more, the world would doubt Him less."—Hallock.

Jenny Lind, when asked the secret of her marvelous power as a singer, said: „I sing to God." She forgot the people and looked into God's face and sang. Every singer should sing to God. Every Christian should certainly sing to God. That is what this psalm teaches. "O come, let us sing unto the Lord." Our lives should be full of worship. It is not enough to be joyous—we must put our joy into praise to God. Even if we are in sorrow, we should praise. In the ancient worship, incense was the emblem of prayer. Prayer is fragrance. An old Rabbinical legend represents an angel standing at the gate of heaven to receive earth's prayers and praisings, as they arose, and as he caught them they turned to roses in his hands. Earth's worship is fragrance in heaven. We should never cease to worship God. "The Lord is a great God, and a great King.* * *' O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God."—J. R. Miller, D. D.

THE S. S. LESSON

November 21.

The Twelve Sent Forth.

Matt. 10:5-8, 29-31, 37-42.

Golden Text: Then saith He unto His disciples, "The harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers unto the harvest." Matt. 9:37, 38.

Before the Sermon on the Mount Jesus had called His disciples, after it was delivered they were sent forth. The word apostle comes from the Greek and means one sent forth. The word missionary means the same thing. They were to go forth on a mission of their Lord. It was not their own but His message they were charged with delivering and the work they were to do was not to their own glory but His, nevertheless, having been engaged in bringing glory to their Lord and Master, they brought the greatest glory to themselves. There were twelve apostles numbered according to the twelve tribes of Israel. They had been (1) chosen, (2) called, instructed, (3) endowed with power, (4) sent forth, (5) provided with a program.

In the program provided for them they were to go to the Jews and avoid the Gentiles and the Samaritans. This was not because Jesus would shut Gentiles and Samaritans out of the kingdom of His grace, but the Jew was to be given the first opportunity of accepting Jesus and since the Samaritans hated the Jew and the Jew despised the Gentile, the establishment of His kingdom at that would have been impossible until the Jew had learned to love in the spirit of Jesus. The Jew, if he was to be first, had first to receive the vision of what Jesus and His kingdom should be.

The message put into the mouth of the apostles was: "The kingdom of heaven is at hand." That is, it was near. Some months later, at the day of Pentecost, it was formally established. This mission of the twelve was one of preparation—a getting ready for the realization of that for which the Jews had hoped and of which the prophets had spoken.

Accompanying the work of heralding the kingdom was the task of healing the sick, raising the dead, cleansing the lepers and casting out the demons. This power was given to them because: (1) miracles were a credential of their divine commission, (2) the kingdom was to usher in an era of mercy, (3) Christ's concern was about all the ills of men, (4) health and righteousness, and not disease and sin are God's order, (5) the proof of a sincere desire to help the miserable souls of men was shown in the desire to help their miserable bodies, (6) the power of the devil is shown in his power over the bodies and the souls of men. The power the disciples were given was to prove itself greater than the power of the devil. Jesus reminds His messengers that they had received largely, but only so that they might be in a position to give largely. No divine gift is for individual use. Does it always occur to us with all of our blessings, opportunities and possessions, that we are God's stewards and that what we have is so freely bestowed upon us that we may be in a position to freely give? Jesus wished to impress the apostles with the assurance of God's providential care in small matters—the very hair of their heads were considered by God and the sparrows—the commonest of birds—were supplied with all their need. If He so much regarded little matters, surely they, who were on God's most important mission, had no cause for concern. God takes a hand in great affairs and has done so from all time, but this does not mean that He ignores insignificant affairs. With Him nothing is insignificant. They were humble men compared with the great of the earth, nevertheless, they were to be God's servants guarded and cared for in all their experiences.

Jesus was seeking men and women who would be willing to forsake all and follow Him. He anticipated that there would be friends and relatives who were not in sympathy with Him, who would object, when, therefore, it came to a choice between Christ and the wishes of relatives He expected them to take His side and not theirs. Following Jesus means taking up the cross. Here the doctrine of the cross is revealed. Worthiness in His service was to come only through cross bearing. With the cross went not only pain but shame. He became a shame to save us—we should endure willingly and joyfully whatever contempt the world has to show the follower of Jesus.

The losing of life here means the loss of the low, base and inferior things. In order to attain to the higher life they must be let go.

As representatives of the Lord a high dignity was conferred upon the apostles, the reward for respecting this dignity was the sense of having done right, the highest reward to be expected from any of our actions. Little ones here refers to young disciples, to do them the simplest kindness will not go unnoticed.

MARRIAGE

Snyder-Yingling.—Married on September 30th, at Roaring Spring church, Miss Elizabeth Edna Snyder, daughter of Deacon Daniel Snyder, and Landis Talmage Yingling. Elder Jacob Snyder, uncle of the bride officiated.

RELIEF NOTES

(Conducted by Vernon Smucker)

A letter from Bro. Orie Miller, written about two days after the Unit reached Constantinople has just reached this office. The letter gives interesting information and gives further details with reference to the matters mentioned in the cablegram which was received some time ago and mentioned in these columns. We are glad to pass on the information which the letter contains.

On their arrival at Constantinople the brethren soon got in touch with Near East officials who treated them very cordially and did everything in their command to help them make arrangements for the work in Russia. Their help, while in no way obligating us to them, has been very encouraging and valuable. Letters of introduction were given which proved helpful in dealing with embassies and consulates. Consultations were also held with Red Cross officials and some valuable information received. All seem interested in the work which our unit proposes to do and say that it will be easily possible to do such work in South Russia.

Brother Miller's plan outlined in the letter, was as follows: Bro. Slagle was to remain at Constantinople and look after affairs there. Brethern Miller and Kratz were to go to Sebastopol and thence on into Crimea, going north as far as Melitopol and if possible to Halbstadt and Alexandrovsk, making a hurried survey of the situation, as well as plans for the work to be carried on. Bro. Kratz was then to remain at some advantageous point where he would have charge of the distribution of three or four thousand dollars which they planned to take along on their trip, while Bro. Miller was to return to Constantinople and report on conditions as they found them, making further plans for the work, thus giving the relief organizations a basis from which to form their plans and work for raising money and supplies.

Major Clewell, of the American Red Cross, told Bro. Miller that only a few weeks ago he had himself visited some of the Mennonite sections and reported that conditions were fully as bad as had been represented. There is practically no clothing. The people wear clothes made out of cheap toweling, or out of material much like gunny sacks. Hardly one out of ten has shoes fit to wear. They have their farms, but no live stock and few implements. They are selling what little valuables they have for the things with which to live. He said all seemed anxious to sell their farms and go to America. No cloth suitable for underwear is to be had, and there is great need of such cloth to be purchased and sent in.

Bro. Miller reports that when he informed Major Clewell that twenty tons of supplies were coming for distribution among the needy Mennonites, that person remarked that five hundred tons would not be sufficient. The need is unquestionably very great.

As soon as Bro. Miller returns to Constantinople he will send definite cable advices as to what he feels that our organizations should undertake to do. He reports that from what he has been able to learn at Constantinople thus far he would probably recommend that a campaign be started at once by the Central Committee in all branches represented, for further donations of good used clothing; that at least as many pairs of shoes be purchased as there are clothing outfits to send; that this shipment be sent from New York not later than January first, which would get it across in time for the latter part of the winter; and that a quantity of cloth be purchased suitable for making underwear. This recommendation is not to be taken as final, however, until confirmed by cable after his return to Constantinople. This should be in course of a few weeks. If the plan is carried out it will once more give us an opportunity to give definite aid to those who are in dire need.

Bro. Slagel, at Constantinople, is to give his spare time to the Near East while waiting there for the arrival of our goods. He is to take all the time necessary for the carrying on of our work there, attend to correspondence, forward money, etc., and when all of his time is required for our work he will be released. This will be valuable training for Bro. Slagel, as it will give him an insight into the methods of working used in the Near East. This latter organization is reported as being short in help at the present time.

In consultation with the American consul at Constantinople the brethern learned of a Mennonite woman in the city who had been waiting for a month for money from America to enable her to come on to this country. Later they met the party. She is Mrs. Marie Reimer, and her home is near Henderson, Nebraska. She and her husband lived in America for sometime, but because the latter held property in Russia, did not take out naturalization papers. While trying to dispose of his property he died. She not being an American citizen either, on account of her marriage, went over to Russia in 1914 to dispose of the property and was caught in the war, unable to return. She sold some of her valuables and finally got as far as Constantinople where she was stranded. The consul cabled for money which arrived just at the time the relief party met her, and the brethren were then instrumental in securing final papers and transportation enabling her her to leave for America. Just at the same time a letter was received from Nebraska asking the relief workers to make inquiries for the woman. This letter contained the first news from her home since March. Her description of present conditions in Russia is pitiful indeed.

PREACHING TO A BURGLAR

One of the speakers at the recent opening service of the New York Evangelistic committee, says an exchange, was Bill Hoffer, watchman in a suburban factory now, but who a few years ago was an improvident, careless, impious mechanic in the Bronx. He told how he had strolled into a meeting and heard that which changed the current of his life. Not long afterward he changed his business career because of its associations, and became a watchman in a jewelry factory. After he had been there for several months, he heard one night the sound of a window being raised and a man climbing in. The burglar was balanced across the window sill when Bill called out:

"Young fellow, if you were right with God you would not be breaking in here tonight to rob this place!"

The watchman paused to let his words sink in and also to let his burglar look up and see that there was a revolver back of the warning. Bill had his man thoroughly covered. The burglar had a pistol too, but it was in his hip pocket and could not be reached without relinquishing his hold on the window casing and taking a fall.

"You had better get right with God," Bill continued, "or you will land in jail."

Again a pause to let the words have due effect, and then the watchman told the burglar his own story. Memories of home were awakened, although the gun was not lowered, for Bill did not intend that his congregation should leave while he was preaching. The young fellow's eyes filled with tears, and he told the watchman of a good mother at home who had tried to bring him up right. Finally, under the direction of the watchman, the burglar uttered a prayer, promised to reform and was permitted to depart.

Of course, the reader expects that it was a case of "when the devil was sick, the devil a monk would be"; but letters have come from a city in the western part of New York state, telling of a fellow who now has a good job and is the pride of his mother and is, somehow, very happy over it all. The young worker is none other than Bill Hoffer's burglar, transformed by grace.

THE HIGHEST TYPE OF LIFE

To talk with God before I talk with man. To do my daily work with sunshine on my face and honey on my tongue. To be strong in the presence of temptation; alert in the presence of opportunity, open-eared to the call of conscience for service or sacrifice, open-minded to views of truth which differ from mine.

To make duty a joy and joy a duty. To work and not worry; to be energetic and not fussy. To be true to myself, and false to no man; diligent to make a living, and earnest to make a life. To cherish friendship and guard confidence. To be loyal to principle at the cost of popularity. To make no promises I cannot keep, and to keep no foolish promises. To be faithful to every honest obligation.

To be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives. To honor no one simply because he is rich; to despise no one simply because he is poor. To be respectful, not cringing to the great; sympathetic with the sorrowing; gentle to the weak; helpful to the fallen; courteous to all. To be simple in my tastes; quiet in my dress; pure in my speech; temperate in my pastimes.

To companion with great books, cherish inspiring thoughts, and to keep my body on friendly terms with water and fresh air. To fear nothing but sin; hate nothing but hypocrisy; envy nothing but a clean life; covet nothing but character. And at last to leave the world a little better for my stay; to face without a tremor, with faith in Christ, who tunneled the grace that I might walk into the larger and perfected life.—Unidentified.

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DISTRIBUTION OF SEWING SOCIETY GIFTS

Our mission friends undoubtedly remember that formerly a member of the mission board was the "gift distributor" for the sewing societies.

Since these societies have a general organization, the board has turned this work over to them as naturally belonging to them. They have done their work so well that the board leaves it in their hands also for the future.

Last year the missionaries in China asked the board for permission to request the said organization to collect about $5,000.00 for a girls' boarding school in Kai Chow, China. The board has approved of this plan, but the debt in our general treasury has made the sisters hesitant to push this special collection, which we also appreciate. As soon as our present debt of about $15,000.00 is paid, the sisters will undoubtedly push also their collection. We state this now in order to show that they are perfectly in order in doing this.

The names and addresses of their officers are: Mrs. S. S. Haury, Claremont, Calif., president; Miss Helena Liechty, Berne, Ind., secretary; Mrs. J. G. Regier, Newton, Kan., treas.

P. H. Richert, Sec.

IN MENNONITE CIRCLES

The Mennonite Central Committee has received the following cable from Constantinople, dated October 30:

"Returned from Mennonite Colony South Russia yesterday. Words cannot describe needs and suffering these and other same sections. Statistics follow. Opportunities open to bring them all you send. Assumed responsibility 200 full orphans. Left Kratz Halbstadt. Slagel taking American and other supplies to Russia Wednesday. Duplicate previous shipment. Russian Mennonites can write relatives our care. Weekly courier service interior.

Miller."

Since the receipt of the above cable a campaign for good used clothing has been instituted from Scottdale, Pa., the dates to be from Nov. 15 to Dec. 1. All shipment should be made to the Mennonite Central Committee, Scottdale, Pa. If, however, churches can cooperate so as to collect what they have in some central point, instructions can be given to have them baled and shipped direct to some port of export. Several of the Mennonite communities in the East will probably conduct such a campaign in their districts in this way.

The society for the care of orphans of the Eastern District Conference held their annual business meeting in the First Mennonite church of Allentown, on October 23, 1920. The president, Mrs. H. D. Detweiler, presided at the business meeting in the afternoon. Besides the regular business, a discussion was carried on as to the best method for getting the ladies of our various congregations acquainted with the work and purpose of this society. Several plans were discussed, and a committee of three (Mrs. D. M. Landis, Mrs. Wm. Weiss, and Mrs. Lenhart, all of Philadelphia) was appointed to work out a suitable plan and get it started.

The treasurer's report shows a balance of $1281.38, in the treasury, to which were added the receipts of the day, $28.50, received as donations and offering.

The new officers are, president, Mrs. H. D. Detweiler; vice-president, Mrs. Moritz; secretary, Miss Ada M. Landis; treasurer, Mrs. Chas. Moyer. The invitation of Hereford for the next conference was accepted.

In the evening a program was given by the home church, and an address by Rev. V. B. Boyer.

Bluffton College reports that the first six weeks of school have passed by quietly at Bluffton College and find the student body settled down to the usual routine of work. The registration figures show a total of about two hundred and twenty and the interest and loyalty that Bluffton students have always shown for the welfare of the college is manifesting itself again this year.

Last Sunday, October 24, a memorial service was held for Mrs. Harriet Humiston, who died recently at Pontiac, Ill., and who was the donor of Bluffton's splendid pipe organ. The service was held at the usual vesper time and was in the nature of an organ recital by Prof. Ende. Mrs. Mosiman, who represented Bluffton at the funeral services, also spoke and voiced the feeling of the school toward this generous woman.

The organ was dedicated in 1917 as the Harriet Humison organ. Its cost when new was $4,000, and it is today considered one of the best in northwestern Ohio. It is set up in the college chapel, where it is in use contantly both for services and for private practice.

Work on the track has been started. It is located in the north of the science hall and will be 10 feet wide and a third of a mile long. The fellows are doing all of the work connected with this improvement.

The college and community is looking forward to the Bluffton College music and high school lecture course numbers which start before long. This course always produces the highest kind of entertainment and supplies the needed opportunity to hear the very best in music and lectures. The series will be opened this year by Arthur Middleton, one of the best baritones of America.

College organizations are again active. The Christian Associations hold weekly meetings, which are well attended, besides making their presence felt in other ways. The Choral Society rehearses regularly and is preparing for the rendition of Handel's Messiah, which is an annual feature of the Christmas season. The glee clubs have furnished music on numerous occasions and the band and orchestra are preparing for future programs.

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

(Continued)

The train ride through Japan, from Yokohama to Shimonoseki, is a continuous series of scenic delights. Since it is 700 miles long it cannot all be made by day light, though, unless it be interrupted by goings as far as Kyoti one day and resuming the journey from there the next day. Valleys and terraced hill-sides were verdant with promising rice fields. The rice was in full heads and approaching the time when it should ripen for the harvest. Therefore, practically no people were seen in the fields. Only here and there someone was treading his water wheel for irrigating purposes. The gates shutting off the country roads from the passing train were all kept by women. At all stations of any size there was a busy clatter of the wooden shoes on the pavement, reminding one of the hoof beats of shod horses on the streets of American cities before the time of the automobile. Since the country is mountainous the train has to make many a turn and each new turn presents a new panorama, each one a challenge to the artist's brush. The train passes through a valley that is hemmed in by mountainous green to their very summits; then it goes thundering through a tunnel, emerging on the other side of the ridge it skirts the shore of one of the many blue watered arms of the Pacific that project into the land, then back again through another tunnel into another valley. With ever shifting scene this is kept up all day long. A glorious sunset draws its variegated curtain over it all.

Forty minutes after our train had stopped at the station in Shimonoseki, the ship that should carry us to Fusan in Korea had lifted its anchors and we could feel the vibration of its screw as it backed us away from the pier. We were soon reminded that the next morning we should land on the cholera-cursed continent of Asia, for all passengers had to submit to an examination to determine whether they had chol-

era, germs or they had to be inoculated.

Leaving Fusan by train the next morning, September 4th, we could soon see that we were no more in Japan. Everything in nature seems to have been builded on a larger scale than in Japan. The valleys are wider, the slopes of the hills are longer. Even the people are larger. Then there are different customs prevailing. The houses are built differently. Peculiar to them are the roofs covered with pumpkin vines. The long, flowing white robes worn by pedestrians in cities will catch the stranger's eye. While we spent a few hours in the capital city of Seoul, we could not help but think of the sore trials and persecutions which the Christians, won out of heathendom, recently have had to suffer of late. Their steadfast endurance in the faith has merited the admiration of all Christendom. A duplication of Hebrews eleven might well be written of them.

In Mukden, the old capital of Manchuria, monuments remind one of the fact, that decisive battles were fought here in the Russo-Japanese war. The Japanese are building a very creditable new part to the city, especially when compared with the older Chinese or native part. Modern five-story brick buildings lining wide, well-paved streets are quite a contrast to the one-story mud huts and narrow streets of the old part. The new part contains about 20,000 inhabitants and the old part 200,000. I must confess that on every hand I discover that I did not have geographical data very well in hand. I was surprised that the inland city of Mukden, way out on the plains of Manchuria, has nearly one-fourth million inhabitants. I was hardly conscious of the existence of Fusan with its fine harbor. That the distance between Seoul and Mukden is great enough that it should require twenty hours for an express train of no mean speed to traverse it, had never been realized by me. The same might be said about the distance between Mukden and Tientsin.

When we arrived at Tientsin on the morning of September 7th, Rev. H. J. Brown of our Kai Chow mission station was there to meet us, since he had some other business in Tientsin. It felt real good to meet someone again that one knew. We had, however, been very fortunate even before this to have pleasant traveling associates. From Yokohama to Shimonoseki we shared our compartment with the Swiss Charge d' Affaires at Tokyo who was on his way home. Since my traveling companion, Mr. Habegger, is also Swiss, and since the other gentleman, besides speaking French, also speaks English and German, we could converse very readily. From Seoul to Mukden we shared our compartment with Mr. Julean Arnold who is commercial attache to the American Legation at Peking. He had just spent a year at home in the States and had served as escort to the party of United States Congressmen, touring the Far East. He had left the party at Kyoto, Japan, and was on his way home. We made his acquaintance at the breakfast table on the boat from Shimonoseki and got much valuable information from him.

At Tientsin we were entertained at the home of Mr. Grimes, who is manager of the Union Business Agency. After leaving the railroad station for the home of Mr. Grimes a rather amusing incident occurred. An over-zealous ricksha man started off with Mr. Habegger, not having received his orders where to go, thinking that he would be told to turn when the place to turn had been reached. Mr. Habegger, on the other hand, thought the man knew where to go. So on and on they went until the man stopped and it dawned upon both that neither knew where to go and neither could understand the other. My ricksha man tried the same with me. I tried "Ho" and "Stop" on him, but to no avail. I tapped him on the back with my foot, but he kept on the run. When I gave him a more vigorous kick he suddenly seemed to understand English or my gestures and waited until Mr. Brown's ricksha led the way. Phoning to the various hotels we found that Mr. Habegger had arrived at none of them. Mr. Brown then went in search and after about an hour and a half arrived home with the lost. We were told that that was a trick some ricksha men will try on strangers occasionally and then charge for the ride according to its length. This man got his punishment by being given only the fee due him for the short ride between the depot and the Union Business Agency.

In company of Mr. and Mrs. Brown and their daughter we left for Peking in the afternoon of the same day. Our coming had been announced at the North China Union Language School, where our missionaries to China usually spend some time in studying the language, and we received very pleasant entertainment there. Under the very able management of Mr. W. B. Pettus as principal the school is receiving wider recognition from year to year. A number of mission boards and the legations at Peking of several countries have made this the training school for their newcomers to the work in China.

Peking has so much of the novel to the Westerner that one could spend weeks and months there and not exhaust its sightseeing possibilities. Since I must make sightseeing a secondary consideration on this trip, however, we had to content ourselves with one day's stay there. A peculiar feeling creeps over you as your train stops on the outside of the city wall and when you enter through the gate that you know opened but a few weeks ago after it had been closed until the city was almost starving because of the attempt of the soldiers from the south to take it. And then comes the somewhat spooky ride through the dimly lighted streets as your riksha with its flickering light dodges past hundreds of other rikshas equipped with similar devices of warning against collisions. The sights, even at night, of every foot of progress that you make, remind you of pictures of the Orient that you have seen in magazines or in collections of returned missionaries or travelers. The odors that reach your nostrils are also new both as to kind and variety, and you remember that you have frequently read and heard that the Orient is specially blessed with odors. Any skepticism as to this point, if you have entertained any, must now vanish forever. The next day you discover that even the sounds are new. The venders of the different wares do not only each have his different call, but their bells, horns and rattles distinguish each from the other. Occasionally you hear the honk of an automobile, but, although Peking belongs into the million column as to inhabitants, no clatter of the street car is heard anywhere in the entire city. The rumbling of the American dray wagon is heard only with a Chinese modification. All draying here is done by two-wheeled carts—the loads on them are immense—pulled almost without an exception by men instead of beasts of burden. Then you hear the squeak, squeak, squeak of the wheelbarrow with its wooden wheel and wooden axle, the owner of it going on the theory that the squeak is still cheaper than the few drops of oil that would be required. The freight that these wheelbarrows haul varies from human beings down to human excrement. Much of the water used for street sprinkling is hauled in this way and then swished onto the street quite dexterously by means of a wooden shovel.

The visits in Peking had to be limited to a few places. In the Language School, the Methodist hospital and the mission of the American board we found excellent work being done, each one filling an important place for its type of mission work. The need of mission work received renewed emphasis through the observations made while visiting the Lama temple, the Confucian temple and the temple of heaven. The first named has five hundred priests within its enclosure and whole buildings full of Buddha idols, a large number of them hideous in appearance and a few of them even shocking in their obscenity. In marked contrast to this is the Confucian temple with few attendants, no idols, but almost innumerable slabs erected to the memory and in honor of Confucius and his most noted scholars. A homage is paid these men that at least borders on the idolatrous if it isn't really that. These two temples are in the heart of the city whereas the temple of heaven is quite a distance to the south of the southern wall and even outside of the suburb that has sprung up south of the wall. The temple gounds are of sufficient dimensions so that a whole city could have been built on them. This, together with the fact that the temple no more can serve its original purpose accounts for the lack of care noticeable on all but a small part of its grounds. The temple and its grounds is a place where the Chinese emperors used to go annually as sons of heaven to bring the sacrifice for the people. Since the days of the Republic the temple has fallen into disuse. The first president usurped the right to bring this sacrifice and was never forgiven this breach as the Chinese thought it.

Just after leaving the grounds of this temple we saw a sight for which we had not planned on our program for the day. A large concourse of people was gathering about an open plot of ground. Since the crowd seemed orderly we halted our rikshas and pushed our way toward the open space to see what was going on. There we saw a small troop of soldiers with a man in their midst whose hands were tied on his back. Two of the soldiers led this man forward and made him kneel, his back toward the troop. They stepped aside, there was the report of a rifle from the ranks of the soldiers. The bound man dropped to the ground, a bullet hole in the back of his skull. Life was soon extinct. We had been the witnesses of a Chinese execution. We could not determine what his

offense had been. I looked into the mass of dark faces but detected no trace of sympathy for the poor victim. To me, the meal of which I partook about an hour and a half later, would have been more appetizing if I had not witnessed this scene.

(To be continued)

REPORT OF THE S. S. SESSION OF THE PACIFIC DISTRICT CONFERENCE

On Sunday afternoon, Sept. 19, the Sunday School session of the Pacific District Conference was held at Aberdeen, Idaho. Rev. J. M. Franz, the appointed leader for the session, not being able to be present owing to impaired health, Bro. G. A. Bartel of Aberdeen was called to the chair. After a brief song service Rev. S. S. Baumgartner led the devotional hour, basing his remarks on the Gospel of John, chapter 21:15-17, and a short season of prayer. The male choir of the First Mennonite church, Aberdeen, favored us at this time with a beautiful selection.

The report of the field secretary, Bro. C. F. Mueller, was to follow, but since it did not arrive on time the same was read at the C. E. session Tuesday evening, the 21st, by Rev. H. J. Krehbiel.

Report of the Field Secretary.

Dear brethren of the Conference: It is my great pleasure and privilege to submit a report of the findings in our Sunday schools of the Pacific Coast District Conference, gathered by means of a questionnaire, at this annual conference. Out of the sixteen questionnaires sent to the Sunday schools of the states of California, Oregon, Washington and Idaho twelve were returned, some filled out completely, others only partly.

The compilation of these returns showed the following:

Total enrollment, 1370.

In departments:

Elementary, 522
Secondary, 320
Adults, 428
Unclassified, 100.

Teacher training in three Sunday schools.

Cradle Roll in four Sunday schools.

Graded lessons used by one Sunday school.

Missionary collections taken monthly in four Sunday schools.

One Sunday school supporting one worker in India.

One Sunday school supporting five orphans, another, one orphan.

One Sunday school gives one-fourth of all collections to missions.

Then nearly all do more or less for missions through the sewing circles and other activities.

Some of the big problems that most of the S. S. grapple with are such as the inefficient teacher; to get pupils to study; irregularity; keeping S. S. members in church (probably church service); keeping our young folk together, making the S. S. so attractive that they prefer it to the institutions of the world.

One of the most encouraging facts brought out in the questionnaires is that the large majority of the S. S. pupils affiliate themselves with the church. This is very significant. It is the church's source of future strength. We cannot expect large numbers to come into our church from without. Our greatest efforts should center around what we have in our very midst, our own children, creating in them a desire and a love for these principles so dear to us.

At a conference of the California S. S. and C. E. societies of our denomination held April 4th and 5th, this year, in Los Angeles, this danger note was sounded that there is woeful lack of teaching Mennonite church doctrine and discipline and practices to the children and suggestion was made and a resolution drawn up emphasizing the importance of incorporating such teaching of church history, doctrine, discipline and practices in the S. S. curriculum that would prepare the pupil to greater appreciation of the unique position our church holds regarding noncombatant service, secret orders and taking of oath.

That there is an alarming shortage of efficient and trained teachers was disclosed in every returned questionnaire. This means that the S. S. is not able to carry out a program attractive, instructive and gripping enough to hold the coming generation. the attendance will depend then in a large measure upon the exercises of parental authority. Every S. S. ought to offer a teacher training course at least every other year. There are many helpful texts in print on this subject.

It has been my observation and experience that wherever the members of such classes entered into the spirit of the lesson their devotional life became more fervent and a deeper consecration to the things of Christ was the result. The trained teacher, consecrated to the Master, who has a burning desire for the winning of souls is the solution to the problems of irregularity, disinterestedness in the study of the lessons, distraction by sinful amusements, etc. Knowing their turn of mind at each successive stage of development, mental and physical, the teacher will anticipate and provide such exercises that will hold their attention and grip their lives.

Due to the fact that so many of the schools are still using the German language it may be premature to recommend the use of the Graded Lesson, particularly in the Elementary division. May I state that after a careful and very thorough investigation of the Graded Lessons, which are so splendidly adapted to the different ages of the pupils, in order to be true to myself and my conviction, I must endorse them heartily and urge their use in all our Sunday schools.

And now in conclusion, without making any reference to the missionary activities as carried on by our different Sunday schools, knowing that missions will receive due recognition on the conference program, let us hasten to mention the secret of successful teaching, of unstinted missionary efforts, of bringing souls into the kingdom of God—it is the prayer life of the teachers, the officers, the constituency of the school. The teacher must intercede for every individual in his class; the officer must plead for a spirit of humble service; the Sunday school must cry to God for spiritual awakening. And God will answer the fervent prayer of a sincere soul even to the smallest detail of Sunday school work.

Your brother in Christ Jesus,

C. F. Mueller, Sec.

The discussion of the first topic was now taken up. "The Qualifications of a Sunday school Teacher, or the Necessity of Teacher Training in Every Sunday School." Rev. I. A. Sommer was called upon to open the discussion of this topic. Some of the thoughts emphasized were: The Sunday school teacher must be a Christian; he must have a love to his Savior; to his work; to the members of the class; be personally acquainted with each member of his class; be at home in the Bible; his life must be an example to the class. In the general discussion the necessity and the splendid results of a Teacher Training class were brought forth. One of the Sunday schools reported that ever since they have this training class they have no difficulty in getting teachers for their classes; instead of asking for teachers they now have volunteers running as high as two and three for each class. Such who had never thought of ever taking a class have through the medium of such a training gained the desire to bring the beautiful message of a Savior to others.

The male choir of the First Mennonite church of Aberdeen favored us with another selection and Rev. P. R. Aeschliman took up the discussion of the second topic: "Shall the Teaching of Church Doctrine, History and Practices and Church Discipline Be Introduced into the Sunday School or Be Left to the Pastor with the Catechism Class?" Some of the thoughts suggested were: The aim of the S. S. first of all should be to win souls for Christ; the duties we owe our church should not be forgotten; those that do teach should be familiar with the subject; some have special evenings of the week for this work and report splendid results; the Bible and its message however should never be omitted in the S. S.

With a general song and prayer this session was closed. The discussions were interesting, active and forceful. All present were inspired to do their utmost to improve the work of the S. S. Delegates and visitors expressed the hopes of being able to attend another such meeting in connection with the conference session.

MY MOTHER'S FAITH

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there,
The firelight shadows fluttering go;
And as the shadows 'round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years
And linger with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for the childish trust sublime!
O for a glimpse of mother's face!
Yet, as the shadows 'round me creep,
I do not seem to be alone—
Sweet music of that treble tone—
And "Now I lay me down to sleep."

—Eugene Field.

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Denominational loyalty is important enough to require frequent and earnest attention from both the membership and the pulpit. We realize that it is a matter which may be carried to extremes and end in bigotry, but we realize also that there is more danger of neglecting it than of over-emphasizing it. If we accept the doctrines of our church and sincerely believe in them, it is important that we hold to them constantly and aggressively. If we make them of minor importance we surrender much that is of vital importance to our church life. The Mennonite people have been peculiar in this respect. On the one hand they have been so insistent upon things that are peculiarly denominational and so extreme in their support that the church's development has frequently been stunted. Sometimes they have imagined that the Mennonite church is committed to things that have nothing to do with Mennoniteism, as for example, the upkeep of the German language and, in such cases the church has been held back from the growth which was its legitimate right. On the other hand, there has been a show of liberalism, sometimes, that was entirely out of keeping with Mennonite traditions. The methods of some temporary evangelistic star that frequently include "stunts" not in keeping with the dignity we associate with our service have been gushed over, eulogized from the pulpit and given publicity along other lines way out of proportion to their worth, while it remained a reasonable certainty that if any of our ministers or churches were to indulge in similar displays they would be read out of the denomination. It is right that a sense of fairness should lead us to appreciate the good that others do in ways that are not our own, but it is hardly fair to make unfavorable comparisons between the ways of others, which we could not enter into as a church, and our own ways. At our recent General Conference we were treated to several exhibitions of this inconsistency, for example, one of the delegates, representing a church in good standing in the Conference that certainly should give its whole-hearted support to Conference interests found occasion to tell the Conference that his congregation preferred to use the hymnal printed by another body instead of our own which is the product of our own editors and represents a large investment of General Conference funds. On several occasions our magnificent benevolent efforts were brought into comparison with those of the Society of Friends. Now we are closer to that religious body than any other, and they certainly are not doing what they are to outshine the Mennonites and much Mennonite money has been cheerfully given to them in support of their work with no idea that Mennonites should get glory out of it. We are glad that their experience and organization may be used as an outlet for Mennonite benevolences, but it were better to "boost" what we are doing in order that there may be more raised to be given to their work than to be continually harping on how much they are doing and how little we have accomplished. On another occasion a conference guest, who was received with open arms and allowed a portion of the conference's time and attention in order to present the work in which he was interested, went so far as to utter a protest against what Mennonites in Russia have done, which he was of the opinion was inconsistent with Mennonite principles. Ordinarily we expect guests to allow us the right to do our own criticising of our own affairs, but if a conference member had taken upon himself the responsibility of voicing a sentiment of the kind we heard we are sure severe disapproval would have come from the Conference floor.

General Conference is the one general body that has grown big and influential. It is a comparatively young institution and it may be we still havemuch to learn about conducting General Conferences, but we know that in general bodies of other denominations such things would not be permitted to occur. Our people must realize that it is for them, in both their churches and their conferences, to do everything that will strengthen confidence in our own church and permit nothing that will at least appear to be a consent to weaken or discount the affairs of our own spiritual household.

CHRISTIAN FUNDAMENTALS

By President J. E. Hartzler.
Bethel College.

(The following is brief of address given at the Western District Mennonite Conference at Goessel, Kan., Oct. 20, 1920.)

Introduction.

1. No Question in Heaven. It was the Psalmist of old who gave expression to the great fact that in the presence of God, in the universe apart from perverted human nature there was no question concerning the validity of the Word of God. "Forever, O Lord, Thy Word is settled in heaven," is his great testimony. In heaven there is no question, His Word is settled. The only place where it is not settled is on earth among men, and it is the purpose of God, the purpose of Christ, the purpose of the church to have it settled here.

2. Totality of Fundamentals. If Jesus were asked today to state summarily the Christian Fundamentals he doubtless would state them in three or four words—namely, "The Kingdom of God." Around the kingdom teaching of Jesus may be found the great Christian fundamentals which need to be restated today with renewed and uncompromising conviction. The world is prone to forget and before men are aware of it they build the house on the sand and not on the rock. It was Paul who declared that there is no other foundation than that which was already laid, even Jesus. Aside from this foundation may the church never attempt to build.

3. Importance and Test of Fundamentals. In every structure, whether religious, commercial, political or educational there must be fundamental lines on which the superstructure is built. We may call these lines the "constitution," the "foundation" or what we please, but the foundation is essential. Christianity has its fundamentals, without them the superstructure is a failure. The test of these fundamentals can not be mere opinions of men, neither the numerous or heated contentions of the past. The true test is in the eternal purpose of God; the eternal Word of God; the eternal Christ of God. Closely related to these tests are those of verification in human experience, universality of appeal, and proper religious and ethical fruit. "By their fruit ye shall know them," applies to fundamentals as well as to deeds of men.

Christian Fundamentals.

This evening I have time to suggest only five leading doctrines of Christian faith around which may be thrown every other detail of the Christian religion. I have only thirty minutes and must of necessity be very brief. The first doctrine or fundamental which needs restatement and emphasis is:

1. The Doctrine of Jesus Christ. No time here for the discussion of the Nicene Creed. Only three great doctrines need be stated in this connection.

(1) Jesus as the Divine Son of God. A great number of Biblical references might be called in to witness this point. Sufficient here to remember the voice at the baptism of Jesus. "This is My beloved Son, in whom I am well pleased." Matt. 3:17. The same voice from heaven spoke on Mt. Tabor at the transfiguration. There is nothing more fundamental in the Christian faith than the doctrine of the divine Sonship of Christ.

(2) Jesus as the Ransom for Man. It was Jesus who clearly stated and frequently suggested that the "Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many". Matt. 20:28. This is the great doctrine of redemption through Christ. The Christian religion alone holds such a doctrine. Jesus was more than a man, He was more than human, He was also divine, He was the Deity, He was God. It was the giving of this Deity, this divine Son of God in sacrificial death that provides the ransom for man. Jesus gave His life freely as a ransom for men.

(3) Jesus the Risen and Living Christ. In the Roman church we see on the one hand the child Jesus, the helpless baby in the arms of His mother. On the other hand we see the dead Jesus on the cross. Both of these have their place, but we must remember that a baby can not help anybody, neither can a dead man save anybody. Jesus was not only a child, not only a dead man on the cross, but a risen and living Christ. Jesus rose from the dead. The grave was not strong enough to hold Him. Death was swallowed up in victory in Christ: and the great apostle tells us that if Christ be not risen from the dead then we are still in our sin and Christ died in vain. I Cor. 15. One of the greatest Christian fundamentals is that of a risen

and living Christ, one who lives as truly today as any day gone by.

2. The Doctrine of the Atonement. The Christian religion is one of "redemption" rather than "attainment." Man of himself and of his own efforts can not save himself. In the providence of God atonement has been provided. The Christian doctrine of the atonement may be briefly summarized as follows:

(1) Through Christ the Son of God. The word atonement comes down to us from the Old Testament. Among most extra-Biblical religions it carried the idea of appeasing the gods. But not so in Christianity. The Christian God loves men. He is not an angry God. He has no pleasure in the death of the wicked. Ezek. 33:11. But the Christian God nevertheless gave His Son in sacrificial death that the atonement might be provided. The doctrine is clearly stated by Matthew, "The Son of Man is come....to give His life as a ransom for many." 20:28. Also Paul, "We also joy in God through our Lord Jesus Christ by whom we have now received the atonement." Rom. 5:11.

(2) Through Christ the Final and Perfect Sacrifice. It is the author of the book of Hebrews who gives us the classic statement concerning the offering of our Great High Priest. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not this building, neither by the blood of goats and calves, but by His own blood He entered in once into the holy place having obtained eternal redemption for us." Heb. 9:11-12. The Christian doctrine of atonement is one in which Jesus gave Himself as a perfect offering through whom we may obtain eternal redemption.

(3) Through Christ the Mediator. The High Priest of the old covenant was a temporary. But in Christ the old ceremonial is put away and Jesus Himself becomes our Mediator. It is in Christ, not a human priest or pope that we have reconciliation. It was the clear thinker Paul who stated this doctrine. "But God commendeth His love toward us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:8-10.

3. The Doctrine of Salvation from Sin. The Christian Doctrine of salvation implies being saved from something to something. In the Christian plan of salvation men are saved from sin and destruction to righteousness and life in God. This salvation we have alone

(1) Through Faith in Christ. It is not so much what men do themselves that saves them as it is what Christ did for men. While it is certainly true that works are important in the Christian life, and while it is certainly true that "Faith without works is dead," yet, men are saved primarily through faith in Christ, after which the works follow. It was John who stated the great doctrine of salvation by faith: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." (Jno. 3:16.) Also Paul clearly states his doctrine of Justification by faith. Rom. 3:10.

(2.) Through Repentance of Sin. If men would be saved from sin they need to repent of their sin. The doctrine of salvation provides that men are saved out of sin, not in sin. The primary step away from sin is faith in Jesus as the Son of God and Savior of the world. The second step is repentance, by which men confess before God, and before man if necessary, their sins and transgressions with the avowed purpose of forsaking utterly every form of sin. It was Peter on the day of Pentecost who clearly stated the doctrine of repentance. When the men who had crucified Jesus heard the convincing message they asked, "Men and brethern, what shall we do?" It was Peter who said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37-38. And Jesus taught the same doctrine most frequently.

(To be concluded.)

NO TIME TO PRAY

"No time to pray!"
O who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all
Each passing day?

What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

THE C. E. TOPIC

November 28.

Inspiring Stories from the Home Mission Field.

(Missionary Meeting)

Acts 10:1-16; 34-48.

In one of our large cities there was a hotel which did a large dining room business. A young woman from the country, simple, modest, but an earnest Christian, was employed as a waitress. The work was hard and the hours long while the surroundings were such as one finds in any public eating place. This young woman, by her cheerful disposition and her sterling character, soon won the respect of her employer, the patrons, and her fellow employes. Her opportunities seemed limited, but this is what she did. She induced her fellow employees to attend church with her and got down to personal work with them until many of them accepted Christ and identified themselves with the church. Later she obtained permission of her employer to use one of the parlors for prayer meeting every Friday night. At first most of the service had to be conducted by herself, but under her instruction and service, splendid talent soon developed so that the meetings attracted the interest of the community and many persons not connected with the establishment, regularly attended the service. Here was home missiòn that a single individual with nothing but a heart consecrated to the service of her Lord could do. How many such opportunities are missed just because no one has a large enough vision to take them up?

Nearly sixty years ago a Mennonite minister, who also was a successful farmer, as many of our ministers are, attended market in Philadelphia. This necessitated his remaining in town over night. He know of Mennonites living in the city who had no church connections. These he called together and preached to them; first in private houses and later in a hired hall. As a result of these meetings the First church of Philadelphia was organized. There are other towns without Mennonite churches, in which a sufficient number of our people live to form a church. The thing lacking is some consecrated person to interest himself sufficiently to bring them together and establish a work.

An abandoned church stood in a community where there were no other church services. A young man, just graduated from the theological seminary, who was as yet without a charge, secured permission to use the building for a series of evangelistic services. Many confessions resulted and a church was established and admitted into our Conference. The country is full of abandoned churches. In many of these there might be re-established a church life. Mennonites are particularly adapted for work in small communities. May this one example be an inspiration for other efforts.

A young minister, working in a community near a large saw factory felt the need of a building for his flock that worshiped in a hall, but his people were poor and he had no rich friends to help out. In the saw factory grindstones were used in great quantities and on one side of the building there was a large pile of broken and worn out stones. An idea occurred to him. He went to the owner and asked for them with which to build his church. The owner was not only glad to get rid of them but offered to have them hauled to the building site. The men of the church turned out at night and did the digging and other rough work and soon the old grindstones were converted into a beautiful church building at small expense to the builders. A flourishing congregation now worships in the place.

Many young men used to come to the late Charles Spurgeon and tell him that they felt a call to preach. His answer was: "Go out and preach." Where? they would ask. "Wherever you can get people together" he would reply. Some went to street corners, others obtained the use of empty shops and stores, others again used private houses. The result of their efforts was to be found in a number of well-established churches scattered about London. The Christless need the gospel brought to them and wherever there is a response God will open a way for the establishment of His kingdom.

In the upper part of Lancaster county, Pennsylvania, are the Welsh mountanis. The people living there, c o m p o s e d of whites and blacks of the lowest class, intermarried and lived in filth and many of them were confirmed criminals. The Mennonites of near-by frequently suffered from petty thefts and other annoyances by these people. Instead of going to law they established Sunday schools and opened shirt factories to enable the people to earn an honest living. The results were marvelous. Formerly the Lancaster county court had to give its chief attention to people from this section. An opportunity to earn an honest living and the effects of spiritual work wrought such a change that crime decreased to the extent that the county judge took occasion to fa-

vorably commend the work from the bench.

THE S. S. LESSON

November 28.

How Jesus Was Received.

Matt. 11:1-6,16-19, 25-30; 12:14.

Golden Text: Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

In the first verse of our lesson we learn three things with which Jesus occupied Himself: (1) "He commanded His twelve disciples" that is, He gave them instruction concerning the kingdom, their personal conduct, and the doctrine they were to go forth and proclaim to the world when the proper time came. (2) He taught. Sometimes the disciples were His class, sometimes His class-room was the hillside, or the seaside from which He instructed the crowds and revealed to them the great truths concerning the kingdom. Often he went into the synagogues and took the place of a teacher there. (3) He preached. We know that the theme of His preaching was: "Repent and believe the gospel." Note that Jesus visited the cities. Some one has said that there is more devil to the square foot in our modern cities than anywhere upon earth. Unlike the scribes and Pharisees, Jesus did not wrap the mantle of righteousness about Himself and avoid sinners. He went where they were, not to participate in their sins, but to lead them out. The gospel is to be brought where men are. Jesus promised to commission His disciples to become fishers of men. The fisherman goes where the fish are in order to catch them.

While Jesus was going about in freedom with large crowds following Him, John the Baptist lay in prison, in a lonely castle some miles east of the Dead Sea. John had rebuked a shamelessly wicked king and had to endure his wrath, but John had done his duty, and rested easier than the king, whose conscience no doubt gave him many an uncomfortable moment. With it all, Herod was awed by John and wanted to keep him where he had the least opportunity for annoying him. By some means John had the opportunity for communicating with the outside world. It is sad to think that, in his dark hour, the faith of John seemed to waver. Here he was in trouble and the Christ, whom he heralded, with vast crowds following after him was not making a move to release him. Doubts come sometimes to the best of men, but John did the only right thing. He took the matter up with Jesus. It was necessary that he should suffer. His Lord also should shortly suffer. We must all learn to realize that God for some wise reason does not always let us know the reason why for our calamities, but, under them we have the glorious opportunity of showing how patiently and willingly the follower of Jesus takes up the cross and follows Him.

The answer that Jesus sends to John's questions is direct. Here were men who wanted to know absolutely whether Jesus was the Messiah or not. Some time before Jesus had declared that "by their fruits ye shall know them." The fruits by which Jesus proved His Messiahship were, blind restored to sight, lame walking, lepers cleansed, deaf given hearing and the dead raised to life, and the gospel preached to the poor. These were things that were to be seen, they needed no elaborate explaining. They proved beyond a doubt that Jesus was all that John had previously declared Him to be. Even John had to be rebuked for his lack of faith. How much more, and how often do we all need a severer rebuke than "blessed is he whosoever shall find no occasion of stumbling in Me"?

Jesus compares the inconsistence of the Jews in condemning Him to contrary children who, lacking a sense of fitness in play would not dance when dancing was in order and would not weep when weeping was in order—they were of the "Won't play if I can't have my say" class. The critics of both Jesus and John took anything for an excuse for finding fault. John kept himself aloof from men, in their estimation he was possessed of the devil. Jesus mixed with men, therefore he was "a gluttonous man, a winebibber, a friend of publicans and sinners." Theirs was an attitude of "heads I win, tails you loose."

Jesus in verse 25 expresses the sentiment that "those who were wise in their own conceits and who were determined to be critical did not understand Him while the open-minded disciple did." In the next verse Jesus reveals one of the numerous occasions in which He bowed to His Father and said: "Thy will be done." The 28th verse, which forms the Golden Text of this lesson, is an invitation to all who are tried and troubled to take on His yoke of authority. Every one bows the neck to authority of some kind. But the yoke of Jesus is laid on in love and brings the best and most comforting assurance.

These sentiments while reflecting the highest type of love, were resented by the enemies. They did not want to be rebuked at all, no matter what the sentiment was behind the rebuke. Because they were guilty they participated in a greater guilt, namely, conspiring against the life of Jesus.

DEATH

Luginbill.—Arthur Edgar Luginbill was born September 18, 1905, at Berne, Indiana, and died October 30, 1920, at the age of 15 years, 1 month, and 12 days, after a sickness of only two days with tonsilitis and rheumatic fever.

Arthur was a member of the Berne Mennonite church since his baptism upon confession of faith on the 25th of last July, being the first one out of the class to go. At the time of his death he was a Sophomore in the local high school and actively participated in a number of church and school organizations.

He was the third child of the Eli A. Luginbill family, and will be sorely missed by his parents, his older brother and sister, Paul and Anna, and his younger brother Carl, who survive him.

The funeral service took place on November 2nd at the Berne Mennonite church, Rev. D. O. Wise of the local Evangelical church and P. R. Schroeder officiating.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS DURING OCTOBER, 1920

General Treasury.

Menn. church, Burrton, Kan., $4.58; Hoffnungsau church, Inman, Kan., $40.60; S. S., Hoffnungsau ch., Inman, Kan., $16.82; S. S., Bethany ch., Kingman, Kan., $10.90; from Berne, Indiana received, Sybilla Sprunger's S. S. class, $6.89; mission friend, $100; mission boxes, $24.44; Senior C. E. society, $64.95; birthday money, .77; offering at 25th anniversary of male choir, $204.66; Menn. ch., Goessel, Kan., $36.85; Bethel ch., Inman, Kan., $59.78; Salem Zion ch., Marion, S. Dak., $102.25; East Swamp ch., Quakertown, Pa., $35; Bethesda ch., Henderson, Nebr., $277.59; First Menn. ch., Reedley, Calif., $57.40; Bergtal ch., Pawnee Rock, Kan., $32; Missionfriend, Galva, Kan., $5.00; Missionfriend, Beatrice; Nebr., $2.50; Christian ch., Moundridge, Kan., $27.80; Tabor ch., Goessel, Kan., $73.08; Henry Frey, Goessel, Kan., $1; Alexanderwohl ch., Goessel, Kan., $83; Kidron ch., Taloga, Okla., $11.55; Johann H. Schmidt, Hillsboro, Kan., $25; Missionfriend, Newton, Kan., $15; Menn. mission, Los Angeles, Calif., $29.39; Elizabeth Schmidt, Oraibi, Ariz., refund, $60; Garden tp., ch., Moundridge, Kan., $32.64; Missionfriend, Emmaus ch., Whitewater, Kan., $40; S.S., Tabor ch., Goessel, Kan., $30; Bethany ch., Quakertown, Pa., $32.25; Ladies' Aid Society, Grace ch., Pandora, Ohio, $80.50; Immanuel ch., Aberdeen, Ida., $50; B. F. Welty, Tacoma, Wash., $50; Menn. ch., Hillsboro, Kan., $47.20; J. A. Hiebert, Upland, Calif., $20; Swiss ch., Whitewater, Kan., $79.30; Menn. ch., Buhler, Kan., $62.50; Interest on bonds, $113.96; J. C. and Mrs. Haldeman, Reedley, Calif., $85; Frieda N. Sprunger, Chicago, Ill., $10; Menn. ch., Reedley, Cal., $66.20; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Edna Kinsinger, Collinsville, Ohio, $5; Menn. ch., Trenton, Ohio, $50; Missionfriend, Newton, Kan., $36.75; Friedenstal ch., Gotebo, Okla., $30.30; Isaac W. Ensz, Lind, Wash., $25; Hermann Janzen, Elbing, Kan., $500; Menn. ch., Beatrice, Nebr., $1,037.66; S. S., First Menn. ch., Newton, Kan., $65; Peter C. Jantz, Ellensburg, Wash., $10; Eden Menn. church, Schwenksville, Pa., $50; Salem Menn. ch., Dalton, Ohio, $106.04; J. L. Amstutz, Apple Creek, Ohio, $6; John S. Ewert, Dolton, S. Dak., $115; Menn. ch., Monroe, Wash., Y. P. C. A., $49; Menn. ch., Pratum, Ore., $34.75; Bethel ch., Inman, Kan., $247.05; Missionfriend, Beatrice, Nebr., $25; Missionfriend, Alta Loma, Calif., $50; Swiss church, Bluffton, Ohio, $300; H. T. Neufeld, Canton, Kan., refund, $100.

Special Gifts:

C. E. society, Menn. ch., Meno, Okla., for Tilochan, India, $50; S. S., Friendship class, Upland, Cal., for Marra, India, $17.50; A. J. Ledig, Alta Loma, Cal., for Lena, India, $25; Mrs. L. Weber, Cucamonga, Cal., for Lydia, India, $30; Sewing Soc., Bethany ch., Freeman, S. D., for Samuel, India, $30; J. B. Frey, Tuba, Ariz., for evangelist, India, $25; Mrs. J. A. Hiebert, Upland, Cal., supporter No. 37, $20; S. O. Circle, Upland, Cal., for Bible woman in China, $25; Rudolph Miller, Halstead, Kan., for Jakob, India, $15; B. F. Welty, Tacoma, Wash., for lepers work, India, $50; S. S. class, Summerfield, Ill., for colporter in China, $35; S. S., Tabor ch., Goessel, Kan., for boys' home in India or China, $50; children of S. S. classes, Pretty Prairie, Kan., for Xmas in India, $10; S. S. First Menn. ch., Bluffton, O., for gasoline engine, Lame Deer, $37.50; Sewing Soc., First Menn. ch., Bluffton, O., for gasoline engine Lame Deer, $12.50; J. E. Entz, Newton, Kan., for Ganga, India, $30; C. E. First Menn. ch., Newton, Kan., for Sundersing, India, $35; Legacy of Heinrich Kroecker, Buhler, Kan., for telephone, Korba, India, $1,030.00; J. C. Haldeman and Mrs., Reedley, Cal., for orphan, India, $30.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kansas.
J. G. Regier, Asst. Treas.,
Newton, Kansas.

Received by the Executive Committee of Sewing Societies During September and October.

Sewing society, Mt. Lake, Minn., Rev. P. W. Penner, orphan, India, $30; sewing society, Laird, Sask., Mrs. I. I. Penner, orphan, India, $30; sewing society, Upland, Cal., Mrs. L. M. Ledig, orphans in Germany, $37.35; do. for rest home, India, $165.55; do., for three Montana stations for Christmas, $15; do., for lepers, India, $15; do., for Los Angeles mission, $15; do., for orphan, India, $25; do., for two Biblewomen, India, $40; sewing soc., Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, evangelist, India, $10.75; sew. soc., Los Angeles, Cal., Mrs. P. W. Penner, Mauhadei and Jangjir, Christmas, (each, $25,) $50; do., for Korba and Champa, Christmas, (each $10), $20; Menn. Miss. society, Upland, Calif., Miss Lizzie Ruth, Rev. H. J. Kliewer, Christmas, $5; do., Miss Agnes Williams, Christmas, $5; do., Rev. G. A. Linscheid, Christmas, $5; sewing society, Upland, Cal., Mrs. D. S. Dettweiler, orphan, India, $30; sewing society, Zion, Elbing, Kan., Mrs. H. R. Regier, China for Christmas, $25; do., for India stations for Christmas, $25; do., for Oklahoma stations for Christmas, $10; do., for Lame Deer, Montana, for Christmas, $10; do., for postage for Executive Committee, $1; Sr. sewing society, Halstead, Kan., Miss Irma Haury, General mission treasury, $38.10; Jr. mission society, Halstead, Kan., Miss Irma Haury, for do., $38.10; sewing society, Bruderthal, Hillsboro, Kan., Miss Maria Penner, Jangjir, India,

Christmas, $25; do., for Mauhadei, Christmas, $25; sewing society, First Menn. ch., Bluffton, O., Mrs. J. R. Thierstein, Okla., for Christmas, $20.-81; sewing society, Reedley, Calif., Mrs. E. P. Ruth, for do., $25; sewing society, Zion, Elbing, Kan., Mrs. H. R. Regier, girls' school, China, $84; sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, for do., $12.25; sewing society, Avon, S. Dak., Miss Lena Lidtke, new church at Altoona, Pa., $50; do., for general mission treasury, $30.95; Jr. mission society, Halstead, Kan., Miss Irma Haury, general mission treasury, $50.00; do., general treasury of home missions, $50.00; do., girls' school, China, $20.00; do., Bethel hospital, Newton, Kan., $10; do., orphan girl, Agarmati, India, $30; sewing society, Pawnee Rock, Kan., Mrs. P. A. R. Unruh, children in Germany, $50; do., Okla. stations, for Christmas, $20; do., rest home, India, $27; Miss Katie A. Vogt, Pratum, Ore., for do., $10; Mrs. Joel Sprunger, Salem, Ore., for do., $10; sewing society, Gnadenberg, Whitewater, Kan., Mrs. I. I. Penner, general mission treasury, $64.-85; do., girls' school, China, $64.85; sewing society, Christian, Moundridge, Kan., Mrs. C. H. Goering, Okla. stations for Christmas, $10; Sr. sewing society, Halstead, Kan., Miss Anna Dester, for do., $5.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

RELIEF NOTES

(Conducted by Vernon Smucker)

As we approach another Thanksgiving season we have abundant opportunity to show our thankfulness for the natural blessings we have received during the past year in a very practical and helpful way. Millions of people are suffering and dying for want of the things with which we have been blessed so abundantly. Innocent and helpless children are starving to death by inches because of a lack of the proper kind of nourishment and care. Can we remain guiltless and refuse to share of our abundance with these unfortunate ones?

In a description of conditions in Vienna we read the following:

"A pair of stockings of so poor quality as to be hardly worth buying costs as much as a skilled workman earns in a day. In a rented furnished apartment, good linen table napkins were supplied for dish towels with the explanation 'We have plenty of these and cannot afford to buy ordinary dish towels.' A bath towel costs a day's wages, a pair of cotton sheets a week's wages, and a pair of linen sheets, two weeks' wages. Kitchen utensils are likewise expensive, a small copper saucepan costing as much as a man earns in a day and a half. People just get along with what they have, hoping that at some future day necessities will no longer be luxuries."

It is reported that the foot-and-mouth disease is making wide ravages among the cattle in Bavaria, southern Germany. Bavaria has long been the grain and cattle storehouse of the empire. According to Dr. Gasteiger, a member of the ministry of agriculture, the disease has spread rapidly, and the damage done and the loss occasioned by it is enormous. Scarcely a herd in Bavaria has escaped and scarcely a farmer but has suffered great loss. The losses of many are so high that they cannot carry them without help. The situation increases the seriousness of the already serious food shortage in that country. As cattle are used in lieu of horses for farm work on many of the small farms, the indirect loss is also very great, as grain cannot be hauled, and fields for the next year's crop cannot be plowed, and the manure which is the only fertilizer, will be lacking.

A report from the Mennonites of Southern Germany, whose activities in relief work have been previously mentioned in these columns, states that their work is being seriously handicapped because of lack of sufficient funds. Readers will recall that our Mennonite Relief Commission has been funds occasionally for use in that work, and our help has been greatly appreciated. Some money has been contributed especially for that work, and all such contributions are promptly forwarded. Any one caring to give money for German relief needs simply to so designate his gift and it will be used for that work.

Latest reports on the South Russian situation indicate that Baron Wrangel is again making considerable headway in his campaign against the Bolsheviks, after having suffered some severe losses. A desperate and concerted attack on the part of the Bolsheviks is anticipated. The varying fortunes of war make it impossible to predict what the outcome will be. Word is eagerly awaited from Bro. Orie Miller as soon as he returns to Constantinople from his trip into the interior of South Russia, plans for which were given in these columns last week.

Bro. Benj. Unruh, one of the party of four Russian Mennonites who came to this country a few months ago, sailed for Rotterdam, Holland, on Oct. 18. He will endeavor to reach Russia by the way of Holland, Germany, Switzerland, and adjoining countries. The good wishes of the many friends and acquaintances he has made in America during his stay here go with him for a successful and a pleasant journey to his home land.

As noted in these columns last week, it is very probable that another campaign for used and new clothing will be inaugurated in the near future among our Mennonite congregations. As soon as definite word is received from Bro. Orie Miller the appeal will be made. The following suggestions from Bro. Levi Mumaw, secretary of the Relief Commission and secretary-treasurer of the Mennonite Central Committee, relative to the packing of clothing are therefore of special interest:

Used Clothing in Relief Work.

There is possibly no part of our relief work that is meeting with more favor than the gathering and forwarding of good used clothing to our distributing stations in war-stricken countries. We know of no more effective method in bringing relief for the covering of the body. A very important step in the prevention of exposure and disease. In many American homes the attic holds a lot of clothing that is yet in good condition but has been outgrown, or become threadbare, or for some other reason has been stored away. These offcasts are transformed into real messengers of mercy when sent to our relief stations. In the transporting of clothing, the expense of handling and forwarding is an important factor. Especially is this true in making shipments overseas. It has been learned by experience that the one factor in economy is the saving of space. The only way to do this successfully is to have everything put in bales. For a time wooden boxes were used, but the contents could not be packed solidly enough to get the required weight for the space taken. Hence the baling process is now being used instead. This also has effected a saving in the cost of packages. The only protection required for a bale is a good burlap cover, properly sewed together and perhaps a sheet of heavy paper underneath. The burlap ought to be a good grade. A good gunny sack can be used to good advantage.

The baling of clothing for overseas shipments has been done largely by the receiving centers of our relief organizations, while the shipments have come to them in cartons, barrels, and in some cases, heavy boxes. I am confident another saving of labor and reduction of express charges can be effected if each community will do its own baling. This can easily be done without any special training or experience.

In these days of salvaging of waste paper, many merchants have provided themselves with a waste paper baler, which answers the purpose as well for baling clothing. Any wide awake merchant will be glad to donate the use of his baler for this purpose and no doubt be willing to give suggestions and any assistance necessary in performing the work. It is a simple matter to place the burlap and a heavy sheet of paper, large enough to allow the edges to extend beyond the size of the bale about four inches and long enough to cover a little more than one-half of it in circumference, in the bottom of the baler; fill the baler with the folded clothing, place a similar sheet of paper and burlap on the top and press the contents together as tightly as possible, remove the sides of the baler, fold the paper and burlap neatly over the bale and tie securely with heavy ropes or baling wire. After the bale is removed from the baler, the sides will need to be covered in the same manner using a piece of burlap that will properly cover the one side and sew it securely to the edge of the burlap already on the bale with an upholstering needle and hemp twine. The package is finished and ready for its long journey. The bale should not be marked unless by special instruction. A shipping tag should be sewed to it with the proper address of the receiving center and the name and address of the sender.

In this manner the bales can be shipped to the receiving center and simply placed in storage until enough has been collected to make a consignment to the distributing stations, without repacking. This alone will be a great saving of expense and labor. It has been customary to report the number and kind of articles shipped, but according to present usage this is not absolutely necessary as the value of used clothing is determined by weight. The value is figured at 50 cents a pound. Hence in reporting to the public it is done by giving the number of tons, etc.

In suggesting the above method of packing and shipping to your relief organizations, it is not to be understood that it is absolutely necessary to follow this suggestion to make any shipments. Any relief organization is glad to accept the clothing regardless of how it is shipped, my aim is to give a suggestion that can easily be carried out in communities where enough can be collected to make a bale or more and by your cooperation in this work, the expense and labor necessary for execution of the work of the relief organization can be greatly reduced and the dispatch of the clothing be quickened.

The Mennonites

A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.,

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194. **O Thou that Tellest Good Tidings** (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15
195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. Hail to the King (chorus, soprano and alto duet, soprano solo) (III) ..... Beirly. 12
280. **The Birth of Christ** (chorus, soprano and alto duet) (II)....Hughes .12
281. **While Shepherds Watched Their Flocks** (soprano or tenor solo, chorus) (II) .....Solly .10
282. **The Joyful Morn is Breaking** (chorus) (III).....Evans .12
284. **The Seraph Band** (chorus) (III).....Beirly .12
289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III) .....Davis
(b) **Christmas Bells** (chorus) .....Beirly .12
290. **Angel Voices** (chorus) (I) .....Fearis .10
329. **Hark! What Mean Those Holy Voices** (chorus) (II).....Westhoff .10

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, NOVEMBER 18, 1920. November 18.

THANKSGIVING AND MISSIONS

"Thanks be unto God for His unspeakable gift," II Cor. 9:15. With these words Paul closes the two masterful chapters on giving, thereby showing how closely the unspeakable gift is related to our giving.

True **thanks**giving will always center in this Gift of God and result in thanks**giving.**

Our treasury is heavily in debt, $10,000.00. It would be $5,000.00 to $10,000,00 more if we had carried out the resolution of the General Conference, to set aside 10 per cent. for the Dutch missions in Java, where help is greatly needed, because no money is now coming from Russia.

Then we have applied for eight new workers to enter India. If they all get permits, we need at least $10,000.00 more than last year, and that would mean about $110,000.00.

Our conference has now some 20,000 members, who last year on the average paid $5.00 per member for foreign missions. Although that does not seem a very big sum for each, it is a good deal more than the average Christian pays to missions. Would it be expecting too much to look for an increase of 50 cents per member? What can be done, when every member does his duty, is shown by one of the smaller denominations which has only about 6000 members and supports 70 missionaries. We support about 50.

Another reason for an increase in gifts is the recent flood in Korba, India, which did several thousand dollars worth of damage to both the station and the native Christians living on the station. Bro. Suckau received four letters recently describing the flood, which he herewith sends for publication with his remarks. The editor is requested to print as much of them as he sees fit.—With thanks to the mission friends for their past sacrifices, in the name of the board,

P. H. Richert, Sec.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved by many friends.

A NEW SECRETARY

We wish to announce again that Miss Helena Liechty, of Berne, Indiana, is the new secretary of the Executive Committee of women's mission societies. All correspondence which was formerly sent to the undersigned will now kindly be directed to Miss Liechty.

Mrs. F. J. Isaac.

THE PRESIDENT'S THANKSGIVING PROCLAMATION

"The season approaches when it behooves us to turn from the distractions and preoccupations of our daily life, that we may contemplate the mercies which have been vouchsafed to us, and render heartfelt and unfeigned thanks unto God for His manifold goodness. This is an old observance of the American people, deeply imbedded in our thought and habit. The burdens and the stresses of life have their own insistence.

"We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of free men, which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace, as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a law-abiding people against various and sinister attacks, which have reflected only the baser agitations of war, now happily passing.

"In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties, the strength, both of hand and resolve, to discharge them, and the soundness of heart to realize that the truest opportunities are those of service.

"In a spirit, then, of devotion and stewardship, we should give thanks in our hearts and dedicate ourselves to the service of God's merciful and loving purposes to His children.

"Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-fifth day of November next, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and avocations upon that day, giving it up to the remembrance of God and His blessings, and their dutiful and grateful acknowledgment."

CONFERENCE FINANCE COMMITTEE MEETS

It will be of interest to all the readers of the Breeze and friends of the college to know that at the recent meeting of the Western District Mennonite conference at Goessel, Kansas, the $100,000.00 endowment raised by the conference was voted to be turned over to the Bethel College Corporation and the committee responsible for the raising of this fund be dismissed. Certainly the committee has done excellent work and deserves commendation.

At the same meeting of the conference the report of the board of directors of Bethel College, including the five-year program, calling for $525,000.00 for buildings and endowments, was read and adopted. Following the adoption of the report a new committee on finance composed of Rev. J. M. Suderman, Moundridge, Kan., Rev. Franz Albrecht, Beatrice, Nebr., and Rev. J. J. Ratzlaff, Meno, Okla., was appointed whose duty it should be to cooperate with the board of directors and the college in raising the funds for the carrying out of the five-year program.

This committee held its first meeting at Bethel College on Friday, November 5. The president of the college met with the committee and after a few hours of careful consideration of the problems involved the committee unanimously adopted several resolutions. The summary of these resolutions were to the effect of advising that in each congregation in the Western District Conference a local committee be appointed, at such time as the conference committee might suggest or meet with them, whose duty it would be to cooperate with the conference committee and the college officials in the raising of the needed funds. A further resolution was adopted favoring the action of the board of directors in voting to secure a permanent field secretary whose duty it should be to devote exclusive time to work among the churches in the interests of the five-year program as well as the general interests of the college.

A most commendable feature of the meeting of the committee was the spirit of friendly cooperation between conference and corporation. There is to be no longer the idea of a conference on the one hand and a corporation of the other, the one antagonistic to the other. We are now to work unitedly as Christians ought to work in the spirit of sacrifice, the spirit of forbearance and love, the spirit of cooperation for the sake of Christ and for the salvation of the hundreds of young men and women of the church and the community. "Competition" may be the life of trade, but "cooperation" is the life of man.

With this spirit manifest in the committee there is a new day dawning for both the conference and college. It is the spirit of Christ expressed by Paul when he determined to forget those things which were past and press forward to the things before him. This spirit alone can be the spirit of victory. The committee has made a good and right beginning and it is the duty of every member of the church, every member of the faculty and student body, every member of the corporation and alumni association to back them up with hearty support. If this is done the early future will reveal great things for church and college. The committee will hold a second meeting near the time of the corporation meeting, November 19th. **—J. E. H.**

THE FLOOD AT OUR KORBA MISSION IN INDIA

Newton, Kansas,
Nov. 3, 1920.

Dear Friends: The following are letters from Brothers P. A. Penner and E. B. Steiner, received a few days ago. As they de-

scribe the recent flood at Korba, we pass the same on to you with but few changes:

Calcutta, India,
August 20, 1920.

Dear Brother and Sister: I hope that you will appreciate this letter because it is written under somewhat adverse circumstances. I am, as the heading shows, in Calcutta. I came here for dental work mainly. I had three teeth extracted. On the following days I wanted to attend to some urgent business, but on account of fever have been in bed at Madam Jaquets every day. This morning I feel a little better and since I have an important matter to tell you, I will use my first strength to write you. I wish to say that if you find the main part of this letter a little formal, I make it so, because I think that you ought to put most of what I have to say in the church papers.

Only a few months ago were we compelled to give you the very, very sad news of the death of our good Bro. Burkhalter and already we are called upon to bring you another Job's message. I am glad to say it is of a different nature and yet sad enough. You may not know perhaps, but India has been visited with excessive rains this year and floods in many sections of the country. The B. N. Ry. e g. has many breaches this year. The Central Provinces were also included in having a superabundance of rain. Two Sundays after our return from the hills the river was so high that the waves striking the pillars upon which the Hasdeo railroad bridge rests cast their spray almost to the girders. The water moved up toward the asylum where I had preached that morning. I commented on this and in the P. M. we went to the river to see the sight. This was Sunday. Monday morning a cooly came from Korba with a letter from John saying that the flood had inundated the whole compound at Korba. At six p. m. Sunday Mr. Robert's wife was cooking her evening meal. The river was steadily rising, but before long, the water came in at the door and put the fire out in the chulas. The Baboo said: "We will have to move out, we can't stay here with the water coming in and still rising." They took their child and off to the servants' quarters. When they arrived there, these were also fleeing for their lives. A foot or more of water was coming in at a great speed. Off to the veranda of the bungalow. The water was soon on the veranda. All the Christians and their children had nothing with them but their already drenched clothing. Seeing that they could not stay on the veranda, the suggestion was made to hurry off to the church. Sumedi Baboo was dispatched to go to investigate. The water already reached his waist with a very strong current almost taking him off from his feet. He returned, knowing that although the men and women might perhaps have weathered this flood, the children could not. Meanwhile the water was steadily rising and not knowing how much more it might rise, you can easily imagine the fear and excitement of the drenched bunch of Christians and their crying children. In their extremity, the Christians broke open the bungalow which of course was already flooded, the water having come through the crevices of the doors. In the visitor's bedroom were your's and Steiner's boxes with the household goods. Steiner and I had piled them up in good shape almost to the ceiling just before going to the hills. On to these cases the Christians climbed and then breaking the hawadan (transom) windows, climbed on to the veranda roof. Bear in mind, please, that it was raining almost incessantly during the night. Here is where that company of Christians spent the night shivering and praying. They must have had an awful night of it. When the letter with the above contents came, Steiner who was in Champa at the time hurried to Korba. Fortunately the manager was in with his elephant and was just ready to leave for Korba, so Steiner could go along. Mrs. Steiner remained in Champa. It would have been foolishness under the circumstances for her to go. Steiner's letter a few days later confirmed all that had been said and said further that nothing in John's letter had been exaggerated. Then Mrs. Steiner, Martha and I went down by tanga. I have never in all my life in India made a trip like this. We left in the early morning and got into Korba after much trouble at 11:40 p. m. We had something to eat and then went to bed.

The water has been 21 inches inside the bungalow and 24 inches on the veranda. The compound is much smaller by a good deal. The straw shed is down, the school where Ranjan taught the children is down, the water came in to the top of the wall. All fences are down, not one standing, and the bricks lying far from where the fence was, from which you can imagine the force of the current. One calf is missing, most of the Christians' property is gone, all chickens of course. But now to your and Steiner's loss. The boxes that were standing on the floor are of course soaked. You, I think, had four and Steiner's 13. Martha and I went along for two reasons. First we wanted to help Steiner's with the soaked goods and secondly I wanted first hand report for you and the papers. Steiner's have a great loss. If only washable clothing had been soaked, it would have been reparable, but many woolen and some silken goods have been damaged beyond all repair and replacing. Martha and I worked at your boxes. Your entire library is a total loss. The photographs, the religious books, manuscripts, encyclopedia, dictionary, etc., etc., everything soaked and green. I think that there may be 50 books that are not injured, but the rest are practically gone. We have, of course, done the best to save them but that will not amount to much. We put all the books in the sun. But whereas they do dry on the outside, what about each leaf of each book that ought to be dried separately—and, if that were possible, yet the leaves have been so badly soaked that the moment we try to pull them apart, they tear. Broadly speaking, therefore, you can say that you have no library in India. Even a number of volumes of the good Hindi dictionary which you and I get is gone.

But now listen to the tragic ending of this whole sad Job's story. On the day that Mrs. Steiner, Martha and I left Champa for Korba, we met three or four coolies and Sumedi Baboo about three miles from Champa. Seeing that we were on our way to Korba, Sumedi turned back with us. He had walked from Barpali that morning. We arrived at Barpali at about 4 p. m. Curry bhat (cooked rice) was ordered for all of us. But, thinking that we might perhaps reach Korba by about 8 or 9 o'clock, we did not eat any bhat or only a mouthful or two. You see, up to Barpali we had had bullocks and buffaloes, but since from here on we had your good runners, so we thought it better to push on in view of the fact also that we had bedding but not beds. We felt that with Bradford along we had better try to get through. Sumedi had a full meal, however. So when he and the ayah were through we started off. But if ever we had difficulties up to Barpali, now they began in all seriousness. Dhanwa, having sore eyes so that he could not come, Steiner had sent another man with the bulls, who it turned out could not manage them at all. We lived in consant fear of running off the road in some ditch. Finally we resorted to the only method possible. We tied the third line to the nose rope of the one bull to which Sumedi held on while he ran or walked beside the obstinate bull. Sumedi had done a good deal of walking that day and so I tried my hand at guiding the miserable beast. That worked only so long as I could hide myself and then the game was up. So it was up to Sumedi again. When the bull got somewhat tired Sumedi got on the tanga while I walked. Well, as stated, we got into Korba after 11 p. m., having been on the road from early morning. We were a sight and dead tired. At four a. m. the following morning, Mrs. Steiner called Martha to come and see Sumedi, who appeared to be very sick. I followed soon after and had to substantiate what the others had already feared. Cholera. Martha and I made it our business to be with Sumedi as much as possible. At 11 a. m. he was dead, leaving his widow with 5 small children. So ended our difficult and hazardous trip to Korba. The funeral was the same afternoon at 3 p. m. Poor woman, how keenly she felt the loss. Only a few hours ago her husband was healthy and strong, now dead. Inquiry showed that there is a lot of cholera in Korba. In one house 7 died in a short space of time.

With hearty greetings to you and the kiddies, I am,

Yours fraternally,
P. A. Penner.

P. S.—August 23. Champa. Arriving home. News has come that Sumedi's oldest boy is also dead. Poor widow! Martha says that most of your wet clothes are washable things. **P.**

Korba, C. P., India.
Sept. 7, 1920.

Dear Bro. and Sister Suckau, Teddy and Edna: It is just a month tonight that the flood invaded Korba Mission Compound. Arriving the next night after the news reached us, we found conditions worse than first reported. When Mrs. Steiner and Bradford came in three days later, Bro. and Sister P. A. Penner accompanied them to see the results of the flood, so as to be able to report to you and the board as he saw it. So Bro. Penner will have written you ere this. We have asked the Christians to write you about their loss. Also asked John Babu to write you about the loss and condition of Compound in general, and Roberts Master about the schools, and Dhansai Master about the church. Some of these letters may be a little exaggerated but for the most part are just as I found it and some not even

strong enough. They have passed through the flood. So we will not repeat what they have written.

We had planned to report sooner but we have been constantly busy cleaning and drying, but will do so now.

This is paper that passed through the flood. I had a lot of paper on hand and you had some and it passed through it, and so am using of it as a specimen, so you can realize the results of a flood a little.

It must have been awful to be here on the night of Aug. 7th. To have the river turned into a sea, covering the Mission Compound five feet deep, filling the depression between here and the village eleven feet high, surrounding and entering the bungalow soaking everything within twenty-one inches of the floor, leaving a finger's depth of mud, flooding the new-built church, forcing the servant quarter's doors open and either floating their belonging's away or destroying them, timbers, chairs, tables in the Compound scattered to the four winds, is a sight almost undescribable like that of the Galveston flood or the Johnstown disaster. Fifty-eight souls, men women, children and babes escaped through the upper transom of the guest room onto the roof, to spend the night in the drenching rain–to survive or perish.

Teddy and Edna—Just before Budhu, Sukalu and some others got on the roof they were thoughtful enough and put your dog, Minnie, and ours, Tripi, in the top shelf of office almirah, where they were saved. (Your other dog died in the hot season, I believe.)

The well was filled with river water and has not cleared yet.

Fortunately, Bro. Penner and we had come over a day in April after our household effects were moved and piled yours and our boxes on top of each other, so that only the first tier of boxes were drenched. Altogether four of your boxes and thirteen of ours were soaked. Reason so many of ours were drenched is, we sent one garri (cart) afterwards and Dhanwa put these boxes only on the floor.

You will want to know which of your boxes were soaked. I don't know whether I can describe them that you will know. I went to see just now. All are tin boxes, three black and one light. 1—books, 2—magazines, 3 and 4—ladies' umbrella, 3 men's vests, lace curtains, dresses, etc. Bro. and Sister Penner opened the last two so don't know which was in which. A lot of keepsakes among your damaged things. My, that's a loss, Bro. Suckau, of 385 volumes only some 70 on top escaped and of those I suppose none are of much value except 13 copies of the new Hindu dictionary. For the rest of your books I would not give much. Covers and leaves coming off, discolored, stuck together. Most of them look like the books of the fourth member of a family in school. You may as well plan to get a new dictionary. Cover is gone off your Webster's. I am trying to dry it daily, but it and your De Costa Surgery are still wet. Place it on a hot brick fence. But what can one do in the rains with unexpected showers daily. Just now I ran to get your dictionary.

Our drenched boxes contain food, clothing, bedding, photos, keepsakes. Much new clothing that had never been worn. It hit Mrs. Steiner especially hard as most all her belongings were in the iron trunks that were soaked, one example, she had three good pairs of shoes, now none is fit to wear among guests. All her notes from college, from Moody Bible Institute and from the hospital were among the lot. All dried fruit that we received recently and some we had before had to be thrown into the river after repeated effort to dry. That 80 lbs. of sugar we bought of you, now worth Rs 40, escaped the flood.

It was hard to see new clothing taken from a box and rinse it as if coming from the wash tub. But food and clothing can be replaced but pictures and keepsakes not. Imagine your keepsakes from childhood, from student days and since ruined for always. These I think you will miss most, when you return and remove them in their ruined condition from the boxes, especially photos with only the cardboard left.

One reason why so many of yours as well as our new clothes are now useless is that you had and so have we, packed clothing of fast colors and those that fade together, they looked as if they had been through the Phagun tiharu at Pitampur Mela.

You are poorer than you were when you left. We have less nice things than we had when we came to India. And every day we throw other things away. Clothes and tin fruit that appeared alright at first, are rusting and spoiling and getting spotted.

But all these things are material and passing. But we three still have each other. We are also glad that a flood cannot take Christian character and hope in eternal life away.

Of course, for rebuilding of fallen houses and other mission destruction, we will gladly receive it, for they must be rebuilt, as we are compelled to partition a number of houses to accommodate all. To any friends we are writing, we tell them to send the gifts to replace your loss, the Christians' loss or the mission's loss to you or the mission board.

A misfortune does not come alone. Following the flood cholera broke out. It's a terrible epidemic and makes quick work with a life. I sent Sumedhi Babu to assist Mrs. Steiner and Penner's from Barpali with some coolies. Upon his return with them Friday evening he became ill. We were called at two a. m. In the morning we saw it was cholera and he died at 12 M., Saturday, August 14. Bro. Penner preached the funeral sermon. Three days later Michael got sick in the night and died twelve hours later. Sumedhi was ready to die. When asked, Michael said he wants to go to his father and be with Jesus. Four days later Maniram was working till noon on Compound and his wife till night. I was called after evening prayers and he died at midnight.

After Michael became ill, I quarantined those exposed and segregated the rest on Compound to the church, and after Maniram's illness all of the Christian para to this end of the para. We hope it is wiped out. At the grave only grave diggers were with me. We had a memorial service for the last two on Aug. 29.

While no new cases developed among Christians, cholera is still raging in the village. 45 are reported dead by Ketwahr, Chamar, Teli, Kewat and Senar districts. Yesterday a twelve-year-old child died within two hours.

Now for a change. During the hot season the following died, Gayadin, Chamru Durpa, Budhu Ramnath. When you left there were two graves in your cemetery. Now, five months later, there are eight graves.

As we arose from prayers a week ago Saturday night, two leopards looked into the front door, standing near the front steps. When we approached the screen door, they fled. Suppose this was a frequent occurrence with you.

We must close and wish you all God's blessing.

Sincerely yours,

E. B. and Elizabeth Steiner.

The above named Sumedhi was one of the Indian preachers at Korba. He was always willing to do what he was told. We are glad to know that he kept up his reputation and died in most active service as is seen from Bro. Penner's letter. Cholera and fever are still raging according to latest reports. Pray for the Christian as well as the non-Christian communities at Korba and don't forget Bro. and Sister Steiner at this time of trial and danger of disease. With kindest greetings.

Yours in His glad service,

C. H. Suckau.

CORRESPONDENCE

Salem Church, near Dalton, O., Nov. 8.—The falling of the leaves again remind us that winter is fast approaching. Again, a stern reminder of the fleetness of time.

Mrs. John H. Tschantz, who was taken sick over a year ago and bedfast most of the time since June 25 is still unable to be up more than a few minutes at a time. Such deserve the deepest sympathy.

After receiving catechetical instructions from our pastor, Rev. Menno Niswander, seventeen young souls desired to be admitted as members of the church and on Sunday morning, October 10th, received baptism. May they take a firm stand for the Lord. Two weeks later the Lord's supper was celebrated.

Last Sunday evening the sewing society of the church celebrated their 34th anniversary, by rendering an interesting program. Who can estimate how much good has been accomplished during this one-third of a century by the willing hands by which the existence and growth of these societies is made possible.

In the first part of October, Missionary Suckau and wife spent several days in our midst and gave us vivid glimpses of life among the Hindu. Such visits cannot fail to awaken a keener interest in missions in general and particularly in the mission work our conference is engaged in.

Our pastor, as well as others who attended the Middle District and General conferences, gave such glowing reports of them, that one could not help feeling sorry for not being present himself. In our time of dissension and unrest, it is encouraging to learn that a large body composed of many churches can hold such conferences in such a spirit.

On Sunday evening the 31st ult. Rev. Shear, the newly installed minister of the United Presbyterian church at Dalton, preached at our church, while our minister occupied a pulpit near Smithville.

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a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

No man or woman of the humblest sort can really be strong, gentle, pure and good without somebody being helped and comforted by the very existence of that good. — Phillips

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

A recent news despatch brings the report that Bro. Kratz, one of the two brethren representing the Mennonite relief unit in South Russia has been shot. At this writing there has no confirmation of this information reached the office of the editor and we hope that the report may be incorrect. In the confusion that naturally resulted in the defeat of Gen. Wrangel and the over running of the Crimea it is altogether possible that any, or most, of the information that filters through is unreliable. However, there is grave possibility that the report may be all too true, in which event the brother's life was the price by which he and the Mennonite people generally paid to prove their sincerity in the desire to minister to the little ones of the Christ who Himself gave His life to prove His great love. This time of anxiety is one calling for earnest and continued prayers. The world is sick—sick in body, mind and soul, and only the great Physician can heal it.

If matters have gone so hard with Bro. Kratz, what must be the state of the 100,000 Mennonites whom he went to relieve? Heaven only knows, but we trust our God in heaven to lead all things out according to His divine will through the working of His providence. The reports say that the whole Crimea is fleeing. With the bitter Russian winter on the fugitives will need all the assistance that can be brought them. God grant that a way may open by which our help may get to them. In the meanwhile we must strain every effort to have all the possible means of assisting them ready at once. There has not been enough food for them for some time, they are already without clothing, disease in its worst form is active among them. Orphans already number hundreds. If ever there was a time when the Mennonites of America had an opportunity to prove their devotion to Christ in loving service to suffering humanity, that time is here now.

The readers of The Mennonite no doubt are following the reports of Bro. J. W. Kliewer, the representative of our foreign mission board now visiting the fields, with keen interest. The Mennonite has in times past been giving its readers a large amount of missionary information from week to week. These reports, letters and articles have been from single fields and isolated stations. With Bro. Kliewer visiting the whole field and seeing all the activities in operation we now have the rare treat, through his reports, of viewing the field as a whole and getting a presentation of the work in its proper relation. Most of us recall the time when we were limited in our missionary efforts to a few stations among the American Indians in this country. We are glad for that beginning and what it accomplished, but now our work has taken an international aspect, our missionaries are on the other side of the world and they have established a great work in both India and China. It is encouraging to note that our part has been a remarkable one in proportion to the wealth and the membership of our church, but, as we read the number of souls not yet reached in the various fields for which our missionaries have made themselves responsible, we must realize that the surface has only been scratched so far. The work undertaken is the beginning of one of infinitely larger possibilities. More sacrifices, more prayer, more interest and more missionaries will and must be the cry for years to come from our own board and we dare not feel that when we have occupied our own present fields we have by any means done our whole part. There are still millions waiting for Christ and we have our share of responsibility for those millions.

MENNONITES IN EUROPE

The following items passed on to the editor by the office of the American Friends Service committee will no doubt be of special interest to the readers of The Mennonite.—Editor.

Notes of Conversation with Hans Mueller.

Mr. Mueller, a Mennonite from Krefeld, came to see us (Berlin workers) at the suggestion of the pastor of the Mennoniten Bruedergemeinde at Neuwied, who is also a pastor at Krefeld. The pastor had had a letter from Henry Cadbury.

Mr. Mueller said that in Germany there are perhaps 30 congregations of Mennonites. Their headquarters are in Hamburg-Altona, and the pastor of the Altona Gemeinde is the president of the union of churches. This union of churches has a meeting every three years. The president of the union is Herr van der Smissen, who can be reached through the Gemeinde in Altona. Mr. Mueller gave us the name of a Berlin Mennonite whom he knew, Rudolph Goerke, who lives at Jaegerstrasse 20, Telephone Centrun 2069.

I asked Mr. Mueller some questions concerning the stand which Mennonites have taken during the recent war. He said that his church had a "privilege" from the government which dated back about 100 years, permitting them to be exempted from ordinary military service, though each boy must fulfill his time of service during which time he was required to do some subsidiary work of the army instead of taking actual military training. Mr. Mueller said that the Mennonites in Western Germany had to a large extent allowed the privilege to lapse, and that the Mennonites in the East, however, have held the privilege very dear, and when the war broke out, were not forced to be fighting men, but were permitted to accept service in a sanitary division, as motor car drivers, etc.....Mr. Mueller himself was a motor car driver on the east front for most of the period of the war. Mr. Mueller's visit had two motives: first, he desired to renew the friendship which used to exist between Mennonites and Quakers, and which still does in America, and he also wished to present a plea that his city of Krefeld, which lies in the occupied Belgian territory, should be included in our feeding. Krefeld along with Rheydt, Gladbach and Aachen is said to be suffering from an extreme of high prices. The industries of these cities are largely concerned with the production of silk materials. When asked which were the relations between the Belgian occupants of the territory and the German population, Mr. Mueller replied that the Germans have at present nothing to complain of the Belgians, who had been extremely strict, and sometimes petty about the enforcement of the armistice terms, had after the making of the peace treaty, treated the Germans in a very fair way.

Great Depression Throughout Germany.

"The majority of the German people see no way to pull their country through the terrible ordeal of starvation based on world hatred." So thinks D. Robert Yarnall who returned October 30th, to his Philadelphia home after having directed the work of the Friends Relief Committee in Germany for six months. Mr. Yarnall arrived in New York last Saturday aboard the "Rotterdam."

"This depression results in many suicides especially among the upper classes whose depleted fortunes and negligible incomes make them face conditions which seem unbearable. The nobility is absolutely quiet. The "400" of Berlin, once notorious for their arrogance, have lost their impudent air completely. The cocky Prussian lieutenant, who at one time behaved as though he owned the sidewalks of Berlin, has disappeared entirely from Friedrichstrasse, Unter den Linden and all other streets," he said "The uniform of the landwehr now is very unassuming."

"However, there is no appreciable increase in crime or riotous living. The despair seems to be too deep rooted to find expression in such frivolousness. At Charlottenburg just before I left a great crowd assembled to protest against their too small unemployment government allowance, but all was order."

By January 1, Mr. Yarnall asserted, there will not be a big gun or a scrap of ammunition left in Germany.

"Engineers of the allied commission are established in all industrial centers," he said. "And they are systematically destroying all patterns and tools for the manufacture of any kind of armament. Few people know how completely Germany is being disarmed.

"Krupp's, at Essen, has taken to making cash registers, typewriters, cheap automobiles and other articles needed in the pursuits of peace.

"Business in general is at a standstill. The toy industry has picked up somewhat, encouraged by American department store owners, but on the whole, unemployment is increasing."

Mr. Yarnall said that while this year's crops have improved the food situation to some extent, the majority of the people, and especially mothers and little children, are still suffering terribly through undernourishment. He made a strong appeal to the citizens of Philadelphia to assist the Friends in their relief work.

Give to the world the best you have, and the best will come to you. —Anon.

A laugh is worth a thousand groans in any market.—Lamb.

CHRISTIAN FUNDAMENTALS

By President J. E. Hartzler.
Bethel College.

(Concluded)

(3) Through Regeneration of the Holy Spirit. It is not alone on what men know that brings salvation. Certainly men must know some things first: no man can accept the salvation plan who does not know the plan. But knowledge is not necessarily salvation. Nicodemus was an intelligent man. He was a man of knowledge. Yet Jesus told him, not in so many words, but in fact that there is no excuse for men to know unless they want to do. "Master, we know....." alone is not salvation. Men need the spiritual birth which comes alone through the power of the Holy Spirit. Nicodemus could not understand Jno.3:1-6. And Jesus attempted no philosophical or metaphysical explanation. He simply recognized the great truth.

(4) Through Adoption into the Family of God. Sin has alienated man from God. Sin has made foreigners of us. It has separated us from God. The final result of the salvation plan is adoption into the family of God. It is Paul who makes most of this doctrine. Rom. 8:15. Men are taken over into the family of God as adopted sons of God.

4. The Doctrine of the Holy Spirit. In the Old Testament times the Holy Spirit of God was limited to particular individuals. Only occasionally came there a man claiming to be moved by the Spirit of God. Generally the prophet enjoyed this rare privilege. It was Joel who predicted the day where God would pour out His Spirit upon all men. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy and your old men shall dream dreams, and your young men shall see visions, and also upon the servants and upon the handmaids in these days will I pour out My Spirit." Joel 2: 28-29. That which was limited to a few select persons was in the new dispensation to become universal. Several things are important in the Christian doctrine of the Holy Spirit.

(1) His Work in the World. The Holy Spirit is the Spirit of God working in the spirit of man. His work in the world is that of reprover of sin. Jesus said the Holy Spirit would convince the world of sin. It is the office of the Spirit in the world to convince men of sin. The Holy Spirit imparts abiding convictions of the soul of man. It is safe say that all good that grows up among men results from the work of the Holy Spirit among men. The deepening of convictions, the Christian views of good and evil, all moral progress, all of these works of the Holy Spirit in the world.

(2) His Particular Work in the Believer. Speaking only of the believer the primary function of the Holy Spirit is that of teacher. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He will teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14: 26. The believer is one who is in continual fellowship with Christ, through the Spirit. The result is life in fellowship with Christ. The Christian life is one in which God's own life, flowing through Christ, gives character and quality to man. In other words the believer becomes in character what God is. This is a result of learning the lessons of the divine life through the Holy Spirit.

(3) The Holy Spirit as Comforter. Jesus promised not to leave His disciples comfortless. He promised to come to them again. Jno. 14:18. In the Holy Spirit we have Christ's daily abiding presence. Romans seven is the picture of a life in which the Spirit evidently fails to be present. Romans eight pictures the Spirit-filled life. The presence of God in life brings comfort. All earthly cares are carried by Him and not the believer.

5. The Doctrine of the Bible. Practically all religions have their sacred writings. Sacred writings are not peculiar to Christianity. The ancient Egyptians even had their sacred writings. So also have the great heathen religions of today. But there is a great difference between the sacred writings of these heathen and ancient religions and our Christian Bible. A god and one man can make a heathen religion. But it requires God and two men to make Christian religion. What we seek in our religion, and what these ancient and heathen writings fail to give us, is the knowledge of God and the establishment of right relations to Him. It is precisely in this that the superiority of the Bible appears. The Bible reveals to us God as Father and the avenue of restoration to Him, as well as a revelation of man's relation to man. Christians believe that God is the source of ultimate truth and that the Bible is a record of that truth. The living God is first, the written page is subordinate. The Christian Bible is not one book, but many; thirty-nine in the Old Testament and twenty-seven in the New, and comes from more than forty authors, all of whom were Jews except one, namely Luke; and in three different languages, the Hebrew, the Greek, and Aramaic. The Bible is a unit throughout. It is not primarily scientific, but religious. It is the glorification of God rather than a particular people.

There are several fundamental items in the Christian view of the Bible which need to be emphasized frequently.

(1) The Divinely Inspired and Revealed Will of God. Religion is older than writing, Christianity came first, then the New Testament. Revelation is first, inspiration follows. Revelation brings the truth. Inspiration records the truth. The Spirit and knowledge of God is not limited by Genesis and Revelation. The Spirit and wisdom of God are not imprisoned on the written page. The written page is but a partial record of the knowledge and wisdom of God. The Spirit is ever active in the revelation of the truth.

The Christian doctrine of the inspiration of the Bible is stated by Paul in Timothy—"Every Scripture inspired of God (or is inspired) is profitable....." II Tim. 3:16. God's order is first, the truth, second, revelation of that truth, and third, inspiration in the recording of the truth. The Spirit of God operates in the recording of truth as well as revelation. The Christian view of inspiration briefly stated is that God through His Spirit supervised the recording of the truth to the extent that we have a correct record of the truth.

(2) Authentic and Trustworthy Message. The authenticity of the Bible has frequently been brought into question. Men have frequently asked whether or not the Bible is trustworthy. While all Christians believe that the Spirit of God speaks to men, and that the Spirit of God inspires men, yet we set the Bible aside and assign it to a superior place. The reason for this lies in the fact that the books of the Bible are all in direct connection with God's historical revelation, which culminates in Christ. This is what sets the Bible apart from any and all other writings, inspired or uninspired. It is precisely this culmination in Christ which gives nominative value to the Bible. Jesus is the central magnet which makes the Bible one great unit.

In the Christian Bible we find those words of God which concern all men. It is in the Bible that we find God's message of salvation to man. The Bible has its value and trustworthiness precisely in this of its connection with Christ.

Jesus was the supreme and ultimate revelation of God, and the Bible is as genuine as He. The superiority of the Bible lies primarily in this that it is the supreme manifestation of God in Christ. The unity of the Bible is found in the unity of God's purpose, and God's purpose is in Christ. It is in this that the Bible finds its authenticity and trustworthiness.

(3.) The Only Gospel of Redemption. According to our faith the Bible presents the only gospel of redemption. The message is complete. We need no additions or abridgments. We need no "Shorter Bible" necessarily, and certainly we need no "longer Bible." The Christian doctrine of the Bible holds that the message is complete and reveals fully the will of God toward men. The Bible is a gospel of redemption rather than attainment. It teaches that men are saved through redemption rather than through personal attainments.

Conclusion.

These, then, the doctrines of Jesus as the Divine Son of God, the ransom for man, through Christ the Son of God, through His supreme sacrifice and mediatorial office, the doctrine of salvation from sin, through the faith in Christ, repentance, regeneration and adoption; the doctrine of the Holy Spirit as reprover of the world, the teacher of the believer and the comforter of the saint; and the doctrine of the Bible as the inspired message of God to man, and the only gospel of redemption, these five are leading Christian fundamentals around which may be gathered all lesser and minor items of Christian faith recorded between Genesis and Revelation.

May the day speedily come when Thy Word, O Lord, may be settled, not only in heaven, but on earth as well. For, truly, said Sir Walter Scott—

"Within this sacred volume lies
The mystery of mysteries.
Happiest they of human race
To whom the Lord has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born
Who read to slight, or read to scorn."

THE C. E. TOPIC

December 5.
Progressive Living.
II Peter 1:1-8.

(Consecration Meeting)

Progress is the natural order in revelation as well as in nature. God's revelations of Himself were first by symbols and ceremonies and by a few appearances to a select number of the best and most pious, but the prophets brought more and more of the knowledge of God to the chosen people until finally the Christ came, who in person instructed men in the way of the Lord. In Him we have a perfect revelation of God, not only for the time in which He lived, but for all time and this knowledge is to increase through the direction of the Holy Spirit until the final consummation of all things when the saints are to be forever with the Lord.

In all manifestations of life progress, or growth, which is the same thing, is a sign of that the thing is alive. When once a tree stops growing it has commenced to die. This holds true of the mind. When once it is unable or unwilling to increase in knowledge and development it is already on the way to decline. In the spiritual development of the soul, progress is vital and essential. We are to grow more and more in the knowledge and love of the Lord Jesus Christ. Our perfect goal is the perfect manhood in Christ Jesus, which is our Ideal and which we will only attain in full power in the life beyond, when we shall be like Him. The church, like the tree, is a growing living thing. Its whole history is one of developing into broader knowledge and wider usefulness. Those who refuse, by the exercise of all their powers and abilities, to contribute to its growth and greater usefulness are so much dead wood that spreads death and hinders legitimate growth. Our societies can only survive as real Christian Endeavor societies as they grow in numbers, in knowledge, in the power of prayer and in larger usefulness in the Christian life.

Progress means an increase of strength. Take the life of a little child. It is a weak, unskillful little creature when first it endeavors to take its first step, but as its limbs become stronger and more used to the exercise of walking its confidence increases and walking becomes a most natural function. The walk of faith in the life of the young Christian may at first be feeble and unsteady, but as in the case of the child, to learn to walk better, one must keep on walking.

Progress is the road that always leads to greater efficiency. If one is a growing Christian, one will increase in one's ability to ward off temptations, to overcome sin, and to be a power in prayer and testimony. With progress comes an increase of wisdom. Indeed the progress of the Christian is like that of the young Christ who "advanced in wisdom and stature and in favor with God and men."

THE S. S. LESSON

December 5.
The Growth of the Kingdom of God.
Matt. 13:24-33.

Golden Text: Fret not thyself because of evil-doers. Psa. 37:1.

The parables spoken at the lakeside were delivered not long after the address commonly called the Sermon on the Mount. There are many parables in the gospel. In constructing a parable Jesus took something common to human experience and made it illustrate a deep spiritual truth. Object teaching is one of the most effective means of human instruction and Jesus took the most effective things and used them in impressing the most important spiritual truths He had to reveal. In learning we advance from the known to the unknown and learning the things of God we pursue the same method.

The good seed in the parable represents the truth which the sons of the kingdom sow in the field representing the world. The tares are the falsehoods which evil men, the sons of the evil one, sow in the world. These two influences, truth and evil, are continually endeavoring to increase and grow in the world. Like the development of the seeds into a harvest is rapid, so is the growth of both truth and falsehood, although falsehood spreads the more quickly. Tares and wheat when they first spring up look very much alike and falsehood often has the appearance of truth, but it cannot maintain this appearance very long. Skillfully as falsehood may be dressed to resemble truth, the deceit will not continue long. Ultimately "by their fruits ye shall know them" but it is seldom, if ever, that one must wait until fruit-bearing to discover which is the good wheat and which is the evil tare.

While tares are noxious, wheat is good and healthful. Wheat needs care and attention. Once the tares get root they take care of themselves and live on to perform their evil mission. A mixture of good and evil in the church is represented in the wheat and the weeds. The separation is difficult and often impossible until the time of harvest. So in the church it is often impossible to entirely remove the tares. Frequently they are hard to distinguish but we have a Lord of the harvest and in His own way and time the wheat will be properly cared for and the tares entirely separated. We know that, though men may be deceived and sincere Christians may not succeed in removing all evil, the great Judge is not to be deceived and finally the tares will get their proper attention.

When the owner of the field attributes the tares to an enemy we learn that the evil in this world is not God's sowing. The separation will take place "at the end of the world." In the case of wicked men we often wonder why God does not destroy them immediately. God is merciful. He allows them time to repent and the longer He gives them such an opportunity the more He is proving His great mercy. The difference between tares and evil men is that tares will ever remain tares while, by the power of God, there may be a regeneration by which the most wicked may change into saints.

In the parable of the mustard seed we see the possibility of great growth from small beginnings. A little faith may become mighty. A word sown in the heart may grow into a great character. The prayer of the smallest of God's children may move all the machinery of His power. The church from a small beginning covered the world.

In the case of the leaven. Yeast is the power which brings life into the bread. The kingdom of God, small in its beginning influences the whole world. As one particle of yeast affects that next to it so we have illustrated the process of winning men "one by one."

"MASTER!"

It was not as example but as Master that Christ spell-bound the souls of the disciples; He gains His mastery by His love and His willingness to suffer that we may be what we ought to be. No one in all the world has such faith in us as Christ, and no one has ever trusted us with such privileges and duties. His judgments are indeed as a sword and His denunciations are terrible. But when we see them in the light of Calvary we can understand in some small way the pain and suffering it cost Him to put the truth upon us. How deep is His sympathy and how great is His love! And when we see these in the light of His cross, we can understand something of their power.

"Ought not the Son of Man to suffer?" The cross is the interpretation of His mission and message. It is the prophecy of the victory over death in the resurrection.

He taught by example, and His example had influence because of His life. Thinking of these things and of our weakness and need, it is not strange that He assured us that He was our Master and Lord. "Ye call me Master and Lord and so I am." It was an interpretation of this mastery which made Augustine to say, "O God, give that which Thou commandest and then command what Thou wilt."

The secret of mastery is that it shall direct and inspire. "Master, what shall we do?" The reply comes at once, "If ye love me, keep my commandments." We remember the self-discipline, the auto-surgery, the cross-bearing, all as preliminary training in order that we may follow Him. It was as Master that the message came to the sisters in Bethany, "I am the Resurrection and the Life." It was as Master that Judas hailed Him in the garden.

What a rebellion against love that in our failures and betrayals we should acknowledge His mastery! What then shall we do? Let us follow Him. To do and say that which Christ shall approve, that is our high purpose. How well must we know Him in order to live such a life! In order to win our approval, He suffered without the gate. Truly we have been reconciled by His blood. Let us confess then that He is Lord and let us reverence and adore Him to the glory of God our Father.

A SERMONETTE

Have you noticed how the preacher
Has a twinkle in his eye
When he looks from out the pulpit,
Sees the young folks, you and I,
As we enter in a body
From our meeting down below,
To sit and listen to his sermon?
Honest, doesn't his cheek glow?

When Endeavor meeting's over,
What's the use to go away!
If you stay you'll hear a sermon
That will help you out each day.
Our pastor stands behind us,
Lends his aid in all we do.
Should we not return his kindness?
I'll leave this matter up to you.
—The Crusader, Tulsa, Okla.

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

RELIEF NOTES

(Conducted by Vernon Smucker)

Bro. Miller's letter, following the sending of the cablegram published last week, and giving results of his investigations in detail is awaited with much interest. Meanwhile, acting on the request for another shipment similar to the one already sent, consisting of twenty tons of used clothing, shoes, and medical supplies, plans are rapidly going forward for another used clothing campaign throughout the church, from November 15 to December 1. Word was at once sent to all the relief organizations represented in the Central Committee and no doubt by this time plans are already well under way for collecting money and supplies. The previous shipment came largely from one branch of the church because of the organization and plans which had already been effected at the time the Central Committee was formed. Many of the others have been eager for this opportunity and a hearty response is expected. Many of our western brethren have relatives and friends among the suffering in South Russia, and to such the appeal will come in an especially striking way. Now that we have the confirmation beyond any doubt that there is an actual and a great need, we have a great opportunity and privilege to do some real Christian service.

Remember that clothing, shoes, medical supplies, and money are needed. The first two items can be furnished in large number by people, especially by those who have not had opportunity to contribute toward the first shipment. Medical supplies will be purchased by the committee. But money can be contributed by all. No doubt the congregations which contributed so liberally in the way of clothing and shoes heretofore, ɹǝʌǝ ʇsnſ puodsǝɹ oʇ pɐɥ ǝɹ ʍɐɥ liberally with money, if the used clothing is all gathered up. Other congregations will contribute both clothing and money. All should have a part. See Relief Notes of last week for instructions for sending clothing to Scottdale. If there is not sufficient for a bale, send packages containing whatever is available. Send contributions in money specifying that it is for Russian relief. We have responded liberally in the past. We must do still better in the future. Our fellowmen are in need and it is in our power to help them. Let us not shirk from our task.

It is especially appropriate that this second campaign for used clothing and money should extend over the Thanksgiving season of the year. Here we have an opportunity to show by actual deeds that we are really thankful for the blessings which God has showered upon us during the past year. Are we really grateful for health. prosperity, good crops, plenty to eat and wear, a free country, good government, etc., or do we merely make a lip profession of our thankfulness. We have many, many reasons to be grateful, and one of the most effective ways of expressing our gratitude is by sharing our blessings with others who are less fortunate. Let us pray earnestly over the matter and then give and share as the Lord directs.

Another significant item in the cablegram is the statement that the brethren have assumed responsibility for the care of 200 full orphans. This is in line with the authority granted to them by the commission. Plans are being worked out for a definite campaign for orphan support, probably on the basis of five dollars per month per orphan, which is about the amount necessary to keep a child in food for one month and thus keep him from starving. Letters published in these relief notes some time ago indicated that many people died of typhus fever in the different Mennonite colonies, while others were killed, and still others died of different diseases. Now a number of these poor children who were made orphans as a result of these calamities are to be cared for by our unit. How many are you willing to support personally on the basis of five dollars per month? How many will your Sunday school class support? your Sunday school? Do you appreciate home, food and clothing? Will you help some unfortunate child to enjoy something of the same comforts?

A year or more ago some of the western congregations of Mennonites gathered clothing for shipment to Siberia, but on account of a variety of circumstances the clothing was never shipped. They have decided, however, to put it to use at once. A letter from Bro. M. B. Fast informs us that already forty-six boxes of this clothing are on the way to Scottdale from California. The clothing had been packed in large boxes for export shipment, and if they seem to be sufficiently well packed they will be left in the boxes and shipped in that manner, instead of in bales, as the balance of the clothing will be shipped.

A letter received recently from Johann Thiessen, secretary of Canadian Mennonite Central Committee for relief work, states that that committee, representing the Mennonites in the Canadian northwest, desires to cooperate with the Central committee in the Russian work. They are eager to help and ask for instructions and information as to how they can best help along in the work. Their help is much appreciated and will no doubt contribute materially to what we may be able to do in South Russia as Mennonites in relief work.

There is still an uncertain factor in this work, and that is the defeat of Gen. Baron Wrangel's army in the Crimea by the Russian Soviet army. Gen. Wrangel had almost completely stabilized the government of South Russia and for a time was successful in driving back the Bolsheviki troops; but the latter having secured reenforcements as a result of making peace on the western front with Poland, have within the past week been successful in driving back and defeating Wrangel's forces in a number of engagements. Whether it will be possible or safe to go into the Mennonite districts if the bolshevikis gain control is not known. No word has been received from Bro. Miller with reference to the situation, and meanwhile plans as outlined will go forward.

Nov. 6, 1920.

MENNONITE BIBLE CONFERENCE

To Be Held at Richfield Mennonite Church, Richfield, Pa., Saturday and Sunday, November 27 and 28th.

Saturday Evening Session.

Devotional Service — Rev. John Riehl.

Address of Welcome—Bishop B. J. Graybill.

Christian Cooperation—E. E. Snyder.

Types of the Church—Ruth—Rev. Jacob Snyder.

Sunday Morning Session.

Devotional Exercises—Rev. Ferster.

Does God Really Answer Prayer—Rev. Benj. F. Graybill.

Going All the Way with Jesus—Rev. Jacob Snyder.

Sunday Afternoon Session.

Song and Prayer Service — Abel Shirk.

Our Lord's Return, Resurrection and Rapture—Rev. John F. Riehl.

Our Priest within the Veil—Rev. Jacob Snyder.

The Gospel Paul Preached—E. E. Snyder.

Sunday Evening Session.

Devotional Services—Rev. Benj. F. Graybill.

The Work of the Holy Spirit—Rev. Ferster.

The Ripened Fields of Harvest—E. E. Snyder.

Why We Preach Redemption by Blood—Rev. Jacob Snyder.

DEATH

Amstutz-Swarr — Rev. Samuel S. Amstutz, pastor of Mechanics Grove Mennonite church, to Miss Elizabeth Swarr of Quarryville, Pa., Rev. Jacob Snyder officiating.

EMERGENCY RELIEF COMMITTEE

Contributions Received by Emergency Relief Committee Treasurer During Month of October.

Sufferers in Europe.

Berne, Ind., Con., $379.44; D. Bixler, Berne, Ind., $50; Tabor ch., Goessel, Kan., $108.02; A. A. Wall, Mountain Lake, Minn., $20; P. C. Jantz, Ellensburg, Wash., $5; anonymous, Nampa, Ida., $100; total, $662.46.

Sufferers in Russia and Siberia and Russian Delegates.

Bergtal ch., Pawnee Rock, Kan., $87; Zoar ch., Goltry, Okla., $38.03; J. G. Wiebe, Newton, Kan., $5; Bruderthal ch., Hillsboro, Kan., $117.76; Christian ch., Moundridge, Kan., $24.-76; Eden ch., Inola, Kan., $169; friends at Los Angeles, Cal., by P. W. Penner, $4; P. H. Eck, Ringwood, Okla., $15; Immanuel ch., Aberdeen, Ida., $34.73; Herman Janzen, Elbing, Kan., $100; Friedensthal ch., Gotebo, Okla., $4; Joh. Siemens, Altona, Man., $100; a friend, Altona, Man., $10; Gnadenberg ch., Whitewater, Kan., $32.71; friends by P. W. Penner, Los Angeles, Cal., $7; Buhler Menn. ch., $63.68; total, $812.67.

Suffering Children in Germany.

First Menn. ch., Newton, Kan., $127.71; Senior C. E. society, Berne, Ind., .50; Mrs. G. Baumgartner, Berne, Ind., $5; First Menn ch., Newton, Kan., $177.75; John H. Regier, Elbing, Kan., $50; Anna A. Goehring, Moundridge, Kan., $10; First Menn. ch., Newton, Kan., $10; First Menn. ch., Newton, Kan., $6; Bergtal ch., Corn, Okla., $20.80; Gruenfeld ch., Carnegie, Okla., $12.61; Will Bartel, American Falls, Ida., $10; Bergtal ch., Corn, Okla., $75; J. E. Wiens, Meade, Kan., $25; J. A. Kaufman, American Falls, Ida., $10; Franz Busenitz, Whitewater, Kan., $100; P. H. Eck, Ringwood, Okla., $10; Mr. and Mrs. D. A. Vogt, Pratum, Oregon, $10; Mrs. Rev. Gerhard Fast, Mountain Lake, Minn., $10; I. J. Dick, Mountain Lake, Minn., $10; Mrs. Louise Ringelman, Geary, Okla., $20; Anna Dirks and Helena Janzen, Pasadena, Cal., $5; sewing society, Pawnee Rock, Kan., $50; Miss Elisa Holly, Trenton, Ohio, $5; Jacob Hoeppner, Winkler, Man., $34.80; Total, $795.17.

Armenian Relief.

Friends in Los Angeles, Cal., by P. W. Penner, $3.

Orphans in Germany.

Sewing society, Upland, Cal., $37.-35.

Suffering German Children in Switzerland.

Colfax, Wash. ch., $348; Menn. S. S., by Fairmead, Cal., $83.50; Mrs. E. Krehbiel, Moundridge, Kan., for Pfalz, $20; total, $451. 50.

Missions.

Immanuel ch., Aberdeen, Ida., $50.

Respectfully submitted,

C. F. Claassen, Treas.

RECEIVED FOR PUBLICATION

First Mennonite church, Philadelphia, Pa., by Rev. N. B. Grubb, $37.-25; Mennonite ch., Wadsworth, O., by Rev. M. M. Lehman, $6.00; I. A. Sommer, Glendale, Calif., $25; Mrs. Elizabeth Lehman, Berne, Ind., $1; Tabor ch., Goessel, Kan., by J. S. Schmidt, $25; Mennonite ch., Goessel, Kan., $25.08.

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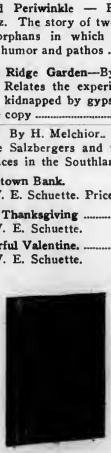

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VOL. XXXV. BERNE, INDIANA, NOVEMBER 25, 1920. No. 47.

IN MENNONITE CIRCLES

The Western District Conference has undertaken to raise an endowment and building fund of $525,000 for Bethel College during the next five years. The committee consists of the brethren J. M. Suderman, Moundridge, Kan., Franz Albrecht, Beatrice, Nebr., and J. J. Ratzlaff, Meno, Okla.

The fall meeting of the board of managers of the Mennonite home of the Eastern District Conference was held at the home last Monday. The entire home family is enjoying good health, except Mrs. Sauder, who has been confined to her room for some time. A new electric light plant, Silent Alamo, was installed and seems to work quite satisfactory. The old plant had become useless.

The following item appearing in the weekly bulletin of the First church, Philadelphia relates to the mother church of the first Mennonite settlers in America, the Crefeld church which now is in great need:

"It seems a strange coincidence that on the very day that the Crefelders should be honored by the city, state and nation, and the descendants of the pioneer Mennonite settlers in Germantown, in the unveiling of the Pastorious monument in Germantown, the pastor should be in receipt of a letter from the pastor of the mother church in Crefeld, appealing for help. But such was the case. It will be recalled that the Mennonite colony of Germantown came from the Crefeld congregation in 1683. They were thirteen families, consisting of thirty-three souls. The Pastorious monument which was unveiled and dedicated on Wednesday on the last week was erected in honor of these three families and Daniel Francis Pastorious, their leader. The Mennonite church, the city, state and nation, participated in the exercises. The monument was erected at a cost of $50,000, the Federal government paying half and the other half was raised by popular subscription. And now, after 237 years, the mother church appeals for help of her descendant. This church, which had always been a wealthy, influential and a very liberal church in extending help to the needy, now calls for help. The war and its consequences reduced them to poverty. Their money has no value—worth about 4 cents to the dollar. In a letter received by the pastor from Mr. and Mrs. W. F. Roehlan, of Rochester, stating that Mrs. Roehlan had just returned to her home in Rochester after a three-months' stay in her home church in Crefeld, and that they have partly supported twenty relatives for some time as well as a donation of a thousand marks. Mr. and Mrs. Roehlan have on different occasions visited the pastor and his family, and on one occasion came down to participate in the communion. The pastor, at the request of the Home Mission Board of the General Conference, visited the family in 1911 and found them most honorable and trustworthy people. It was also the pastor's privilege to visit the Crefeld congregation in 1900, and was given a cordial reception."

At a joint meeting of the officers of the Eastern District Conference and the Mennonite Brotherhood held in Quakertown this week it was decided that $1,000 be forwarded immediately for the assistance of the Crefeld church.

The statement which follows is the most recent sent out by the Mennonite Central Committee and greatly relieves the anxiety felt throughout the church concerning Bro. Kratz whom a newspaper report represented as missing.

November 17, 1920.

The following cable has been received at this office today:

From Constantinople,
Mumaw, Scottdale, Pa.

Went Sebastopol and returned last week. Kratz remained Mennonite colony. Feel certain his personal safety. Will use every effort to get in touch with him. Left funds his disposal. Slagel with supplies failed reach Sebastopol. Expect his return few days. Using available funds aid Russian refugees reaching Constantinople. Will cable further developments. Cable November allowance.

Miller.

This cable supports our general statement sent out yesterday and gives us the assurance of the safety of two of our workers Miller and Slagel and also gives Miller's certainty in the personal safety of Kratz. We are confident that he will use every means at his disposal to get in touch with him promptly and await with interest his further report. We also have the matter before our representatives in New York and the department of state at Washington, D. C.

The supplies which were mentioned in the cable are valued at about $26,000.00. Evidently reports of the reverses of General Wrangel's forces reached Slagel before he reached Sabastopol and he accordingly returned to Constantinople. A recent report from the unit mentioned the following items which were included in the cargo: About 20 tons used and new clothing, 35 cases new shoes, 3 cases shoe repair material, medical supplies, 300 yards black rock sheeting, 100 cases Babbits best soap, 1000 yards white flannelette, 1000 yards Leviathan ticking, 50 cases sweetened condensed milk, 6 foot sewing machines, 2000 yards white flannelette, 1000 yards blue flannelette, 6 hand sewing machines, 1 case candles, 1 one-ton Ford truck, gasoline, oil, repair parts, etc.

According to reports from different sources, there will be urgent need of relief work among the refugees now coming to Constantinople and vicinity. The above cable indicates that our unit will act at once to assist in bringing aid to these distressed people. The request for the November allowance by cable is an indication of the need as seen by our workers.

TO THE MISSIONARY SEWING SOCIETIES

In place of the regular Christmas boxes (containing clothing, etc.) formerly prepared by the different missionary societies for our Oklahoma mission stations they have decided also for this year to receive a money offering which is to be used for their Christmas celebration as well as for literature, etc. Will the societies therefore make this their prayerful consideration and wherever possible send an offering to the treasurer, Mrs. J. G. Regier, Newton, Kan.

Helena Liechty, Sec.

NOTICE AND INVITATION

Missionary J. R. Duerksen of Arizona is to be ordained as elder, (D. V.) on Sunday, December 5, in his home church, Alexanderwohl, Goessel, Kan. All mission friends are requested to participate in intercessory prayer. His field in Arizona is exceptionally stony and seemingly barren, but much and constant prayer in connection with the Word of God can break even stony hearts. Let us also pray that the investigation by the government, now going on in Tuba, may bring out the truth.

P. H. Richert, Sec.

AN APPEAL

From the Tuberculosis Sanatorium, at Alta Loma, Cal.

We as committee and individually greeted with pleasure the action of the General Conference at Perkasie in its adoption of the budget system. We believe that system will do away with the continual appeal for money. There is, however, at this time a matter upon our heart which is of even greater importance to this place than the finances, important as that is. I wish at this time to appeal once more to the young ladies of our churches to yield themselves to the Lord's service as deaconnesses. Especially would I appeal that at least two would surrender themselves for training at once with the sanitarium at Alta Loma, chosen as their special field. You may say you are afraid of the disease. God, the same who has taken care of Bro. P. A. Penner, in his leper work in India, will also take care of you in this work if you will only trust Him. Precaution is necessary but fear of the disease, NEVER. I appeal also to someone of the sisters who has the training already finished. Our present nurse wishes to be relieved on December 1. Is there not somewhere in the ranks of the Mennonites someone who will volunteer to take her place? Write for particulars to the undersigned. **D. B. Hess.**

At the request of the officers of the Eastern District Conference the president of the Brotherhood has appointed a committee, consisting of John D. Moyer, J. F. Freed, Jacob R. Fretz, Franklin K. Moyer, to take charge of the collection of used clothing for the sufferers in southern Russia.

The clothing that is to be gathered will be distributed under the auspices of the Central Mennonite Relief committee.

In order that the expense may be kept at a minimum, the special committee for the Eastern District Conference has decided to take charge of the clothing at Souderton. The clothing will need to be baled, and this may not be possible at all of our congregational places. For this reason, if clothing is sent to one central point, where it can be baled, and held until shipping instructions are received, a saving of expense will result.

The committee hereby calls upon all pastors and workers in Ladies' Aid or Sewing societies, and local Brotherhood committees, to issue a call and collect all usable clothing, and either bale same at local places, or deliver same to the undersigned committee, Souderton, Pa., not later than November 30.

The Central Mennonite Relief Committee has its representatives in Southern Russia at present, who will supervise the distribution. The need is very urgent among members of our own faith, and we trust that your efforts will bring abundant supplies.

May we ask that this announcement be made from the pulpit, and that a committee be formed consisting of the pastor, ladies' aid or sewing societies and members of the local Brotherhood committee to take charge of this work in every congregation?

Fraternally yours,
John D. Moyer, Chairman.
Souderton, November 18, 1920.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

(Continued)

When we found that the train on which we should ride for eighteen hours inland from Peking was provided with dining car and sleeping cars we entertained hopes of traveling in comfort. These hopes grew dimmer when we tried to make our reservations for berths for the night. We were informed that reservations could not be made until the tickets were sold. This would not be done until two hours before train time. We were advised to take possession of our compartment fully three hours before the train started as it would stand on the tracks as early as that, Peking being a terminal point of the line. So, although our train was not to leave until nine o'clock, we were in our compartment soon after six o'clock. At seven o'clock I went to purchase our tickets and check our baggage, leaving Mr. Habegger to guard our compartment. I had drilled on the pronunciation of the name of the place to which our tickets should be bought. It was Wakeway. When I looked at the tickets the romanization of the Chinese name was "Wei Hei." I was assured, however, that that was alright. Later I found out that practically all romanization of Chinese words is as misleading as this one. Taokow they pronounce Dawko. Kaichow is pronounced KiJoe. Tiao is pronounced d'yow, etc.

A missionary by the name of Peabody was to share our compartment with us, but for some reason he did not arrive before the train left. So Mr. Habegger and I were congratulating ourselves that we two would have all the room intended for four. The "boy" indicated that he would bring us a key so we could lock our door, but he did not. We retired and had slept a few hours when at 1:30 o'clock in the morning three men, two dressed in soldiers' uniform, rushed into our room with bag and baggage. Their bundles of nondescript color and of amazing size filled the remaining space in the aisle. The two soldiers took the one upper berth and the man in the civilian clothes the other. Soon they began to eat and smoke, after they had pulled the shade before the open window. The air became almost unbearable. After a while four employees of the train came in and after speaking to the three at some length succeeded in persuading the one soldier to leave the compartment. As he had the most luggage his leaving relieved the crowded condition very much. When the others turned off the light and retired I put up the window shade again and the air got better. Soon we were all asleep.

The next morning we found out that the dining car service was not Fred Harvey service, either. When we entered the car we found all tables occupied except one. On it lay a sleeping soldier. He was induced to leave and the table was set for us two. The breakfast consisted of a dish of oatmeal, toast, ham and eggs and a cup of coffee. It cost fifty cents Mexican. At the ordinary rate of exchange this would have been twenty-five cents American money. At the then prevailing rate it was forty-one cents. The meal was American and not the same that was served to Chinese passengers. The cream served was of the condensed variety and brought to the table in the tin can . The can bore the label of Libby, McNeill & Libby of Chicago.

The train trip that day had something very depressing about it. Although we were going through what is considered a very productive agricultural region of China, the fields were deplorably bare as the result of a continued drouth. Everywhere one could see refugees going to more prosperous parts of the country and hoping thus to escape starvation. They were perched with their few belongings on loaded coal cars, on empty flat cars and every other available space on freight trains. Many travelled on wheelbarrows. Sometimes the wife and children would be in the wheelbarrow, the husband steadying it and a donkey pulling. Other times it was propelled only by man power. Still other families had no wheelbarrow even. Not only the men, but even the women, with their feet crippled by feet-binding, and even little children were trudging along the road with bundles on their backs. It is estimated that 20,000,000, or one-twentieth of China's total population, will not have bread this winter unless help is sent. I might insert the remark here that commendable efforts are being made to relieve the situation and that in these efforts foreigners and Chinese are cooperating admirably. Here in the district where the General Conference Mennonites of North America is doing work the crops are short, but there will be no famine conditions. I recently asked an official, by whom I had been invited to dinner, regarding conditions here and he said the crop here is about sixty per cent. Though strictest economy will be necessary, there need be no suffering.

About half past two o'clock that afternoon our train pulled into Wei Hei, where we had to change for another railroad. There was no train until about 11 o'clock next forenoon. Of course, in an inland town in China there is no hotel in our sense of the word. But at Wei Hei there is a mission of the Canadian Presbyterians. Though there were five in our party we were all welcome, even we two who were total strangers. The same welcome we found the next day at the Taokow station of the same mission, our number by that time having swelled to seven, since Rev. P. J. Boehr, missionary at our Tung Ming station, had driven over in a Ford car to take us to Kaichow and with him had come Miss Christine Habegger to meet her father. It was rather late to start on the drive to Kaichow that day so the six of us were invited to stay all night. Persons who look with suspicion upon interdenominational comity in the homeland should make a mission trip in the inland of China and they would be compelled to change their minds.

I had wondered why there had been hesitancy to start on the thirty-mile drive to Kaichow when the greater part of the afternoon was still before us, but when we made the drive the next day I could well understand it. One must remember that this country has been inhabited not only for decades and centuries, but for a number of thousands of years. During all this period of time no effort has been made to do any work on the roads except that by a missionary who at one time gave famine relief to persons who built a stretch of road. The roads have therefore been worn deeper and deeper by the travel of the millions through all these times until today they are from two to ten feet below the level of the country through which they pass. Only at certain intervals can vehicles pass each other. Where there is a natural depression the water from rains gathers and stands until it soaks in or evaporates. Such places are fathomless mudholes at one time of the year and equally as deep dust beds at another. As there had been no wet season this year we found the latter state. Whether it is worse than the former I am not in a position to state, but I know it is bad enough. A night trip should be avoided for the further reason that these roads are very irregular in direction and frequent in intersections and it is therefore easy to lose one's way. Since our trip through the country was made by automobile it caused a commotion all along the way. Just as soon as people would hear the chug-chug of our machine they would start at full speed toward the road on which we travelled—and there were people everywhere since it was a busy time in the fields, some harvest awaiting the garnering in these parts. While passing through one of the walled villages we noticed that one of our tires was getting soft. We meant to change it there, but the press of the crowd got so bad that working was just about impossible, so

that we gave up the plan and drove out into the country. Partly hidden by two ganlean (a kind of a kaffir corn) fields, we were discovered only by a smaller crowd. When two of the men were asked to help pump up the tire, they considered it quite a distinction and their measure of satisfaction seemed completely full when each of them was given a copper and a morsel of our lunch, that the ladies had gotten out while the car was stopping. Every piece of that lunch got its share of comments before it disappeared in the mouth of the eater. When in one of the hollow roads we met a cartload of women, evidently on their way to the theatre because they were dressed in their finest trousers and long jackets, there was a precipitant scattering of the stiff-ankled occupants because the cows had to be unhitched and the cart turned around by hand and pulled out of our way. But neither driver nor passengers betrayed any resentment at this unexpected interruption of their trip. It seemed as though they considered a chance to see an automobile as ample reward for their trouble.

At somewhat before five o'clock in the afternoon of Friday, September 10th, we arrived at our Kaichow mission station. This was just one month since we embarked at San Francisco. We had been expected the evening before and upon the false report that we were coming, the boys of the school, some of the members of the church and some of the business men of the city had come out to the south gate of the city to greet us and bid us welcome. Now we had slipped into the city unawares, had pushed our way through its crowded, narrow streets, left through the east gate and entered the suburb where our mission is located, before anyone at the mission discovered us. But when we were discovered the word was quickly taken to the mission compound. About half a block outside of its gate Mr. Kaufman had one hundred school boys arranged in a double open rank, bearing the United States flag and the Chinese flag and a banner with the Christian cross on it, and singing "Onward Christian Soldiers." Between the outer gate and the inner gate Miss Neufeld had the school girls in line singing a Chinese translation of the German church hymn, "Gott ist die Liebe." To me the thought was both touching and full of promise for the future that boys and girls coming from heathen homes and heathen surroundings should welcome us with the singing of these Christian hymns.

The next few days were spent in conference with all of our missionaries employed in the southern part of the Chihli province. We have fourteen workers here now. At Kai Chow there are Rev. and Mrs. H. J. Brown, Rev. and Mrs. E. G. Kaufman, Rev. and Mrs. S. J. Goering, Rev. and Mrs. W. C. Voth and the Misses Talitha Neufeld and Aganetha Fast. At Tungminghsien Rev. P. J. Boehr and wife and the Misses Christine Habegger and Metta Lehman are stationed. The Kai Chow station was opened in 1910 by Mr. Brown and wife, after they had spent some time in China in the study of the language. Pioneer work at a mission station is never easy and always slow. Suspicion has to be overcome. The meagre knowledge of the language has to be perfected. A place for the station has to be selected. The buildings to be erected are foreign in design and purpose, but have to be erected by native builders. Numberless misunderstandings and delays will inevitably result. For several years Mr. and Mrs. Brown worked alone. Then Miss Neufeld was added to the force. Later Mr. and Mrs. Kaufman and Miss Fast came. Last spring Mr. and Mrs. Goering and Mr. and Mrs. Voth arrived on the station after they had spent one school year in the study of the language at the North China Union Language School at Peking. Today the working force at Kai Chow is employed as follows: Rev. Brown is superintendent of the Chihli field and pastor of the Kai Chow district. Rev. Kaufman's work is primarily with the boys in the boarding school, Miss Neufeld's with the girls in the boarding school. Miss Fast works with the women in the city of Kai Chow. Mrs. Brown and Mrs. Kaufman work with the women of the church, the suburbs and the nearby villages. Mr. Voth supervises the erection of buildings now under construction. Mr. and Mrs. Goering and Mrs. Voth are continuing their language study. It might be added, however, that all workers continue the study of the language as much as other duties will permit. Besides the foreign staff of workers the Kai Chow station has twelve native workers under its direction. The church membership is 120. There are 100 boys in the boys' boarding school and 37 girls in the girls' boarding school. Both of these schools had to refuse a large number of applicants this year because of lack of room. The mission furnishes the buildings and teachers for these schools and also pays six dollars a school year for each pupil for board. The rest of the board has to be paid by the pupil. The boarding halls are under the management of the native officers of the local church. These two boarding schools are located on the mission compound in the eastern suburb of the city of Kai Chow. In the city we have a day school for boys. It had only 14 pupils at the time of my visit. More were expected after the busy season. About nine miles to the southeast of Kai Chow in the village of Chang Chuar we have another day school for boys with 16 pupils. In both of these schools we have only native teachers. The work in the chapel in the city is also done mostly only by a native evangelist.

It is quite natural that the supporters of our mission work will ask how nearly the present working force covers the needs of the Kai Chow part of our field. A few figures may help to throw light on this subject. Kai Chow is the capital of Kuan. The Kuan is a political unit partly similar to a county in America and partly similar to a state. This city has 40,000 inhabitants. Within its district are 1,300 villages. Of these villages 20 are so-called market places. The whole Kai Chow district has 46,720 families with a total population of 356,880. Besides our working force of ten persons there is not another white person living in this district except a French Catholic priest. Among the few Chinese Christians adequate leadership has not been sufficiently developed as yet so that the initiative in bringing the gospel to their countrymen will be taken by them.

Tung Ming Hsien is the center of another district in our field. At this place Rev. and Mrs. P. J. Boehr started work in 1916. Here, too, pioneer difficulties were met and had to be overcome. A little over a year ago reinforcement came in the arrival of the Misses Habegger and Lehman. Miss Habegger does work among the women and Miss Lehman in the girls' day school. The mission compound here also is outside of the city wall, in the northern suburb, but the church is in the heart of the city. In the same compound with the church are the boys' day school and a girls' day school. The former has only native teachers and has 25 pupils. The girls' school has nine pupils. This is one-third of the total number of girls of the whole city attending school anywhere. A native evangelist and a colporter also assist in the work here. So far twelve persons have been baptized here, but quite a number of inquirers may decide for Christ soon. The religious services are very well attended. Here, too, there is an immense opportunity for the future. Tung Ming Hsien has a population of 20,000. In its district there are 724 villages, 45 of these being market places. There are 34,716 families with 231,832 members. Thus we have four foreign mission workers for considerably over one-fourth million people in this section of our mission field.

Shang Yuan Hsien is another center of our field. Here we have only a native evangelist stationed. A colporter of the British Bible Society, also a native, makes this his headquarters, too. Here we have nine members, but many are interested. Adequate and consecrated leadership will bring them out for Christ. Here, too, there is an immense field. The city has 14,000 inhabitants. The district has 769 villages, 68 being market places. The total number of families is 27,534, and of inhabitants 250,000.

Our whole field in this part of China therefore contains 2793 villages with three larger places as centers. The total population of the field is 838,712. These three places lie in a triangle. Tung Ming Hsien is thirty miles south of Kai Chow. Chang Yuan Hsien is forty-five miles southwest of Kai Chow and about thirty miles from Tung Ming Hsien. In this whole field there is as yet no hospital and no physician.

(To be continued.)

THINGS WE CAN'T AFFORD

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.
We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.
We can't afford the feast today
That brings tomorrow's fast.
We can't afford the farce that comes
To tragedy at last.
We can't afford to play with fire
Or tempt a serpent's bite,
We can't afford to think that sin
Brings any true delight.
We can't afford with serious head
To treat the cynic's sneer;
We can't afford to wise men's word
To turn a careless ear;
We can't afford for hate to give
Like hatred in return;
We can't afford to feed such flame
And make it fiercer burn.
We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.
But blind to good are we apart
From Thee, all-seeing Lord;
Oh, grant us light that we may know
The things we can't afford!

—Exchange.

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Thanksgiving Day is a time-honored American institution, originating in New England in the early days of that colony. The Puritans were a religious people, therefore their public festivals took on a religious significance. We owe much to New England, but the best they did for posterity was to lay the foundations of the Commonwealth on faith and righteousness. America has much to be thankful for at this time. We have peace today while there are other nations still in the throes of war. Our democratic institutions are unshaken even though in the rest of the world there are influences gnawing away at the vitals of freedom. Our bins are filled, our homes are storehouses of luxury, our people are actively following their trades and business while elsewhere in the world there is stagnation and panic. Our churches are open to public worship, those who will may gather to praise the Lord, while in other regions religion meets with opposition and persecution. Our streets have not run red with riot and civil strife as they have done in countries across the ocean. Can we say that it was because of the superior piety or wisdom that we have been spared from such terrible scenes and calamities of which we are free? Hardly. No human soul deserves the credit. We owe it to God to bring to Him our heartfelt praise for having spared us, undeserving as we have been.

But Thanksgiving, if it is real and sincere, does not alone consist in worldly expressions. Anyone can talk, but not everyone will do more than talk. Thanksgiving means giving with thanks. To be real, a thank offering must be included and this offering must come, not because of a sense of duty, but, if it is to bring a blessing with it, it must be the expression of a real joy that proves its sincerity with an offering of love. We have enough to share of our prosperity with, especially in our needy brethren across the sea. Our gifts will call for their heartfelt gratitude and thus serve the purpose of calling forth a double thanksgiving. In this week's issue there appears a special plea for Russia from our Emergency Relief Commission. No reader of the Mennonite, and no Mennonite of any one of our churches, can afford to permit this chance to make a generous thank-offering go by.

LETTERS FROM NATIVE CHRISTIANS

The following are accounts of the flood in Korba, described in last week's Mennonite as two native Christians reported it.

Korba, via Champa,
C. P. India.
30, 8, 1920.

Sir: We were very glad to know of your being landed in San Francisco and we hope you might have reached your home safely. We are waiting to hear good news from you.

You will be very sorry to know of our unfortunate condition. On Saturday, the 7th of Aug. the river began to grow, at about 8 a. m., and about 4 p. m. it was brimful. At about 5 p. m. the water began to run over the compound and in an hour the water dashed inside. We then ran to the Baboos' quarters. As soon as we reached there those quarters were also surrounded by the raging waves of the water. Then all of us ran to your bungalow with an idea to be safe. But no sooner we got over there we saw the water dashing the doors and coming inside. Then we tried to go to the church but it was in vain. We tried twice to cross the water but in vain. The men could go to the church but we did not want to leave the women and children alone. By and by the water was growing higher and higher inside the bungalow and when it was about 20 feet high we were very much afraid. We broke the top windows and thus let each of us go to the roof. We were sitting on the roof awaiting what will happen next. We could see nothing for miles except water and noise made by the falling of the houses and trees. The waves were so strong that we found the bungalow shaking. We are not sure whether the bungalow was shaking or our minds were puzzled. You may yourself calculate the damage I had to suffer. The water outside the house was about 7' 10" high. My house was first to be drowned. The school garden is useless now. We thank God that none of us drowned that day. The damage of school supplies is given in the next paper. Our baby is alright. Salam from all of us to you, Mem sahiba and children. Yours obediently,

G. M. Roberts.

School Supplies Damaged.

1. All the registers.
2. All the maps and pictures.
3. All the books for teachers.
4. All the books for the church library.
5. The school garden (we had this year a lot of things in the garden to make up the loss we had last year).
6. Two benches are not here.
7. In short, nothing left to continue the work.

'Yours faithfully,

G. M. Roberts

Mr. G. M. Roberts is a teacher in our school at Korba.—C. H. S.

Korba, via Champa,
C. P. India.
30, 8, 1920.

Sir: We thank God that we are all saved though we lost much. My forty hens drowned and all the saman in the house was destroyed by the water. Next day we had nothing to eat and no place to live in. Our houses are still wet. We are all well and hope you will be happy. Salam to you, Mem Sahiba and dear little ones from us. Dora remembers you all all the time and sends salam. On account of mud and wetness cholera and fever spread among us. Sumedi, Michael Sumedi and Mani Ram died of cholera. Kindly pray for us all.

Yours in Christ,

Johan.

John is one of the preachers at Korba.—C. H. S.

SPECIAL OFFER

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1922 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Father, how wide Thy glory shines,
How high Thy wonders rise!
Known through the earth by thousand signs
By thousands through the skies.

Those mighty orbs proclaim Thy power,
Their motions speak Thy skill;
And on the wings of every hour
We read Thy patience still.

OUR WOMAN'S WORK

REPORT OF EXECUTIVE COMMITTEE OF MISSION SOCIETIES

It was at the women's business meeting held during the conference at Reedley, Cal., in 1917, that the Executive Committee of Mission Societies was called into existence. A general sentiment seemed to prevail that our societies would be able to do more intelligent work if they could somehow be brought into closer personal touch with the missionaries, and in general have their work thoroughly systematized. To accomplish this purpose it was suggested that a committee consisting of three women be appointed. That a great opportunity for work lay before us was apparent to all, but the actual extent of the work, or the method of procedure to best accomplish it, was a matter of which most of us had but a dim vision. It was therefore with a trembling heart that the committee ventured forth on its mission, but the God of Light, whose servants we are, gave us light as we needed it.

As most of you have probably read our annual reports in "The Mennonite" and "Bundesbote" we need but to give a resume of our work of the past three years.

Each year we have written to our different missionaries asking them to state the needs of their station. Then we wrote to our societies asking them for which station they would prefer to work. Upon hearing from the respective parties we divided the work as much as possible according to needs.

Since we have about seventeen main stations and over a hundred societies you will realize that it was well-nigh impossible for one busy housewife to do all the correspondence. Accordingly the field was divided into three sections. Mrs. R. A. Goerz was in direct touch with the societies of the middle states, Kansas, Nebraska and Oklahoma; Mrs. S. S. Haury with the Eastern and Middle District societies; and Mrs. F. J. Isaac with those in the West and Canada. While this materially lightened the burden of one, it makes the system more laborious. If any of you have a suggestion that would help to facilitate this work we shall be glad to hear it.

Our societies have responded admirably to the many calls for work and money, and this is only the beginning of the great task that is before us. Nearly one hundred and fifty boxes that were sent to missionaries were reported

to us in the past two years. It is too early for this year's report and we were too new in the work to get a report three years ago.

As you all know, Mrs. R. A. Goerz was compelled to resign her office as treasurer of the committee on account of poor health. She was in the work with heart and soul and we regretted to see her step out. Withal, we were facing a situation that we did not know how to meet. Mrs. Haury and I had no authority to choose a new member into the committee, nor did we know of any way how this person should be elected. We took the matter to the Lord and trusted that our societies would not take it amiss if we would ask someone else to assume the responsibility of treasurer. We felt definitely led to request Mrs. J. G. Regier, of Newton, Kansas, to do this, and we still think that this was also the Lord's will.

In retrospect we realize that we have made many mistakes, but we have profited by them and we believe that as the committee continues its work the Lord will continue to deal gently with its shortcomings and guide it to a more perfect knowledge of His will in this matter.

And you, dear sisters, if you will now and then let the committee feel, as you have done in the past, that you stand back of them with heart and soul, you will do more to further this work than you realize. Each one of us has a work to do, be it ever so insignificant, and so as each one of us does her work, God's great work can grow into a perfect whole. Let us therefore "Be watching, be working, be praying."

Respectfully submitted,

The Committee:

Mrs. S. S. Haury, Pres.,
Mrs. J. G. Regier, Treas.
Mrs. F. J. Isaac, Sec.

Treasurer's Report of Mission Societies.

This report was given at the women's business meeting, held at the time of General conference, at Perkasie, Pa.

Received for:

India	$3,334.97
Rest Home, India	1,211.55
China	782.83
General Mission treasury	1,125.96
City Missions	454.64
War Sufferers in Europe	713.38
Christmas money for various stations	454.14
Alta Loma, Cal., Sanitarium	216.55
Postage for the Executive Committee	30.80
Missionaries (personal gifts)	640.45
Elizabeth Ruth's trip to General Conference	244.00
Miss Agnes Williams' Ford	157.50
Miscellaneous	40.00
Total	$9,406.77

The above sums were all paid out as designated by the donors.

This is a brief report of the moneys received by the treasurer of the Executive Committee of Women's Mission and Sewing Societies for the time from Jan. 1, 1918, when the accounts were first opened, to July 30, 1920. The total, $9,406.77, represents only the money that was actually received and paid out. We are sorry that we cannot give a complete report of all money raised by the various societies during this time, as this sum would be much larger than the one given. We hope our societies will in time send all their money, except what they need for local purposes, through our treasury, then we shall be able to give a much more complete report.

The societies have worked diligently and we hope they will be able to keep up the good work in the future, and if possible, do even better than heretofore.

We wish all societies God's blessings in their work for Him, our Master, Jesus Christ.

Respectfully submitted,

Mrs. J. G. Regier, Treas.

PULASKI MISSION SOCIETY

The work of the past year has been carried on with glad and willing hearts and busy hands. We are grateful for God's blessing both on the work and the workers. There are thirty-three regular members, although more than that assist with the sewing. $150.75 was pledged by the members to be used in our various activities; besides $92.00 which was given by five sisters to be used in the support of three orphans in India.

Our work this year consisted of making three complete outfits of clothing for eleven children, four girls and seven boys, in Korba, India. Those garments were sent to Los Angeles for shipment. Ten dollars was sent to the Agnes Williams Automobile Fund; five dollars to the fund to send Elizabeth Ruth, the Christian Hopi girl, to the General Conference, and ten dollars to Rev. D. B. Hess to be used for linens in the Sanitarium at Alta Loma.

Quite a sum of money still being in the treasury it was decided to use twenty-five dollars to purchase articles to be sent to Missionary Rudolph R. Petter and wife at Lame Deer, Mont., to be used at Christmas time. The society is now busy making articles for that purpose. The balance in the treasury will later be sent to P. P. Hilty at Fortuna, Mo., for the foreign mission treasury of General Conference.

In order to facilitate the work, the society works in two sections, the country people meeting at the church every two weeks and the sisters living in town meeting on the alternate weeks. Thus the meetings come weekly and all are given the opportunity to attend.

We find much more can be accomplished by working this way, than by all attempting to meet at one time and place.

A Junior Mission Society was formed. One comforter has been pieced and completed by them, while another comforter top, presented by a Junior girl, was also finished. These comforters were presented by the society to Rev. and Mrs. S. T. Moyer, (who are on their way to India). Thus the Junior Society mission interests are made real to young girls, and their love for the cause finds expression in work that is adapted to their ability and interest.

Mrs. Celina E Schwartzendruver, Sec.

ANOTHER MENNONITE RETURNS FROM FRIENDS' RELIEF WORK IN EUROPE.

Report of Friends' Service Committee.

George O. Springer, of Rantoul, Ill., returned on November 10th, from a year's relief work in Austria. Mr. Springer also spent a year in the same kind of work in France. In Vienna he was the manager of the Friends' International Transport, the idea of which is to centralize Friends' motor supplies in each country —Poland, Austria, Germany and Serbia. Thus if a worker in Serbia needs spare parts for his car he sends for them not to the United States, but to Vienna, or if he has an old car which is beyond repair he sends that to Vienna to be salvaged. Four or five other relief agencies, such as the American Red Cross and the British Relief Mission avail themselves of the use of the International Transport. The idea originated at the close of the war when about ninety trucks of one to five tons capacity were bought by the Friends from the French government.

We have a bit of news of interest to returned French workers. "Jerry" has grown rubber tires and is running around Vienna in a healthy condition. For the benefit of those who do not know "Jerry," we will say that during the war he was a salvaged German truck running on rails for Friends' relief.

About one hundred Austrian men are employed in the Transport service as mechanics and truck drivers. This is helping Austria's unemployment situation. When Mr. Springer left, several of the men came to him and said how thankful they were to be in this work, because they got better treatment and found a spirit which is not found in the average workshop. For this reason many are willing to work for less money, although all are receiving a reasonable living wage. This fact proves that ordinary men under the right conditions will work for the love of the cause rather than for money.

The International Transport has its garage in one of the big empty stock markets of Vienna. This huge building, which before the war was continually packed with beef cows, the Friends found empty. This explains the one reason for the great under-nourishment of Vienna's population. During the war more and more milk cows were killed for meat. While in 1917, the year when no rain fell all summer, they had to feed the cows on pine needles and tree branches, hence many died. Now Vienna has been cut off from her source of fertilizer, so that it is hard to raise the food to feed the cows while she must give up her number of cows to meet the requirements of the Peace Treaty. To meet the great need for replenishing Vienna's fresh milk supply, the Friends have bought about 500 cows in Switzerland and Holland and placed them in the dairies near Vienna. The cows are to be paid for in milk delivered to Friends for their hospital relief, but the dairymen keep the calves. Mr. Springer stated that a little more beef cattle is now coming in to Vienna from foreign countries, but the price of meat is still too high for other than the very wealthy. However, this increase in beef necessitated the moving of the Transport garage from the beef stockyard to the sheep stockyard.

The cars are used for carrying the raw food from incoming trains to the central kitchen and the cooked food to the various food depots. (About 50,000 below school age are being fed daily by the Friends.) At the same time they keep a small number of cars on reserve in case a hurry-up call comes from any country. This reserve number is growing smaller and smaller because the work is becoming more extensive. However, it is hoped no new cars will be needed this winter and as to next summer's work no one can predict.

In talking about the spirit of the average Austrian, Mr. Springer said that they are in a very

hopeless mood and seldom talk about their condition, or make predictions about the future. They simply live from day to day, from hand to mouth, always on the border line of starvation. Cafes, restaurants and all public houses are forced to close at 11:00 p. m., so that no night life goes on. "Petty thievery is increasing in Vienna," Mr. Springer says, "because, as is to be expected, continual hunger is apt to make thieves out of honest men."

To meet Vienna's need at the roots, the Friends think they should extend their agricultural work on the farms around Vienna as they did in France and are doing in Serbia. This work being to help the natives to cultivate the ground and to sell at reasonable prices fertilizer, seeds and modern machinery. This has not yet been done in Austria on account of lack of funds, but it is hoped to be able to meet this need next spring. This work would also help to educate the Austrian peasant, who for many reasons, has never developed a social consciousness. To say to him that the people in the city are starving means nothing at all. He plods along in the same old rut, seeking just enough for his own food, clothing and shelter.

Mr. Springer said he hated to leave Vienna and the Friends relief work, the spirit of which he has enjoyed. He issues a call to all young men of healthy body, mind and soul to give a year or two of their life in such work. He left in charge of the transport work, Vern Conover and Hubert T. Richardson.

THE C. E. TOPIC

December 12.

Wise Sayings That Have Helped Me.

Prov. 1:1-16.

The book of Proverbs is a collection of wise sayings which, by the guiding Spirit of God, have been preserved in the Bible for the edification of the church and its members in all ages. It presents to us the philosophy of life based upon a close observation of human conduct under a variety of situations. It shows the wisdom of piety and righteousness and the folly of sin. Solomon is the author of many of these sayings, and, in his own life, he illustrates the truth of many of his wisest sentiments. The pity of it all is that one, like him, having so firm and a correct grasp upon life's minutest duties should finally go down under a cloud of sin and inconsistency that is only to be explained in by the conclusion that he sinned in the light of better knowledge. The moral of it all is that it is not enough to know the right way, one must live it and upon him who would tell his fellows how to live the responsibility of living right himself is imposed.

Since this is a topic that calls for the testimony of the individual to wise sayings that have helped him or her personally the writer can only make suggestions as to where to go to find other wise sayings that are helpful. To get any good thing we must go to the source and so, first of all, we would refer the reader to the source of all good. This is aptly put by the writer of Proverbs who tells us that "The fear of the Lord is the beginning of wisdom." This is also always an unfailing source of wisdom. The one who would drink at a lesser spring, knowing that there is a better one of easy access betrays a folly for which there is absolutely no excuse. Not only should the sayings of the book of Proverbs be treasured in the heart. We have the whole Bible, offering us limitless treasures of wisdom, to which we may go daily with the assurance that the highest needs of the soul will be supplied. Perhaps a few wise sayings that have come to the writer's notice will be suggestive to some truth that may be developed in the meeting where this topic is under discussion. We will therefore present a few. Abraham Lincoln said: "All that I am I owe to my angel mother. This is a suggestion as to how gratitude might be shown to mother. Again, he states the general wisdom of the entire population when he says: "You can't fool all the people all the time." In a dark hour of our country General Garfield exclaimed: "God rules in heaven and the government in Washington still lives." This inspires faith in God and loyalty to the country. From the trying times of the early church has come the saying: "The blood of the martyrs is the seed of the church." To make stout and brave the hearts of those who must undergo persecution. Concerning the certainty of death we might recall the German: "Graue Haare sind Kirchhofblumen" or the Turkish, "Death is the black camel that kneels at every man's gate." Regarding charity we recall that: "Charity begins at home." Let this be put to better use than to furnish a lame excuse for the stingy Christian. To it should be added: "Charity gives itself rich while covetousness hoards itself poor" or this one from the Danish: "Give today that thou shalt be able to give tomorrow." There are many proverbs relating to love, here are a few: "Love rules without law"; "Love rules the kingdom without a sword"; "Love knows nothing of labor"; "Love is the master of all arts"; In regard to literature the Italians have a fine one: "There is no worse robber than a bad book." In regard to integrity we often hear it said that "Honesty is the best policy." If it is only a policy it is no longer honesty. The French say: "One has always enough strength to bear the troubles of one's friends. The Swiss tell us: "It takes a good many shovelfuls to bury the truth." In China there is a saying: "Towers are measured by their shadows and great men by their calumnators." The Russians have a proverb: "Measure thy cloth ten times and then cut once." In the Orient one hears it said: "He who says what he likes shall hear what he does not like." The Arabs say: "He who has to serve two masters must lie to one." Compare Matt. 19:29.

Other proverbs we might quote as life's philosophies are: "Where the bee sucks honey, the spider sucks poison"; "The road to hell is paved with good intentions"; "Who knows nothing doubts nothing"; "Mock not a cobbler for his black thumbs"; "The bird that soars high lights low"; "He that takes a raven for his guide shall light upon carrion"; "By the street of By-and-By one arrives at the house of Never." A familiar one from Benj. Franklin is: "Pride puts out the kitchen fire" and another, "Early to bed and early to rise makes a man healthy, wealthy and wise."

THE S. S. LESSON

December 12.

What the Kingdom of Heaven Is Like.

Matt. 13:44-58.

Golden Text: The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Rom. 14:17.

In the East, from very ancient times, it has been the custom to bury treasures for safe-keeping. There being no banks and houses offering very little security against theft it seems most natural that the owner should have a secret hiding place for his posessions, but it often happens that when the owner dies the secret of his treasure dies with him so that sometimes someone accidentally comes across a long-forgotten pot of gold. Jesus uses this to illustrate one phase of the kingdom. The individual discovering the richness of the kingdom of Christ accepts it with joy and enthusiasm. The seeker is abundantly rewarded for his search, and that with greater certainty than the seeker after gold.

The parable that makes the pearl its subject lays emphasis upon its preciousness. Anciently the pearl was the most precious of gems, not only because of its scarcity, but also because of the terrible risks involved in bringing it from the bottom of the ocean. Nothing is to be compared to the infinite value of Christ. The merchant who sought the greatest of all pearls and sacrificed all others of inferior value in order to secure it for himself teaches the lesson of seeking until we find and, having found the kingdom, we are to let all other things go in order to make sure its possession for ourselves.

The net and the fishes represents the preaching of the gospel in the world, which is represented as the sea. The judgment will be the gathering of the good into vessels and the casting away of the bad. All kinds of people are gathered into the fold, but the judgment will finally decide who are the good and who the worthless. We are certain of the reward of the righteous and the final doom of the wicked and also of the fact that there shall be an "end of the world." Our duty is to live with the final judgment in mind. Unlike the fishes, we can be the good ones or the bad ones as we ourselves determine.

As the Jewish scribe knew the meaning of the law so the disciples of Christ must know the meaning of the law of the kingdom in order to be able to present that which is new in the kingdom and set in its right meaning that which is in the old law.

In His own country, the vicinity of Nazareth, Jesus recognized that He had a duty to perform. It was not only His custom to attend synagogue services, but He assumed the authority of a teacher, much to the amazement of the people. They could not understand how one of their number should have such power and authority, because they followed their small prejudices rather than that they would go to the right source to find out for themselves. It seemed to them an offense that the son of a carpenter should come to such prominence. Their selfish meanness and their self-centered satisfaction in their own judgment deprived them of the great blessing of having Jesus with them as their leader and chief citizen. We have in this lesson the proof that there were other children in the family of Joseph and Mary, the names of the brothers are mentioned, of the sisters we have no other reference except that of this account.

Their names are not given. Not only the fellow citizens of Nazareth, but the brothers and sisters of Jesus as well, failed to give Him recognition and their rejection brought from His lips the pathetic observation that "A prophet is not without honor, save in his own country." Because of their withholding this honor "He did not many mighty works there." The more we honor God, the mightier will be the works He will permit us to behold.

REPORT
Of the Middle District Conference, Held at Berne, Ind., August 25 and 26, 1920.

The Middle District Conference was preceded by a Bible conference which was held at the Berne church, August 22 and 23. The brethren who spoke at this conference came from far and near. The principal speakers were the Revs. M. M. Horsch, P. B. Unruh, B. W. Harder, J. J. Balzer, W. S. Gottschall, W. W. Miller, and Missionary C. H. Suckau of India. The various addresses centered around the great theme, "Full Salvation in Christ." Sister Catherine Niswander conducted children's meetings. All these services were well attended and undoubtedly proved to be very helpful to those who could arrange to be there.

On the 24th of August, in the forenoon, a Sunday school convention was held; the afternoon was devoted to Christian Endeavor work. Very much enthusiasm and interest was manifest during the convention on this day.

The church at Berne is to be congratulated for arranging for these meetings. They were very helpful to all who could be present and served well to put the delegates and the visitors into a right spiritual mood for the important conference which was to follow.

On Tuesday evening the opening exercises of the conference were held. The president, Rev. A. S. Shelly, preached the conference sermon and Rev. M. M. Horsch gave an address that was especially designed for the young people. The address was well suited for the occasion. The Intermediate society of the Christian Endeavor of the Berne church, under the able leadership of Miss Helena Liechty, rendered several choir selections which helped very materially to enhance the services.

Rev. Shelly based his sermon on Rom. 12:1-2; 13:11-14. He emphasized the need of consecration. The church can only do her task when she is watching and praying. The children of God are a separate people; we must not conform to the spirit of this world but be renewed with God's Spirit. We have but a limited time in which to do our work, and should therefore yield ourselves to Him unreservedly.

Wednesday Morning.

The session was opened by singing and a Scripture lesson, Eph. 4 and prayer led by the president, Rev. A. S. Shelly.

The delegate certificates were now read and the delegates received as follows:

1. Apostolic Mennonite church, Trenton, O., 241 members, 9 votes. Rev. A. J. Neuenschwander, O. J. Ehresman, W. A. Howe, C. A. Ehresman, M. Della Moon.

2. Wadsworth Mennonite church, Wadsworth O., 170 members, 6 votes, Rev. M. M. Lehman.

3. Pulaski Mennonite church, Pulaski, Ia., 212 members, 8 votes. Rev. S. T. Moyer.

4. Swiss Mennonite church, Bluffton, O., 670 members, 23 votes. W. S. Gottschall, P. B. Amstutz, C. W. Roethlisberger, Amos Hilty, Hiram Kohli.

5. Bethel Mennonite church, Fortuna, Mo., 159 members, 6 votes. Rev. P. P. Hilty.

6. Grace Mennonite church, Pandora, O., 340 members, 12 votes. Rev. J. M. Regier, Adam Amstutz, P. A. Amstutz, S. C. Baumgartner, Miss Susan Basinger, A. S. Hilty, Philip Neuenschwander, Mrs. J. H. Probst, Gideon Schumacher, Gideon C. Steiner, Adam Suter, Mrs. P. P. Welty.

7. First Mennonite church, Bluffton, O., 310 members, 11 votes. Rev. S. M. Musselman, Dr. J. R. Thierstein, Dr. S. K. Mosiman, Amos C. Geiger, Peter C. Herr, B. D. Smucker, Noah Moser, D. W. Bixler, Enos Burkholder, Prof. E. J. Hirschler.

8. First Mennonite church, Berne, Ind., 970 members, 33 votes, D. J. Sprunger, D. C. Sprunger, J. F. Lehman, C. A. Neuenschwander, J. F. Sprunger, C. A. van der Smissen, Ben Sprunger, Rev. P. R. Schroeder.

9. Mennonite church, Summerfield, Ill., 138 members, 5 votes, Rev. G. T. Soldner, Mrs. Rev. G. T. Soldner.

10. Salem Mennonite church, Dalton, O., 160 members, 6 votes. Rev. M. A. Neuenschwander.

11. Zion Mennonite church, Donnellson, Ia., 207 members, 7 votes, Rev. Elmer Basinger.

12. Emanuel Mennonite church, Noble, Ia., 276 members, 10 votes. S. M. Musselman.

13. Wayland Mennonite ch., Wayland, Ia., 262 members, 9 votes. S. M. Musselman.

The minutes of the last conference were now read and approved. The president then appointed the following committee to grant complimentary votes: Rev. C. A. van der Smissen, Rev. S. M. Musselman, Rev. Elmer Basinger.

Dr. J. R. Thierstein was appointed German secretary.

The order of the day was now fixed as follows: Morning session, 9-11:30. Afternoon session, 1:30-4:30. Evening sessions to begin at 8:00 o'clock.

Committee on resolutions, Rev. M. M. Lehman, Prof. E. J. Hirschler and Rev. A. J. Neuenschwander.

Auditing committee, P. A. Amstutz, C. D. Ehresman. D. W. Bixler.

The following visiting brethren were granted complimentary votes: P. H. Unruh, Goessel, Kan., M. M. Horsch, Upland, Cal.; H. J. Dyck, Elbing, Kan.; N. R. Kaufmann, Moundridge, Kan.; G. N. Harms, Whitewater, Kan.; J. E. Amstutz, Halstead, Kan.; J. B. Frey, Tuba, Ariz.; Abr. Ratzlaff, Buhler, Kan.; Abr. Albrecht, Inman, Kan.; Paul E. Whitmer, Bluffton, O., Willis Neuenschwander, Pandora, O.; A. S. Bechtel, Normal, Ill.; C. H. Suckau, India; Henry Riesen, Geary, Okla.; C. E. Krehbiel, Newton, Kan.; D. D. Unruh, Inman, Kan.; J. H. Epp, Hillsboro, Kan.; Bernhard Regier, Newton, Kan.; H. D. Epp, Henderson, Nebr.; J. J. Epp, Henderson, Nebr.; John von Steen, Beatrice, Nebr.; Samuel Ruth, Beatrice, Nebr.; P. P. Buller, Goessel, Kan.; A. J. Dyck, Inman, Kan.; Adam Sommer, Dalton, O.; P. H. Richert, Goessel, Kan.; H. J. Krehbiel, Reedley, Cal.; John Roth, Whitewater, Kan.; David Goertz, Hillsboro, Kan.; N. F. Toevs, Alsen, N. D.; P. P. Wedel, Moundridge, Kan.

Prof. Paul E. Whitmer now delivered a helpful lecture on the introduction to the Gospel of Mark.

Topic: "When is the Mid-Week Prayer Meeting a Success?" —Rev. P. R. Schroeder. Prayer is the privilege and obligation of the Christian. The prayer meeting cradles the spiritual growth of its members, individually and unitedly. The prayer meeting has its field, must avoid of infringing upon other church organizations, but rather bring them before the throne in prayer. It will reach under the arm of every church activity. The tender sympathies that are awakened in the prayer meeting make possible a hunger for divine forgiveness. It is desirable to have as large as possible participation in those present. Bible study is essential in mid-week prayer meeting. Memory verses of both Scripture and song are helpful. Avoid arguments for mere argument's sake, for it is not pleasing to the Spirit.

The discussion was opened by Rev. J. M. Regier. He said, the prayer meeting will be best if the largest number of people can be interested and helped by the meeting.

The forenoon session was now closed with prayer by Rev. G. T. Soldner.

Afternoon Session.

Singing of a hymn and prayer by Rev. M. A. Niswander.

The report of the Evangelization committee was now read which here follows:

Dear brethren, Psalm 37:1-6.

Your committee has sought to do the work which was at hand a year ago.

1. The Stevensville, Ontario, church deed, having been put in question as to its validity, was referred to the chairman of this committee, Bro. W. S. Gottschall. Apparently there was nothing that could be done except to take legal action, and this was impractical. But recently the judge of the district court ruled that the deed held by the remaining members of the old congregation was valid and thereupon the building was sold for $680.00. There are certain claims against this sum of money, but the desire of the Stevensville members is that the District Conference receive what there may be left after these other claims are paid, and your committee therefore recommends that the Conference officers be instructed to write out a claim with affidavit on the basis of a sum for which there is evidential approval by members, and that said claim be presented at the proper place by the president of the Evangelization committee.

(To be continued.)

DEATH

Nofsker.—On November 11, 1920, died at her home at Smith Corner, Margaret Nofsker, wife of John Nofsker, deceased, aged 77 years, 2 months and 29 days. She was a member of the Smith Corner Mennonite church. Rev. S. D. Yoder, officiated. Funeral Sunday, November 14th, Roaring Spring Mennonite church. Text, Job 14:14. Interment, Greenlawn cemetery.

CONTRIBUTIONS
FOR PUBLICATION

Received from: First Mennonite church, Aberdeen, Ida., per Rev. E. D. Schmidt, $12.16; Mennonite ch., Donnellson, Ia., per Rev. Elmer Basinger, $16; Mennonite ch., Summerfield, per Rev. G. T. Soldner, $10; West Swamp Mennonite ch., Quakertown, Pa., $19.90.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, DECEMBER 2, 1920. No. 48.

Tuba City, Ariz.,
Nov. 26, 1920.

Dear Friends:

The long looked for public investigation came off yesterday. It was a glorious victory for the gospel. Let us thank the Lord for hearing the cries of His children. The enemy was confused, the truth vindicated. Later on more about this.

Yours in His blessed service,
Hastily,
J. B. Frey.

EMERGENCY RELIEF COMMISSION

No doubt all of our General Conference congregations have learned, that at the last General conference session at Perkasie, Pa., it was resolved by the conference to remit to the Mennonite Central Committee, who are doing relief work in Southern Russia, at least $5,000.00 monthly.

To comply with the above resolutions, your committee has made several payments, and its treasury for that purpose is getting to be exhausted. We therefore make this appeal to you in the name of our Lord Jesus Christ and in the name of the poor sufferers of Russia, to let your contributions for that purpose come along generously. Would each congregation figure out what their share of this contribution amounts to, and then give according to what the Lord has given us.

Your committee has further taken up the work of feeding hungry children in Europe, especially Germany. This work is being done through our Mennonite brethren in Europe and not through others as heretofore. The need is almost at its maximum. Shall we not do our utmost to save these starving children, while the Lord is blessing us so abundantly? Would you please remember to send all contributions to the treasurer of your committee, Mr. C. F. Claassen, Newton, Kan.

The reports coming over from Europe and Russia had been getting worse of late. The evacuation of Southern Russia by the Wrangel forces have almost entirely cut off communications with our Mennonite brethren of that place.

A few days ago reports reached us that the establishments of Rev. M. Horsch and a Mr. Wiebe in Germany were burned down because these people were feeding hungry children with American money. Shall we not do more in spite of these reports.

We would once more like to call attention to the appeal made by Mr. Mumaw, sec.-treasurer of the Central Mennonite Committee collecting clothing for the needy in Europe and Russia.

We would urge all congregations of the General Conference to comply with above appeal at once, and send any clothing you may have or be able to buy cheap, to send same to Scottdale, Pa.

In the name of the Emergency Relief Committee,
John C. Mueller, Sec.

IN MENNONITE CIRCLES

Rev. Amos Bean, pastor of the Lower Skippack Mennonite church, now 77 years of age, preached in the Eden church, Schwenksville, Pa., recently.

The Mennonite Publication Board of Scottdale is planning the erection of a new building which is to cost $125,000.

The Mennonites of South Germany have recently issued a young people's paper of their own under the title: Mennonitische Judendwaite (Mennonite Youths' Watchtower). Rev. Philip Haendiger, of Ibersheim, near Worms, is the editor.

Rev. H. R. Voth of Goltry, Okla., is conducting a week's series of meetings in the Gnadenberg church.

At least five per cent.—1,000,000 children in the United States—have now or have had tuberculosis.

Five per cent. — 1,000,000 of them—have defective hearing.

Twenty-five per cent. — 5,000,000 of these school children — have defective eyes.

Fifteen to twenty-five per cent. —3,000,000 to 5,000,000 of them—are suffering from malnutrition.

Fifteen to twenty-five per cent. —3,000,000 to 5,000,000 — have adenoids, diseased tonsils or other glandular defects.

From ten to twenty per cent.—2,000,000 to 4,000,000—have weak foot arches, weak spines or other joint defects.

From fifty to seventy-five per cent.—10,000,000 to 16,000,000 of our school children—have defective teeth.

Seventy-five per cent.—16,000,000 of our school children—have physical defects which are potentially or actually detrimental to health.—Bulletin of U. S. Bureau of Education.

The announcements for the annual short Bible course at Bluffton College are out. The course is to cover a period of four weeks from January 4 to February 4. Programs are in the hands of pastors and may be secured upon application. The course, besides the regular instruction given by the faculty, will include Bible lectures and a Christian workers' conference.

We are feeling the sore need of it in these days, and we are getting fresh evidence of the helplessness of the old methods called statesmenship to secure it.

Two thousand years ago we were advised of one platform on which Greek and Jew—the most irreconcilable nations, bond and free—the most diverse interests, could stand together in a real unity, that is, in Christ Jesus.

Nothing else works. We can have no enduring and stable peace until it is founded upon the principles and dictated by the spirit of Jesus.

The greatest work in this cause is the spiritual work of the church of Christ. It is preparing the way for a real internationalism which will make the world safe.

The trees which grow beside the river of the water of life are the lives which have been rooted in Christ. They are to bear their rich and varied fruit throughout the year.

"And the leaves of the tree are for the healing of the nations."

Emory W. Hunt.

Developments with reference to our relief work in Russia have come rapidly during the past few weeks. It now appears that for the present at least, all hope must be given up of doing work among the Mennonite colonies, since they are again in the hands of the Bolsheviks. Bro. Kratz, who remained at Halbstadt is cut off from communication for the present, but as noted in the cablegram quoted, Bro. Miller feels assured of his personal safety and is making every effort to get in touch with him. All of Crimea is now in the hands of the "Reds," even Sabastopol which is at the southern end of the Crimean peninsula and the chief port has been captured and Wrangel's forces completely put to rout.

* * *

Just what effects this change in the situation will have on the Mennonites and other suffering peoples of South Russia, is of course not easy to say. However, this is not the first experience of these people with the Bolsheviks. The battle front in the past few years has passed over some of the Mennonite villages eighteen times, putting them now under the control of one army, now of another. Each time they have suffered some of course. It should be remembered, however, that their suffering was a great deal less under the Bol-hevik regimes than it was under some of the others. In fact, Bro. Miller reports that in some of the villages which he visited he was told that out-side of the requisitioning of machinery and supplies, such as one would naturally expect from any army, they suffered no serious discomforts or inconveniences. Their greatest suffering was at the hands of the Machno bandits, and as a result of disease and the lack of proper clothing, the latter conditions being brought about, of course, as a result of the army occupations and the banditt operations.

* * *

It is even possible that if the Bol-hevik government becomes somewhat established and organized presently, that relief work can be done under their protection. The Friends are doing some such work in other parts of Russia which are under the control of the same government, and they report that their workers go

in and out of the country entirely unmolested, and that large amounts of supplies are taken into the country and distributed among the needy.

* * * *

According to our present schedule, the brethren B. Frank Stoltzfus and Jos. E. Brunk will leave New York on the 23rd inst. for Constantinople to assist our unit. Bro. Stoltzfus has just recently returned from the Near East where he had been assisting the work at Jerusalem. Bro. Brunk has had considerable experience in business and other lines. Their arrival at Constantinople will no doubt be much appreciated by the other members of the unit there at this time. There may be some delay in forwarding further supplies but we will need to continue our support by way of funds so as to enable them to meet any emergency that may arise.

VIENNA'S SILENT STREETS

At present a great deal is being said and written about Vienna; more, perhaps, than in her days of greatness and former splendor. Just as every care and the greatest love are bestowed upon the invalid of a family, even so do the members of our great human family turn their attention to Vienna. From far and wide missions come to help the suffering, and workers meet here as doctors by the bedside of the dying.

The patient lies still on her hard couch, now and then she pitifully raises her eyes to the doctors there to help her. "Can they help me? Do they really want to help me, or are there other things more important to them, than the weak and suffering?" Suddenly a sunbeam streams over the poor couch, lighting up the features of the sufferer, recalling former beauty. And the physician, his fingers anxiously feeling the pulse, looks long and searchingly at his patient and sees in the features of the worn face beauty — a beauty which impresses him the more deeply because it has become refined, higher through suffering. Then he wakes from his dreams, calls his colleagues together, impresses them with the real importance of the case, imparts to them something of his own iron will-power. They consult together, they help each other,—the patient is saved.

Possibly, in the same way, it may be given us—not by constant cries for help to attract the attention of men from other lands, but rather by seeking of some ray of sunshine which may beautify and light up the suffering face of Vienna—thus shall we plead for salvation, less by the expression of pain than by showing our desire to keep beauty in life.

It is a sunny afternoon in the Stadtpark, the busy rustling to and fro of people only out to exhibit their genius for designing striking costumes saddens me, all seems out of tune, I escape . . . into the silent streets.

The first building I see is the church in the Sonnesfelsgasse, to the left of the old university. I remember one Saturday before Easter hunting through the old bookshop close by for old folios . . . the ringing of the Easter bells broke the stillness of the air, making music. Easter music, that sounded through the street, whilst the setting sun lit up the shelves and tinged with gold the old prints, and the leather backs of the books. I step into the church; the majesty of the pillars by the entrance awakens in me a sense of rythm—a rythm that I feel as I walk, as I look at the painting on the walls, as I stand in the sunlight that streams through the window. Here is silence and a feeling of rest—a feeling I take with me when I leave the church and go into the deserted streets.

I pass through a wide court—silence here, broken only by the swallows and the monotonous ticking of a clock beside an open window. Suddenly the sound of high-pitched voices reaches my ear. In front of a house stands a long row of hungry people huddled together, clad in rags, some of them barefoot, all holding cans and waiting for their soup-allowance . . The silence of the street is broken, its beauty fades . . . it is as if God had suddenly recalled his sunshine and in its place left darkness and shadows. Infinite sadness pervades me, I cannot bear to stay and see these people suffer, for I am a dreamer and cannot alter their lot. Had statescraft been given me I would have striven to give every poor man a trade or a craft rather than alms.

I walk on saddened, out of tune with life in the Stadtpark finery and vice; in the once silent streets shrill-voiced misery; if one escapes into the country, endless processions of people in search of wood, dark shadows against the green of the Wienerwald.

My intention was to write about the silent streets of Vienna, but now is not the time. Vienna is ill, suffering, her beauty is lost. We need health, first, health, then other things will follow. The physicians hand us one gift after another, thus prolonging life for a day or so—can this restore to us health or do we need an operation? Shall this alone save us? Has the great human family power to heal the sick, feed the hungry and find work for the laborer? Or can it only prolong life for a few days by gifts of food and milk? We appeal to the different missions . . . .

A field that is to yield fruit must be ploughed anew—at present a seed falls here and there on the old ground, it grows and it dies—it cannot live under the old conditions.

Otto Licht.

Note. Otto Licht is a poet-dramatist of Austria who during the great crisis of his country is working as a typist in the Vienna office of the Friends Service Committee. According to all reports, Austria is facing a winter of unutterable horrors and artists are always among the first to suffer. The Friends are daily feeding in Vienna 45,000 children below school age while the American Relief Administration is feeding those of school age.

CORRESPONDENCE

Glendale, Calif., Nov. 20.—For sometime our church periodicals were exceedingly interesting, filled with encouraging reports from our congregations, home and foreign missions, General Conference, district conferences, etc. But when we stop a moment and consider earnestly and seriously the dominant present awful conditions in Russia as related by the representatives who called especially on our people, and as given in the daily papers we surely have many reasons to observe the national Thanksgiving day with sincere gratitude. We are not able to count the many blessings which God has bestowed upon the American people. Many are anxious to help the poor sufferers in Russia and other countries.

On November 16 we were over at the Mennonite mission in Los Angeles where a goodly number of women met for an all-day sewing to prepare clothing which was to be transported via Scottdale, Pa., to Russia for relief in that great need.

There is certainly a notable contrast between the inexpressible suffering in Russia and the pleasure seeking people in America, the great country of plenty. Terrible conditions in foreign countries do not, seemingly, affect many people in America. Thousands of autos, movies, theaters, dances, etc., are run just the same in our country, not heeding the exhortation, "Love not the world, neither the things that are in the world." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." I Jno. 2:16.

Since I returned from my trip to Oregon, Washington and Idaho I am staying with my brother, A. A. Sommer, and his family. Their daughter Henrietta has finished the course in the Glendale high school and is now a student at the California University South in Los Angeles.

Recently we had several welcome visitors. Miss Minnie Sprunger of Pasadena called shortly before she left for Europe. Mr. David C. Welty, of Highland Park, Los Angeles, came per auto with his father, Daniel Welty, Mrs. M. Wenger and son Paul, of Aberdeen, Ida. Paul is a student at the Bible Institute. Fred Sprunger and Dennis Liechty, of Berne, Ind., came over from Los Angeles. On October 31 Rev. and Mrs. E. F. Grubb and daughter Ruth, of Los Angeles, were here after services. We all enjoyed a pleasant afternoon. Yesterday Mr. Herman Schmuckel, formerly of Escondido and now student at the Bible Institute, made a pleasant call.

Last Sunday and Tuesday, Nov. 14 and 16, we attended services at the Mennonite mission in Los Angeles. They are having protracted meetings from Nov. 14-28. Rev. V. V. Morgan is conducting the meetings. On Tuesday Rev. P. W. Penner and the writer attended in Los Angeles an anti-tobacco conference. Speakers pointed out or stated that at the present time of education and information it is inconsistent for ministers of the gospel, teachers in the public schools and Sunday schools to indulge in the use of narcotics.

Many tourists have arrived here recently to spend the winter in this delightful, mild climate. It is quite a task to accommodate them all with lodging.

I. A. Sommer.

Crawfordsville, Iowa, Nov. 19, 1920, Noble, Iowa, Church. —Dear Readers of the Mennonite: Since I sent in my last correspondence a good many things have taken place in our church. Things may not always turn out the way we wish they would but if we trust in God we will be led aright.

July 3 in the evening we had a picnic supper in the basement of the church consisting of ice cream, cake and fruit. Later in the evening we gathered in front of the church where we had a short but interesting program suitable for the occasion. At this time Rev. Musselman gave us a splendid address on "Community Patriotism."

July 11, Rev. L. L. Miller, our present pastor, preached for us in the morning on Jno. 15:15.

On July 20 our church was in Wayland attending a joint picnic given in honor of Rev. Musselman and his family. Rev. Musselman who had so ably served the two churches for almost eighteen years had made plans to leave for his present field of labor in the church at Bluffton, Ohio, and in our college. On July 25 he gave us his last sermon during his pastorate here. He wished to leave with us the thought that it is a glorious privilege, but a tremendous responsibility to go out into the world and say "I am a Christian." Three days later the family left, per auto, for their new home where they arrived the Saturday following. Our well-wishes and prayers accompany them. Although we miss them here we feel assured that they will be a blessing in their new field. May God bless them.

So from the first Sunday in August until the second Sunday in September we were without a pastor. But on Friday evening, Sepember 10, Rev. L. L. Miller and his wife arrived. They came just in time for the joint reception planned for them at the Eicher church and our community. We had a short program at which time Wayland and Noble both took part. Also a short address was given by Rev. Miller. Ice cream and cake were served in the basement after the program. We hope that this change of pastors may be for the upbuilding of God's kingdom.

October 3, in the morning, the ordination of Rev. Miller took place, Rev. Elmer Basinger of Donnellson, Ia., officiated at this ceremony. The churches of Wayland, Donnellson and Pulaski were well represented at this service. Rally day program took place in the afternoon. This being an all-day program a picnic dinner was had in the church basement. Some of our members were also present at the installation service in Wayland the same evening.

October 12, Rev. and Mrs. Suckau from one of our mission stations in India were with us. They told us of the location of our stations and about their experience in their work.

October 17 the Lord's Supper was observed in connection with the regular Sunday morning service.

Sunday, October 3, Sumio Uesugio, a Japanese, of Chicago, Ill., brought us the message of his conversion and his rejection by his relatives.

A committee is now at work with the children to prepare a Christmas program. This again reminds us of the beautiful yuletide and the birth of our Savior.

We are having ideal weather for gathering corn of which we have a good crop. Having gathered plenty of the things necessary to sustain our lives, we naturally need be thankful to our Father for these bounties.

Mrs. C. C. Sommer.

Donnellson, Ia., Nov. 22, 1920, Zion Mennonite Church — Dear Readers: For the last few months we have been quite busy. On October 3, our pastor, Rev. Basinger, was at Wayland and Noble. On the same Sunday Hon. Wooly spoke at our church on the subject, When Good Men Rule the World.

We have completed a new home for our pastor and family. On October 7, they moved to the new parsonage, which is a two-story house, located west of the church building in the same block. They lived there only a short time when their boy LaVerne took sick and on October 15 was operated on for appendicitis which proved to be a bad case. He is now at home for some time, and is getting along fine.

On October 17, we had a real mission Sunday, as Rev. and Mrs. Suckau of the India mission field were with us. There were three meetings, morning, noon and evening. Dinner was served in the church basement. The dedication of the parsonage was planned for this Sunday, but our pastor could not be present, not even for the mission meetings, as he was needed at Keokuk where his boy, LaVerne, was operated only 2 days before, so this was postponed. On October 24, 3 boys and 3 girls were baptized and taken into the church. October 31. Lord's Supper. November 7. Our pastor was at Pulaski. In the evening of that Sunday the pastor of the Franklin G. E. church was to preach for us but it was rainy so it fell out.

We now have Sunday school at 9:30 a. m., preaching services at 10:30 a. m., C. E. meeting, 6:45 p. m., preaching services, 7:30, on each Thursday evening, Bible study at 7:15, and choir practise, 8:15.

On Thursday of this week (Thanksgiving day) we will have our annual mission sale of things that the children bring, and the dedication of parsonage in the afternoon, after the regular Thanksgiving services in the morning. —**Corr.**

West Zion Church, Moundridge, Kan., November 19, 1920. —Dear Readers of the Mennonite: Will try to fulfill my duty as correspondent and write once more before the old year dies. How often do the psalmist's words come to one's mind as each successive year draws to a close: "As for man, his days are as grass, as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone. Psa. 103: 15,16.

Just last Monday we laid to rest the oldest member in our congregation, Grandfather Beutler, who had reached the ripe old age of 91 years. Bro. Hartzler of Bethel College, very fittingly expressed this old age as the winter time of life, when death calls and we must answer, awaiting the springtime, "the resurrection in Christ." Rev. P. P. Wedel preached in the German language.

A few weeks ago we had the pleasure of hearing Sister Elizabeth Ruth, Qöyawayma and Mrs. Klassen (nee Abrams) — both gave a very interesting talk on the mission work in Arizona among the Hopi Indians. We also had with us Mr. and Mrs. Herbert Grieg who told of their work in Africa. Mrs. Grieg spoke at the morning service and Mr. Grieg gave an illustrated talk in the evening on the mission work among the black people. Both talks were much enjoyed. Mrs. Grieg is a sister of our pastor, Rev. J. M. Suderman.

Last Sunday afternoon was the annual business meeting of our Sunday school. Bro. E. B. Schmitt was reelected superintendent. The reports of teachers and officers showed that the Sunday school work was progressing nicely. Also the work of the C. E. societies has shown a noticeable increase in attendance and interest since Bro. Suderman has returned, although the church felt a bit reluctant in recalling him after he had been given a two years' leave of absence to attend the Bible Institute in Los Angeles.

On Sunday evening, (Nov. 14) about forty-five of our C. E. members motored to Newton and gave an Endeavor program at the First Mennonite church—the topic for the evening was: "The Things God Puts First." Matthew 23: 23-29. We trust that the Newton society as well as our own was spiritually benefitted by the program. We hope to have them with us in the near future.

Mrs. D. O. Rupp, Corr.

Pandora, Ohio, Nov. 18, 1920. —Last Sunday took place the reopening of the Grace Mennonite church. This occasion was preceded by weeks of sacrifices of friends, pastor, and members of the church. Under the leadership of Rev. J. F. Moyer, who was our pastor, for the last three years, we were made to see greater opportunities in the religious field at home and abroad. Along with this came the need of bettering condition at home. For some time some of us had seen the need of redecorating and repairing our church and through the leadership of Rev. J. F. Moyer all the necessary subscriptions were raised. But before this work was begun he was called to another noble task at Bethel College, Newton, Kan. Through his help we found another able leader in Rev. Regier of Freeman, South Dakota, who has been our pastor and delivered the message since that time. For an artist to paint our church we wanted the best that we could get. We could think of no one who would probably be more interested in this job than N. P. Schumacher of Streator, Ill., on account of the home folks and for the fact that he has made this kind of work his specialty since 1904, when he assisted in decorating our church which was built at that time. After obtaining his promise a contract was made, and after waiting a number of weeks, he finally came, first decorating the St. Johns church. All paintings were made in oil, in three weeks the work was completed. Remarks have been made that it is one of the most beautiful of small churches in Ohio.

During this time services were held in the basement. Considering everything, we got along quite well. We obtained enough chairs and among other things the piano was moved down. Our Intermediates have been doing splendid work and the Juniors also have shown great interest, we thought that since they wanted a piano, it would be nothing but fair that they should have one. We were quite sure that they would be satisfied if we would give them this one and buy a new one for upstairs. After some thought and work by Rev. Regier we went about this business and after some of us had dug down a little deeper than we thought that we were able, we finally obtained enough money to buy a good instrument at cost.

We love our church more than before, we like our new piano, and we are not sorry for what we have done. Willing worker, whether you are in the church or out of it, should your wisdom compare with that of the sages, or should you be as insignificant as the little creature that carried our Lord through the streets of Jerusalem,

(Continued on page six)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

Punctual worshippers in a church near-by were delighted to note a small card displayed on the door which read: "I am early, what a pleasure." Their smiling faces indicated that the note had suggested just the right thing not only to put them in good spirits for the time but also to make them determine that hereafter they would be careful to be on time and thus add an insignificant but delightful contribution to the service.

When service began there were late-comers. The sign was still there but it had been turned around and to the mortification of those who read it, it announced "I am late, what a pity!" These stragglers came into the church displaying a feeling of humiliation that could not be resented since the fault was all theirs. We do not know whether they enjoyed the eloquent sermon of the pastor that morning but we do know that they too must have been making resolutions because at the following service most of the people were on time and the worship was not disturbed by the tardy arrival of a large percentage of the congregation.

We will grant that sometimes there is a legitimate excuse for late coming. A tire may blow out or the old "nag" may just refuse to make time, but this don't happen every Sunday and it is a notorious fact that those who come late on one Sunday are likely to be the late ones next Sunday. We would not say that the door should be closed to late-comers because there may be a few who could not come at all if they had to be on time, but they are very few.

Reports coming from various sections of the country indicate that the war reaction has already set in and poor business and a lack of work are in order in many places. Manufacturers, forgetting the abnormal profit they have been reaping for months past are unwilling to continue their works in operation, if doing so involves the paying back some of their profit to the laborer in wages. They seem to be "sitting tight on the lid" while those who have no financial reserve are left to endure whatever losses will be involved in getting back to normal. One wonders how the politicians who have been promising better things, in the event of their organization carrying the election have the nerve to look people in the face. They are always ready to take credit for whatever prosperity accidentally throws in their way, they should be ready to accept as their own fault whatever hardships come with their triumphs.

In the meanwhile the one who labors goes on paying the price. Prosperity meant nothing to him, his wages did not keep pace with the rising cost of living. All he had was the fun of handling more money and piling up a bigger debt. His prospects now, in the face of a decline of the H. C. L. are just as gloomy. Living will come down when he has spent all he has and is with no prospect of getting more. If politics can solve the problems of the people it should find a way by which, whether times are hard or prosperous, the rich can be prevented from getting richer at the expense of the poor and the poor can be kept from getting poorer because of the greed of the rich. A few years ago there were hair-brained fools who seriously insisted that the war would work out for a better and a juster world. We could think of their silly vaporings with more patience if we did not know that by encouraging profiteering it only helped to clinch the iron collar more firmly upon the necks of the poor. We are not in sympathy with those who preach the doctrine of violence and revolution as a means of squaring things but we think we can get their point of view and see how dangerous a creature the policy of profit, greed and graft is stirring up.

To the church the situation may become very alarming. People have been urged to capitalize their prospects and pledge millions of their prospective incomes for religious and benevolent purposes and, basing its program upon the prospects thus pledged, large undertakings have been initiated. The question now to be seriously considered is whether, with incomes reduced or stopped, it will be possible to continue the project as planned. We believe that nothing ever undertaken for Christ and the church is too big for the faith of the Christian, but we must steel ourselves for a hard battle—perhaps the hardest one we have ever fought in an endeavor to finance the Lord's work.

REPORT

Of the Middle District Conference, Held at Berne, Ind., August 25 and 26, 1920.

(Continued)

1. The Dalton, Ohio, church made a request for a series of meetings by Rev. W. W. Miller for the renewing of the inner life of the church. Although Bro. Miller was hindered from going in the fall, it was made possible for him to do so in the spring, from April 20-26. Definite blessings resulted from these meetings.

2. The Sterling, Ohio church was again supplied on alternate Sundays by Bro. Grover T. Soldner. In the fall a letter came to the committee from the church, stating that an inquiry from the Dunkards had come as to whether the congregation would sell their church building. The congregation presented the matter to the committee for consideration and approval. After a meeting of committee representatives with the congregation, it was decided to offer church for sale at $2,000.00. In April 1920 the sale was closed and the work of the committee in that field closed. By vote of the congregation the sum received from the sale of the building is to be divided as follows:

$1,000.00 to the Middle District Conference as return of loan once upon a time made to the church; $200.00 to the board of Home Mission; $300.00 to the Wadsworth church and $300.00 to the Mennonite benevolence through the Interchurch Movement.

Now that the Sterling church is dissolved and the members newly established in other near-by congregations, it is with grateful solicitude before the Lord, that we are permitted to reassure our hearts of the many years of seed-sowing there, and the resultant blessing upon all concerned.

Respectfully submitted,
The Committee,
Rev. W. S. Gottschall,
J. R. Thierstein,
P. R. Schroeder, Sec.

The report was then discussed and adopted as read. The treasurer's report of the committee showed a balance in the treasury of $1,189.05, which was also adopted.

It was moved and carried that a member of the Evangelization committee be elected at the regular election.

Topic: "Should the Middle District Conference Adopt a Forward Movement Program? If so, What Should Such a Program Include?"—Dr. S. K. Mosiman. The speaker said in part, Christ believed in a Forward Movement that should not only include Palestine, but the whole world. There is great need in the world today. Nothing short of the gospel of Jesus Christ will help the world today. The church needs to buckle herself down to do the work that is before her. The Mennonite church needs a Forward Movement to interest her young people and to give them something to do. Young men have been lost to the church and to the kingdom because they have not been given suitable work. What should such a movement include? It must be suggestive and constructive in every thing that is good. Such a movement should benefit the church, the Sunday school and the societies of Christian Endeavor. It would of course have to include a financial campaign. Our Conference has given $50,000 per year for congregational purposes, which is $14.00 per member. If each member gave one-tenth, we should be able to give $2,000,000 in five years. In order to carry out this work the church must organize and must pray. The spiritual life of the church would be deepened.

The discussion of this topic was opened by Rev. Elmer Basinger. He said the man or the woman who is not progressing is retrograding. Where there is no vision, the people perish. Various denominations have felt the need of a Forward Movement. The Mennonite church has failed to make a Forward Movement. Fields are now open in India for our church; if we fail to make use of these opportunities we will fail to help those who are now living. From 1905 to 1917 the members of the General Conference have contributed $5.13, 5.46, 6.71 and 6.70 per member during each triennial for church purposes. In the same period they have contributed per member, $.95, 1.11 1.40 and 1.68 for foreign missions. Who knows but what many paid more than that amount in the same period of time for chewing gum or tobacco, etc.

Following this discussion Prof. Whitmer gave another of his series of lectures on the introduction to the Gospel of Mark.

Topic: "How Should the Bible be Interpreted?"—Rev. M. M.

Lehman. He said in part, the Bible may be interpreted according to three methods. (1) The historical method. This method is not generally used as few are privileged to delve into the conditions in which people lived. It is not the best because it does not hold up Christ. (2) The method of literature. The Bible has a most beautiful literature. It has been translated into 400 languages. Even in this method people have been saved, but not very often. (3) The spiritual method. In this method the Word of God is looked upon as such and its meaning is taken to be literal. We must uphold Christ in whatever method we use. Christ is uppermost in the minds of the writers of the epistles. In all the epistles He is the Christ of experience.

The topic was discussed by Rev. G. T. Soldner. We believe in the incarnation of our Lord and in His return. Let us advocate it. We must be on our guard not to teach only certain phases of the teaching of the Bible to the exclusion of others. All interpretation is good that is made prayerfully, in earnest meditation and guided by the Holy Spirit.

Thursday Forenoon.

The session was opened by the reading of Acts 1:4-12 and prayer by the president, Rev. A. S. Shelly.

The treasurer, Bro. C. A. Neuenschwander, now gave a report of the Conference treasury as follows:

Cash on hand last year..$14.98
Cash paid out..... 3.00

Balance on hand.....$11.98

The report was accepted.

The following officers were now elected for the ensuing year;

President—Rev. A. J. Neuenschwander.

Secretary—Rev. Elmer Basinger.

Moved that the request of the S. S. convention that the temporary Educational Committee be made a permanent one and a part of the Conference organization and that the nominee for the committee receiving the highest number of votes shall be elected for three years, the one receiving the next highest for two years and the lowest for one year and that after that each member shall be elected for three years. The motion passed.

The committee composed of Dr. S. K. Mosiman, Rev. Elmer Basinger and Rev. S. T. Moyer that was appointed to report on the Forward Movement now made the following recommendation:

The committee recommends that a five-year Forward Movement be approved with the following objects:

1. To include the specific definite appeal for candidates for Christian service by presentation of the opportunities and needs for Christian service to every available young man and woman in the churches of the district within the year.

2. To provide for all other worthy spiritual objects, including an annual series of meetings in each church for the purpose of spiritual upbuilding and evangelization.

3. To include the presentation from the pulpit and by literature, of the work and progress and opportunities of the various activities and institutions of the churches as follows: home missions, foreign missions, schools and colleges, hospitals and sanitariums and emergency relief, etc.

4. To include a program for the adequate financing of the work of the church, according to the principle of Christian stewardship.

5. To include the appointing of a field secretary, general director, who may or may not be a pastor of the district, who shall direct by personal visitation to the various churches, a campaign of instruction.

6. To include the election of a committee of five, by Conference, with due regard of the various activities of the church, whose duties shall be to work out the above recommendation in detail, to thoroughly organize the Movement, to conduct a campaign of instruction in the churches, and to appoint a general director or field secretary. These preliminary plans shall be completed by March 1, 1921.

7. No financial program shall be presented to the individual churches, without the approval of the churches, or the Middle District Conference.

After discussion, the report of the Forward Movement committee was adopted.

Prof. Paul Whitmer now gave another lecture on the introduction to the Gospel of Mark.

Topic: "The Teaching of the Bible on Divorce. Shall a Minister Under Any Circumstances Remarry Divorced Persons?—Rev. C. H. v. d. Smissen. The speaker said in part, the divorce is one of the greatest evils that threatens our country. The divorce laws are too lax. For this reason public sentiment against this evil is greatly weakened. It is therefore necessary to make clear the teachings of the Word of God against this evil.

The following passages were read to show the position of the Bible to the divorce question: Matt. 5:31-32; Mark 10:11-12; Luke 16:18; I Cor. 7:10-15. Marriage is a union of life and heart and interests and is binding during the entire life. Our Lord gives only one excuse for a divorce and that is adultery.

A more difficult question is, may the party who is not guilty, and is divorced on Scriptural grounds, marry again? Most, even if not all Christians, believe the Lord's words, "save for the cause of fornication" imply this. It is often very difficult for the minister to decide as to who is guilty and not guilty. Divorces are against the will of God and should not occur among Christians.

The question was discussed by P. P. Hilty.

After devotion the forenoon session came to a close.

(To be concluded.)

HOW MAY WE BECOME BETTER ACQUAINTED WITH OUR MISSIONARIES AND THEIR WORK

Mrs. C. C. Sommer.

Our topic takes it for granted that we know something about the subject in question—something about our missionaries and their work. The real question then at stake is how can we become better acquainted with our missionaries and their work?

When we speak of a missionary in this connection we mean one who is sent out to propagate the religion of Jesus Christ either in the home or foreign field.

If we wish to know something about any one subject we try to find out about it. We study, we read books and periodicals on the subject with which we desire to become acquainted. We try to experiment if possible. If we meet with anyone who is interested in that field of labor we readily turn our attention to that person and begin to ask questions. Oh yes, we like to talk about subjects in which we are interested. We try to find out the what, why, where, how, whom, etc., of it.

Some one has well said if we wish to have a good general knowledge of something we must first have a detailed knowledge of some of its phases. This naturally takes a detailed study.

Of the many ways in which we might become better acquainted with our missionaries and their work I wish to mention but two: (a) Study missions, (b) Become a partner in the work.

There are various ways in which we might do this study. We should read our church papers which contain many most interesting and valuable articles. These give one an idea of the work—very often quite detailed—as well as characterization, in part at least of the worker on duty. No one in our churches can give any adequate reason for not reading these periodicals, that is, one or the other, for we have a publication in either the German or the English language, And the price of these weeklies is within the reach of all of us.

Oh yes, we may say we know our missionaries. We may know them by name, if not, if not, we can very easily ascertain this knowledge in the Mennonite Year Book which is accessible for only a trifle if one considers the value of its contents. But are we really acquainted with our workers in the field? Or are we anxious to become better acquainted?

Sometimes people pay out quite large sums of money to see and hear a political speaker. If we were as anxious to keep up to date our knowledge of our mission fields as we are to know the political situation of our countries we would surely accomplish something in the degree of our acquaintanceship. We would then be willing to spend a little money to attend an occasional conference in person. And, if a real active missionary spirit prevails in our church we would see to it that at least one delegate, outside of the minister, be sent to every session of our district conference and one to the General Conference triennially. Because our missionaries and their work are under conference control and willing learners can get vastly better acquainted in that way than by merely going in and out of our own church door. The delegate or delegates should report the working of the Conference to the church by whom they are sent. If we take an active part in sending delegates then our interest will grow to hear the report.

We must have feeling and sympathy for others if we would be acquainted with missionaries and their work. We must be honest seekers after truth in order to become realy acquainted with anything or any person and his work.

Some of us may have opportunity to visit some station or other and receive first hand knowledge of the worker and his work. Other ways to get first hand information is to listen to the workers on furlough or correspond with them while on duty. No real missionary will be displeased to get letters from interested friends

and co-workers in His vineyard. Try it.

And after all their work must be our work if we would be well acquainted. For we feel better acquainted with our partners and comrades than with our landlords or servants. Yes, when once we become really acquainted with our missionaries and their work we wish to be active partners in the propagation of the religion of Jesus Christ.

In speaking of opportunities in the foreign field Geo. Sherwood Eddy says: "To go to a nation whose very springs are corrupted, with social conditions debased, economic problems unsolved; in moral and spiritual destitution; to go to them with a gospel that will solve every problem and transform every evil; to establish centers of light to train the native ministry, to guide a growing church, to mold a nation's life! To know that even in the face of apparent present failure ultimate success is assured; for, 'to the missionary the future is as certain as if he touched it. He expects long toil and many disasters, but he looks as surely as he looks for sunrise after nights of tempest and of lingering dawn, for the ultimate illumination of the world.'"

Listen to some of the heroes who have shed their life-blood for Christ's sake: David Livingstone from the heart of Africa, "I have never ceased to rejoice that God has appointed me to this office." Samuel Dyer said, "If I thought that anything could prevent my dying for China, the thought would crush me," and Stanley Smith, "If I had a thousand lives I would give them all for China." And from our own Bro. Burkhalter who passed away on the field in India, April 12, 1920, we hear, "Woe is me if I preach not the gospel."

O yes, these testimonies make us want to give of our means and our prayers to the cause. But when once we give of our own life blood can we say we are really getting better acquainted with our missionaries and their work.

Let us give and pray so that some one in our community, in our church, yes, in our very home if God wills it, may be sent out in the work of propagating the religion of Jesus Christ.

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

CORRESPONDENCE

(Continued from page 3)

the Lord as ever has need of you.

The morning sermon was delivered by Prof. Whitmer of Bluffton College — the evening was devoted to song and an address by Rev. Albert Schumacher.

Corr.

THE C. E. TOPIC

December 19, 1920.

The Spirit of Generosity.
II Cor. 9:6-15.

Do we think sufficiently of the generosity of God? He is never niggardly in His gifts. Where one small portion of the earth could be made to feed the world He makes the whole of it to bring forth an abundance. A simple glance at the field and orchards will convince any one that more is given than we have the ability to consume. God is generous in His revelation of Himself. In many generations, and under a variety of circumstances, He has presented to us His purposes and His will concerning His people and preserved this knowledge for all time. God is generous to the world. In order that men may become His redeemed children He has not hesitated to give his only begotten Son, our Savior. He is generous to the sinner, (1) He offers him salvation, (2) He sends the blessed news to him through consecrated and devout men whom He has inspired to bring His message, (3) He is generous in His patience to sinners. He does not immediately strike them down in their sins, but gives them opportunity after opportunity to repent.

Love is the motive that prompts generosity. "God so loved the world that He gave His only begotten Son." Without love on His part we would not be in a position to expect the least favor of Him. It is love that led Him to be generous with those who in all justice deserved His wrath. Just note the prayer from the cross, "Father forgive them for they know not what they do." This same love prompts generosity in the children of God. Because they have His love they make sacrifice for the brethren. Led by this love they carry the gospel to the Christless. Partaking of this love they care for and share with Christ's little ones. It is only the unselfish love of our Savior that can prompt any one to be generous with his enemies. Since He was so willing, even to die for them, there remains absolutely no other thing for the Christian to do than to love his enemies.

Generosity finds its defeat in selfishness. When we love ourselves best of all it is not in us to be generous. The selfseeker will sacrifice the noblest things God gave him in order to serve his own purposes. Selfishness makes true friendship, true service, true devotion and true religion impossible. It stands in the way of glorifying Christ, serving humanity and building up the kingdom of God. Imagine a world of selfish people and you will find no place for generosity in it.

Generosity manifests itself best toward those who need it most. One is not generous to his own when one adds to the sufficiency they already possess, but one is generous in the best way when one is liberal in bestowing one's gifts to those who stand most in need of them.

The world's best people have been the generous ones—those who were willing to give their all and give their best to a cause and in doing so wore themselves out without any hope of an earthly reward. Think of the great and good gifts the world owes to men and women. What kind of men and women were they? Surely not selfish and greedy but those possessed of the spirit of generosity.

There are numerous ways of being generous, (1) with our goods; they are only entrusted to us as stewards anyway and belong most of all to God's needy ones. (2) In our attitude to others. Give them always the benefit of the doubt. We shall be judged as we judge. (3) We may be generous in our prayers. Pray much for others and pray even for those who "despitefully use you."

THE S. S. LESSON

December 19, 1920.

Jesus Feeds the Multitude.
Matt. 14:13-23.

Golden Text: They have no need to go away; give ye them to eat. Matt. 14:16.

Jesus sought retirement in the desert after the death of John the Baptist, but the multitude followed Him out into the desert. The motives for following Him were varied, but they were welcome. Anyone who sincerely desires to be with Jesus will find that nothing is thrown in the way to hinder. Jesus in the desert suggests a number of very instructive truths. In the old days we were taught that "a desert is a place where nothing grows." In this instance the definition does not apply. It simply was an uncultivated place, sheep pasture, perhaps. We also know that all deserts are not unproductive. There are numerous bright-colored flowers, thorny plants, etc.; also there are many creatures, but the flowers give off a stench instead of a sweet odor and the animals are of the kind one dreads, such as lizards, poisonous snakes, wolves, etc.—creatures we certainly want to avoid. We may well compare this world to a dry and thirsty land. It is gloomy, the unlovely creatures of sin have their way in it and the things that attract the flesh, the eye and the pride of life, give out unwholesome odors. Jesus found the world a spiritual desert. He came seeking His own and His own received Him not. It was full of thorns of opposition to Him, its flowers were not for Him except as they formed a crown He had to wear to the cross. Men, the creatures of the desert world, were against Him and sought to destroy Him with their poison.

The Christian finds the world a desert also. Here he has no abiding place, his citizenship is in heaven and he looks forward to the time when he can pass out of this vale of bitterness and tears into the realm of glory where none of earth's evils, trials or sorrows can enter.

Though the crowd was great the Lord could not help to see how very poor indeed that multitude was. There may have been some or many who had earthly possessions, but according to His teaching, men lay up true riches in heaven. The multitude and the disciples were still poor in faith. How often had He to upbraid them because of their "little faith?" As far as food was concerned they were close to abject poverty. Only 5 loaves and 2 small fishes could be found. We think of millions starving today and surely those who love their Lord must, like Him, be moved to the pity that helps. There was also a manifest poverty of love there even among the very elect for they said, "Send them away." The heartlessness of some Christians, even in the face of great want, is sometimes appalling.

Jesus never turns away those who seek him and the help He can give them. His reply to the disciples shows what God does continually. We only need our bread day by day and this He generously supplies; all the rest is superfluous.

It will be noted that prayer sanctified the miracle. If Jesus gave us the example of calling God's blessing upon what He was about to do we ought also make our purposes the subject of

prayer. Blessing the bread—giving thanks—is the least we can render in gratitude to Him who supplies all our needs. The loaves multiplied in His hands. In this He only did what is continually done for us. A seed is dropped into the earth and it becomes food for many in a little while. The number was great but no task is too great for our Lord to undertake. The fragments were saved. God never favors waste of any kind. If we have more than enough for ourselves it is that we may share our abundance with others.

THE RUSSIAN RELIEF PROPOSITION

By Levi Mumaw, Secretary Mennonite Central Committee.

The recent reverses in the political situation in the Crimea of South Russia has brought to the door of America a call for help that has not been equaled at any other time since our attention has been directed to that field of distress and suffering. The following is a copy of a letter received at this office from the Department of State, Washington.

"The Mennonite Central Relief
Scottdale, Pennsylvania.

Gentlemen,—

The department begs to transmit herewith, for your information, a copy of a telegram received from the American High Commissioner at Constantinople under date of November 17, 1920, quoting a resolution adopted by representatives of American organizations in Constantinople.

I am, gentlemen,
Your obedient servant,
For the Secretary of State:
(Signed) Alvey A. Atlee
Second Assistant Sec."

The following is a copy of the telegram referred to in the above letter:

Constantinople
Dated November 17, 1920.

Secretary of State,
Washington, D. C.,
589 November 17, 1920.

From high commissioner. At a meeting of American citizens representing organizations in Constantinople the following resolution was unanimously adopted: Resolved that the American high commissioner be requested to cable to the American government asking it to place in his hands any available funds to be used for relief in the present catastrophe among the 70,000 Russian refugees evacuated from the Crimea who are now aboard ship at Constantinople harbor, lacking food, money and a country.

Resolved further that President Wilson be requested to appeal to the American people to give generously to the American Red Cross and other relief organizations who are helping in this crisis. (Signed) Dr. Mary Mills Patrick, Constantinople College; Dr. Murray, Dr. Watson, Robert College; Bristol Y. M. C. A.; Poe Sailors Y. M. C. A.; Whittmore, American Russian Relief Committee; Majors, Davis, Clewell, Ryden, Bridges, American Red Cross; Chester, U. S. Shipping Board; Miller, Mennonite Relief secretary; Colonel Cox, U. S. army; McCallum, Near East Relief; Belim, Department of State. Forwarded with my approval.

Bristol.

Simultaneous with the arrival of the above messages, we have received a cable direct from the Mennonite Relief unit at Constantinople as follows:

"Constantinople.

Mumaw, Scottdale, Pa.

Among Russian refugees here are fifty Mennonite young men, all farmers. Have taken twenty-one off ships. They desire to go to America and promised to repay all money advanced them here and for passage by working for American farmers. Suggest you negotiate special loans this purpose. Cable at once my order three thousand dollars this purpose and seven thousand three weeks. Will cable names and American references in few days. Cable reply at once.

Miller."

This message has been forwarded by wire to the meeting of the Mennonite Immigration Committee to be held at Newton, Kan., this day and we are hopeful that definite action will be taken in the matter. In order to hasten this work, any one interested in applying for one of these men to help on his farm on the conditions stated can address the writer at Scottdale, Pa., and the same will have due consideration through the proper channels. It is estimated that it will require $200.00 for each person so cared for according to the cablegram sent by Miller. It may require more but whatever the amount will be, will be repaid as offered by these young men now in distress.

The cable to the Department of State is evidence that there is urgent need of funds to properly care for the unfortunate refugees gathering at Constantinople. We do not know how many more of our people whom we have desired to reach are among the number. Our responsibility, however, is as great as if we knew the exact number and we trust funds will be forthcoming that this work may be extended to the caring of many who are now deprived of food, shelter, home, and a country.

Scottdale Pa.

DEATHS

Bieler—Elmer Bieler was born Aug. 30, 1869, at Bally, Pa. When he was a boy his parents bought the farm on which he lived continuously after his parents had made it their home. On April 8, 1887 he was baptized, having accepted Jesus as his Savior, Rev. C. H. A. van der Smissen, who was his pastor, officiating. He was married to Mary E. Chrisman of Macungie, on April 28, 1894. This union was blessed with five children, three of which passed on before in infancy. Never having been very strong, his health gradually gave way and in the last nine months of his life he was an invalid. He loved life and would have been glad to get well once more, but he also knew what his disease had done to others and reasoned that he probably would also succumb and bravely he accepted the inevitable as the way his heavenly Father had marked out for him. He often remarked that if this was the will of his Father, he had no complaint to make. He passed away on September 4, at the age of 51 years and 4 days. He leaves to mourn his all too early departure, his faithful wife, one son, one daughter and one sister and two brothers.

On September 9 the weary remains were laid to rest. At the house Rev. C. M. DeLong spoke in English while his pastor, D. J. Brand, spoke German at the church, after which services the body was interred in the cemetery near the church.

Plank—Anna Klopfenstein Plank was born in Wayne county, Ohio, on January 23, 1850 and departed from this life in her home near Bloomfield, Davis county, Iowa, on Novemher 20, 1920, aged 70 years, 9 months and 27 days.

In the spring of 1850 her parents removed to Lee county, Iowa, making their home near West Point. On the fourth of March, 1874, she united in marriage with William J. Plank and together they moved on their present farm. Here with her beloved husband she esablished her home, and here, with him, they reared their family of four children, all of whom are living today. Aaron D. of Holly, Colorado, Mrs. Minnie Hill, of Bloomfield, Iowa, Harry W. of Bloomfield, Iowa, and Alvin K. of Bonapart, Ia. Her entire married life was lived in this home. Here, with her husband, she shared the joys and sorrows of their long wedded life. Here with him, she saw four precious lives come into their home circle, here together they watched over them, directed their tender lives through childhood, youth and into manhood and womanhood and together again they saw them leave the parental roof to make homes of their own.

She united with the Mennonite church in 1886 and remained a devoted and faithful member of that church until her death. She was devoted to her family, kind to her neighbors and generous to the poor and needy.

She leaves to mourn her departure, her loving husband, her four children, thirteen grandchildren, one brother, one sister and a host of friends. All of the children and grandchildren are present today excepting Aaron D. and his family of Holly, Colorado.

Mrs. Plank had a stroke of apoplexy in March 1917 and has been in greatly failing health since that time. She ws a helpless invalid and practically bedfast for almost three years. The messenger of death came to her as a welcome guest bringing relief from mental and bodily illness. Blessed are they who die in the Lord.

The funeral services were conducted at her late home on Monday afternoon, November 22nd, by Rev. A. S. Bechtel, pastor of the Pulaski Mennonite church. A mixed quartette from the church sang "Nearer My God to Thee" and "Safe in the Arms of Jesus."

CONTRIBUTIONS

FOR PUBLICATION

First Mennonite ch., Bluffton, O., by D. W. Bixler, $16; Salems ch., near Freeman, S. D., by C. B. Lehman, $36; Bethany ch., Freeman, S. D., by P. P. Kleinsasser, $5; Bethel ch., Newton, Kan., by H. E. Suderman, $20.22; Zions ch., near Elbing, Kan., by J. L. Regier, $13.30; Mennonite ch., Reedley, Cal., by H. J. Krehbiel, $30.55; Bethlehem ch., Bloomfield, Mont., by O. L. Deckert, $11.24; Hillsboro Mennonite ch., by Jacob J. Friesen, $14.19.

Gratefully acknowledged,
Mennonite Book Concern.

LET US GIVE THANKS

Ellen Tupper.

For all that God in mercy sends:
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood—
In everything give thanks!

For the sweet sleep which comes with night,
For the returning morning light,
For the bright sun that shines on high,
For the stars in the glittering sky;
For these and everything we see,
O Lord! Our hearts we lift to Thee
For everything give thanks!

—Selected.

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IN MENNONITE CIRCLES

The most recent information from the Mennonite Relief Unit in Russia is a cable from Bro. Miller, which reads:

Received November 29, 1920. Constantinople.

Present Russian refugee situation here and vicinity terrible beyond description. Our unit organized to administer any special funds given by our people for this purpose. Are represented on Executive Committee directing whole American effort in this crisis. With supplies still untouched suggest previous order supplies with December budget be cancelled and funds sent instead. Old clothing shipment needed badly.

Miller.

In Germany it is estimated besides those living in towns, there are 12,423 members of Mennonite churches in country districts. In the towns, Berlin has a membership of 236; in Krefeld, founded in 1693, there is a large congregation with Gust. Kraemer, pastor, statistics as to membership are not available. Danzig, founded 1560, H. G. Mannhart, pastor, has 1360 members, Elbing, Adolf Siebert, pastor, has 430 members. The membership of Embden, founded early in the 17th century is not available. Lic. A. Fast is pastor. Frederichtstadt, founded in 1633, S. Blickensdorfer, pastor, has 72 communicants. Goch, founded 1550, has 30, E. Pekema is pastor of the Grona church of 83 members; the Hamburg-Altona church of which H. van der Smissen is pastor, has a membership of 400; Königsberg has a membership of 65; Leer, 50, with S. van der Ploeg, pastor, Neuweid, is served by Pastor Kraemer of Krefeld, numbers not available, and the Norden church of 120 is served by C. A. Leendertz.

The next session of the (Old) Mennonite General Conference will be held near Garden City, Mo., beginning August 24, 1920.

Rev. A. J. Neuenschwander, of the Trenton, O., church has accepted a call to become pastor of the First church, Philadelphia. He expects to assume charge about the 1st of January.

The churches of the Eastern District gathered a large amount of clothing to be sent to Russia last week. It was brought together at Souderton and packed for immediate shipment.

Announcement of the Christian Workers' Conference and the annual Bible lectures at Bluffton College, January 4th to February 4th, 1921. We feel that we are unusually fortunate in being able to offer a strong course of instruction for special students who take this course. The guiding motive throughout has been to make the course informational and devotional as well. Knowledge of God's Word, coupled with a Spirit-filled devotion to God's will, are the two great essentials for effective religious work. We tried to take full account of these things in preparing these courses and programs. We shall appreciate very much your cooperation in bringing this short Bible course to the young people in your congregation who might or should be interested in such a course. We aim especially to serve young people who are active workers in the Sunday school and Young People's Societies. For Sunday school and Christian Endeavor workers we offer instruction in Biblical introduction, Old Testament, the Sunday school lessons for the coming year, methods of teaching in Sunday school, music for choristers and leaders, besides some other courses which we believe are especially valuable to Christian young people. We believe that five weeks spent at Bluffton, from January 4th to February 4th, pursuing these courses, will be a blessing to the persons coming and a blessing to the churches and Sunday schools from which they come, because of the increased effectiveness of their work due to the increased knowledge and interest in the cause of Christ.

Paul E. Whitmer,
Acting Dean of the Mennonite Seminary.

A WORD OF APPRECIATION FROM ARIZONA

Readers of the Mennonite:

Dear Friends: No doubt some of you have been waiting to hear from Arizona as to conditions here now and have also looked in the church papers for an accounting of the money we received during our visit with you in the East, which has been applied according to the desire of those who gave it. Some, as desired, was sent to the treasurer of the mission board and the balance applied on the trip expenses. Will give the list of gifts on separate sheet.

And we herewith want to again express our appreciation and thankfulness for all your love and kindness shown us when we were with you. And we are especially thankful to God for your interest in the Arizona missions to the Hopis.

As to conditions here just will say, that the nights are darkest before the dawn. God has heard the cry of His children and He is beginning to bring the hidden things to light—such lawlessness and corruption as this reservation probably has never seen. Last week one night in the prayer meeting we asked the Lord to reveal unto us the schemes of the enemy if we ought to know it and the following night a Hopi friend came over and exposed the workings of the enemies of the gospel and since then one revelation after another has come so that it will now be easy for the two inspectors from Washington to adjust matters. Will write more with next mail. Please keep on praying that God may get the glory and our lost but dear Hopis may be saved. The gospel will show its power in Hopi land yet.

Yours in His blessed service,
J. B. Frey.

TALK AT WOMEN'S MEETING, GENERAL CONFERENCE

In the name of Jesus who said "Go ye into all the world and preach the gospel to every creature," we are gathered here tonight. Because of this command, we as individual Christians, and as a church are pledged to give obedience. We cannot be idle. We must be about our Father's business.

Especially the women of our churches are rallying about this standard, though serving often at great odds. Household cares and duties leave them less free for activities outside the home, yet they too, have heard the call, "Go," if you cannot go, send.

We rejoice in the power of consecrated womanhood banded together for service. Their support has meant much to us on the various mission fields, and with all our heart we bid them "God speed."

Through the call of the mission board, we the oldest representatives on the mission field, with the longest period of service back of us, are in your midst. We have grown gray in service, as have many of you. But God has been gracious, our general health has been good throughout the years.

The past year of service was an especially strenuous one in Montana, for we were made to feel the bitter fight between heathendom and Christianity more than ever, so we were glad to obey the call and "come apart and rest awhile" and in a warmer spiritual atmosphere seek refreshment for body, mind and spirit.

As your representatives, we owe much to your loyal support. It has never failed us. Though often longer periods of time elapsed without one word of encouragement from you, we know you have not forgotten us. You have trusted us. Like Caleb and Joshua of old, you have supported us. We are free to say that any measure of our success is your success, any souls won through our instrumentality, have been won through yours, and if by the grace of God any stars shall shine in our crowns, they will brighten and glorify yours also.

Our reports have appeared in your papers. You have followed the struggle between darkness and light, between Christianity and heathendom. When we entered the work 24 and 29 years ago respectively, our Conference, with possibly a few exceptions, had no Christians on heathen mission

fields. We remember well the first school children won at the Cantonment mission school, also the first adult Cheyennes received into the church of Christ.

Bro. Horsch and Dr. Mosiman who are in the audience, will bear witness to the aggressive mission work done in those days, yet how meagre the results, as the world counts results. Needless to say we rejoiced to learn of the special baptismal service at Cantonment last spring, when 39 Indian school children were baptized in a wonderful service reported by the missionaries and the president of our board.

Furthermore upon investigation, we rejoiced the more to learn that a number of these children were children of our former mission school children—thus children of our children, in other words, our grandchildren in the faith. This proves again that faithful sowing of the Word will surely lead to a gracious harvest, whether during our own period of service, or that of those who succeed us in the work.

Take the entire Cheyenne field — the Northern Cheyennes in Montana, and the Southern in Oklahoma—a fierce, warlike, conservative, wild, untutored, uncivilized people—yet intensely interesting. It has not been so long since the whole country was startled by their raids in Kansas and by the Custer massacre on the Little Big Horn river in Montana. From the lips of our Indians, we still hear gruesome tales of those early days that we dare not repeat in this general audience.

Shall we then as a church and a Conference lose heart if the whole tribe is not won to Christ in a generation? Are we not prone to forget the centuries it took to free our forefathers from the worship of the thunder spirit, trees and rocks? Did not superstitions of various kinds cling to them long after they bore the name of Christ?

We, who have given our lives in service for this interesting tribe, have long since learned to look beyond the temporary discouragements and defeats, to the final victory in Christ, and that steels our hearts and energies.

We know quite well that our home churches find it no easy task to win the unchurched, the indifferent, those of false religious conception, and that they draw their largest increase from the children of Mennonite parentage. How much harder then to win a wild people that has its own distinct religious system to which it clings with unparallelled tenacity?

And yet we dare speak of success. Mr. Petter and I are poor statisticians, and feel little compensation in figures, though they have their worth. We find our greatest joy in being able to make the message of God plain to our Indians in their own language—a language than which there is none more difficult on the face of the globe, and the mastery of which is an accomplishment of no mean worth.

We find our joy in the daily heart to heart talks with our Indians as they frequent our house from morning to night, as they freely comment on the truths preached to them, as we watch the development in their hearts and minds, and as they confess their sins in the language of David of old, "Have mercy upon me, O God, blot out my transgressions, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me."

Being now located at Lame Deer, which is one of the newer stations, the house for the missionaries having been built but five years ago, though the chapel was built some years before, we naturally speak of our work here. 32 members had been received before we came in 1916. In the four years we are here, it has been our privilege to receive 63 more, which number when compared with the number we work with in this field, easily makes Lame Deer one of the most encouraging mission stations of the General Conference.

We speak not boastfully, but in the hope that facts will help to hold the many friends of the American Indians, and win new ones, for his soul is as precious in the sight of God as the millions upon millions in more distant heathen lands.

We do not parade these Cheyenne Christians before this Conference, for they are far from perfect, but they follow our coming with peculiar interest. "What will it mean to us?" is the question upon their hearts and minds. In our struggles, our temptations, our persecutions, with the heathen banded against us, what will this gathering of the "nista-noone-eostaeo" (old Baptists, or new Cheyenne term for Mennonites, for we discarded the old one of "maeveho", red white man, meaning to them anything from Mennonites, Germans, Canadians, Mormons, etc.), what will this meeting of the "nista-noone-eastaeo mean to us."

The heathen among the Northern Cheyennes are banded togethter and saying, "Let us crush these few Christians, let us intimidate the new agent, let us have our own way of worship. They shall no longer make revelations to the government and the general public. They shall not disturb us in our most holy ceremonies."

These Cheyenne Christians are looking to you to know what this Conference to which you have called us their missionaries will mean to them. They have borne testimony again and again to the power of the gospel, saying to us, "We were in darkness, we could not understand since we know not English, you have brought us the light, you have made plain God's Word to us. We believe, we trust. We were in bondage, the truth is making us free. Before you, who speak Cheyenne, came to us, we were as though veiled, you have lifted the veil for us. Should you at any time leave us, who then would be able to make plain to us the things revealed in the Word of God? O may you stay long to lead us, to teach us and direct us."

Remark: At the request of the committee on the missionary sewing societies, I write out the little talk given at the General Conference woman's meeting. As I spoke from notes, it was hard to recall exact wording. I also take liberty to give closing thoughts more fully, for that night we were limited to ten minutes.

Sincerely,
Bertha E. K. Penner.

WORK AMONG THE OKLAHOMA CHEYENNES

Canton, Okla., Nov. 27, 1920.

Dear Readers of the Mennonite: Ever since we have come down here it has been my intention to write a few lines for The Mennonite but somehow I did not get beyond the intention thus far. I need not explain that when a person comes to a new place to take up some work and has to get settled there that there is plenty to do to keep him busy, however, there was another reason, I did not want to make a false impression by giving my first impressions of the conditions as I found them here. Often times our first impressions are very much changed as time goes by and we get more familiar with the situation. And so it has been here, had I written at once I fear my letter would have been anything but encouraging and though I have no glowing report to make now yet, I can see some silver linings and that the work among these people has not been in vain.

We find that there is not only a large difference in country and climate between Montana and Oklahoma, but there is a vast difference between the Northern and Southern Cheyennes. In the educational line these are much farther along than those in the north. Temporally these are as it were liquidating their property and so have more money at their disposal than those in the north. Both the education and the temporal means makes it possible for these people to mingle much more with the white man, especially since there are white people living all around them while those in the north are still upon an enclosed reservation. But as far as working is concerned the Northern Cheyennes are far ahead of most of these. There are some very commendable exceptions among these here but taking it as a whole these people rent their land to the white man and let him do the work while they take life easy. These conditions are inimical to spiritual work among any people and, of course, also with these people. There are so very many distracting influences especially during the summer and fall of each year. There are villages and towns "galore" in this vicinity and each one of them wants to have some kind of doing each year to which to attract the Indians—rather their money — and so fairs, horse races, broncho-busting, picnics, barbecues, etc., etc., keep these people on a constant go during that time. The devil is never idle at such places, drinking, gambing and carousing are the main attractions for many. It was during this time that we came down here, there were scarcely any Indians to be found at their homes and on Sundays we would have from 2 or 3 to 5 or 6 or none at all, as it happened several times, so we naturally felt very "blue" about the whole situation. It seemed the very nature itself had conspired against us, for though it may have been nice every day during the week it was sure to rain when Sunday came along and that was, of course, for the few that were around a very sufficient excuse not to come to church (I have been told that that is very much used as an excuse for not going to church among civilized people, so these people must be getting quite well civilized.) There was very much rain after our arrival here, swelling the North Canadian river until the high water took the bridge away and as most of our Indians live on the other side of the river, especially those who showed more interest in the church services so we were cut off more than ever. Only recently has the river gone down enough so that teams can cross but with the Ford we cannot ford and so in order to visit those on the other side we have to go down to Canton to cross over and then come back up on the other side which makes it a

long trip to reach them. Just how long it will be before a new bridge will be put in is hard to tell. I am told that the other time the bridge went out it was over a year before a new one was built, if it takes as long again it will handicap us very much in the work here. However, we are glad to say that now since the Indians are more at home again and since they can ford the river our attendance on Sundays has been improving, last Sunday we had 30 adults and 10 children. On Thanksgiving day we were on the other side of the river and had services with the Indians in their dance hall, more than 75 were in attendance; there would have been many more but several groups, especially the Peyote eaters had their own Thanksgiving.

Sister Williams and Mrs. Linscheid are having a woman's meeting once a week where the women that are interested are taught knitting and sewing, these gatherings are closed with a short service. We notice that these gatherings are not only of benefit in themselves but that they are conducive to better attendance on Sundays.

On Sundays we have Sunday school at the government school at 9 o'clock. There are about 100 children in attendance, these have been divided into 5 classes for the Sunday school, besides the three mission workers there are two government employees who are interested enough and kind enough and have been able to make it possible to take classes. We appreciate this very much. After the Sunday school we hurry back to the church for the Cheyenne services, at first we had to wait as a rule till some one came, at times no one came, but now we usually find some gathered at the church. The service is almost exclusively in the Cheyenne language. On Sunday evenings we have a service in the English language for the school children and such of the employees who are interested enough to attend. On Thursday evenings all but the smallest of children are turned over to us for religious instruction. We have divided them into three classes so each one of the mission workers has one class, and as we are given as many rooms in which to meet with these classes it makes it very nice, indeed. We devote about 30 minutes for Bible instructions in the various rooms and then all meet in the assembly room for singing. We are very glad for the opportunities offered us thus to present the one thing needful to these children. It means a good deal for the government employees to prepare the children for these various exercises and also to have the rooms heated, etc. We find that the school children here show it that they are about a generation ahead of those in Montana, as schools have been operating here so much longer already than in Montana. By far the most of these children have parents who themselves have been in school and it is not without its effect. Of course this effect works in both directions: more polish and refinement but also more capability in the wrong direction.

Speaking of the fact that most of these children have parents who have themselves attended school makes me think of it that this very day it is 25 years since the time I came to Cantonment the first time to teach in the mission school and a good many of these children are children of my former pupils. It is gratifying to notice that the efforts put forth years ago are not lost. Though the mission school is now no more in existence the love and labor put forth in the same are bearing fruit. I meet, of course, such, too, of whom I cannot but feel that love's labor was in vain in their case, but as long as God grants them grace there is yet hope and some day we shall, no doubt, be very much surprised at the infinite grace which has saved them and us. There is one thing which has impressed me more than ever and that is the fact that it takes grace to win a soul but that it takes very much more grace to keep a soul saved. There are a large number here who were once received into the church but who have strayed away and to try to win these back and others with them and then to keep them all till the great day of His appearing must be our supplication —yours and ours—and our special efforts must be directed in that line.

Asking an interest in your earnest prayers for this people and this field with its workers,

I am sincerely, yours in Him,

G. A. Linscheid.

REPORT OF JOINT COMMITTEE ON EMIGRATION OF THE MENNONITES OF SOUTH RUSSIA

November 24-25, Newton, Kan.

The meeting of the committees occurred at Newton, Kansas, on the 24th of November at 10 o'clock A. M.

Brother D. H. Bender, president of Hesston College, opened with prayer. The following organization took effect:

D. H. Bender, President.

J. J. Balzer, Secretary.

The following brethren were present, representing 18 different conferences of the Mennonite Church of North America: Wm. J. Ewert, D. H. Bender, Wm. P. Neufeld, S. C. Yoder, J. F. Moyer, J. H. Langenwalter and J. J. Balzer.

Following deliberations took effect:

1. A cablegram from Orie Miller, relief commissioner in Constantinople, announced the presence of 50 refugees, young men, all farmers, on ships. Twenty-one taken off ships wish to come to America and promise to repay all money forwarded them by work on farms. Bro. Miller's urgent request is the sending of $3,000.00 at once, and $7,000.00 in three weeks. After thorough deliberation the committee unanimously agreed to cable $3,000.00 at once.

2. A resolution was presented by the chairman of the information committee, Brother Wm. J. Ewert, that in face of the horrors our Mennonite people have experienced through war and revolution during the past years to cheerfully waive all moneys forwarded their delegation for traveling to and through America and back to their homes, and that this committee gladly and heartily send the good will and greetings of peace and love to their churches at home in the name of the Mennonites of North America.

3. The chairman gave a brief historic report of the relief work in Russia and the deliberations of the central and information committees since their organization.

4. Bro. S. C. Yoder gave an interesting report about his travels through the Republics of South America: Brazil, Argentine, Uruguay, Paraguay and Chili, and the conditions in those countries regarding colonization. After thorough discussion the committee thought it not advisable to send the Russian delegation to South America.

5. The election of the Executive committee resulted in the following: Out of the eleven nominations presented the below named brethren were elected:

Wm. J. Ewert, Hillsboro, Kan.
J. W. Wiens, Hillsboro, Kan.
Wm. P. Neufeld, Reedley Cal.
D. H. Bender, Hesston, Kan.
H. E. Suderman, Newton, Kan.

6. The organization of this committee shall be as follows:

D. H. Bender, president
Wm. J. Ewert, secretary
H. E. Suderman, treasurer.

7. As the work of the committee on information has thus come to a close, this committee wishes to transmit all its obligations and reports to the Executive committee and be excused.

8. The full report of these meetings shall also be delivered to the secretary of the Executive committee and an abridged report of these deliberations be sent to all the leading church papers of the Mennonite churches for publication in English or German as the case may be.

9. The meeting was closed with a hearty prayer for the Lord's gracious guidance in all the work that may come before this committee and for the hearty cooperation of all the Mennonite churches of America. Greetings.

D. H. Bender, Pres.
J. J. Balzer, Sec.

CORRESPONDENCE

Perkasie, Pa.—Rev. S. S. Amstutz, in charge of the work at Mechanics Grove, Pa., accompanied with his bride of recent date on Nov. 27th, took an automobile to the Deep Run charge of Pastor A. M. Fretz, preaching in the three charges on the 29th—Deep Run, Springfield and Perkasie, Bro. Fretz on the occasion filling Bro. Amstutz's appointment at Barrville, Mifflin county, where he preached three times on Sunday to the recently organized congregation of which Bro. Fretz had baptized twenty members, and consecrated a number of children on a Sunday last February. The new congregation is getting along finely under the oversight of Elder Jacob Snyder. Recently one of the families burnt out one night, losing nearly all their household effects beside a quantity of paper money in the house. The family narrowly escaped being burned with the home. Bro. Fretz on the occasion spent a night in the home of Rev. Jos. Byler, at Belleville and attended a very interesting Bible conference in the Old Mennonite church at that place.

On Nov. 7th Pastor A. M. Fretz observed the Lord's Supper with the Bowmansville congregation, Lancaster county in the forenoon, and at Mechanics Grove in the evening.

The congregations of Deep Run and Perkasie have gathered a large lot of clothing for the sufferers in South Russia.

The Ladies' Aid and mission circle of Perkasie also sent a well filled box of various kind of clothing to the Altoona mission.

People of Perkasie, Pa., are continuing to receive letters from People of Perkasie, Pa., are complimentary of the arrangement, management, and entertainment of the recent sessions of General Conference. The people from a distance seemed well at home at Perkasie and enjoyed the conference immensely. The conference may come again to Perkasie some time.

A. M. Fretz.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

Perhaps no historian of note has given so much attention to the Mennonite church as the late Samuel W. Pennypacker, former governor of Pennsylvania. Although not a Mennonite himself, and perhaps considerably out of sympathy with much for which our church stands, Gov. Pennypacker was able to present an intimate and sympathetic story that was at the same time an accurate one. In the course of his investigations he built up a large library of rare and important Mennonite books, many of them being the only copies of their kind in existence. As announced through these columns, a few weeks ago, attention was called to the fact that the governor's executors determined to dispose of his library at public sale. It was hoped that some Mennonite with a vision and sufficient funds to contribute would secure the collection for one of the institutions of our church. This hope was not realized and a great opportunity for doing something that might have been of greatest use to Mennonites of this and the coming generations passed by forever. Fortunately, the next best thing happened, Perkiomen Seminary, the institution of the Schwenkfelder church, purchased the library and safely housed it in its magnificent building at Pennsburg, Pa.

Perkiomen Seminary has so much in common with Mennonites of Eastern Pennsylvania that we have long ago learned to cherish the institution with the affections we bestow upon our own. The facts that for years its board of trustees included representatives of our church and many of the ministers and leaders in the church received instruction in the school make us feel that the seminary has a part and influence in our denominational life. This feeling increases now that its library possesses the famous collection of books and documents relative to Mennonite life, history and doctrine collected by Governor Pennypacker. Future works of importance on subjects relating to the Mennonite churches and people in America will hardly be written without reference to this collection. It is a matter of keen satisfaction that it was saved from being broken up and scattered, through the efforts of Dr. Elmer Johnson.

The collection is so rich in rare prints and documents that a review of the whole would require more space than we are prepared to occupy. Let it suffice to say, however, that nearly everything that has to do with the Mennonites of the past hundred years has been diligently gathered and preserved.

Of the numerous ancient works in the catalogue of this collection we note many editions of Menno's works in the Dutch, German and English languages which will prove to be exceedingly valuable to future editors who may undertake to give us a complete, scholarly and accurate edition of the writings of this celebrated and influential reformer, whose name our church bears. We are hoping that the Mennonite people will some day get a vision like the one the Schwenkfelder people had when they undertook to preserve the works of Caspar Schwenkfeld for posterity and generously provided the means for making their dream come true. When this actually does happen we will have to thank our old friends and neighbors, the Schwenkfeldians, for their interest and forethought.

Next to the works of Menno, van Bracht's "Martyr's Mirror" has had the largest influence upon Mennonite thought and life. Governor Pennypacker first brought this great work to public notice in a magazine article in 1881, and since then collectors have been diligently searching for copies. It is quite natural that he should have had a complete collection of the various editions of this book as well as of the source-books from which van Bracht drew his inspirations and much of the material. It is a source of no little satisfaction to Mennonites that this work, translated from the original Dutch into the German, should have been the largest literary undertaking in Colonial America and that it should have been the first American work to have been reprinted in continental Europe. Even if the purpose of its production was to foster a spirit of non-resistance it served a useful career in the war for American independence in that the unsold copies at Ephrata, Pa., where it was printed, were seized by the Colonial army and the leaves distributed among the soldiers to be used as gunwads in the battles of Germantown and Brandywine.

Two copies of the Mennonist's Confession, published in English, one in Amsterdam in 1712 and the other in Philadelphia in 1727, are interesting translations of a former German print appearing in Amsterdam in 1664 which was an endeavor to provide apologetic literature for Mennonites. These two booklets are no doubt the first Mennonite books in the English language. The identification of a number of English refugees with the Amsterdam church called forth the former, and the latter, which bears the signature of many Mennonite ministers in Pennsylvania, was produced in order to inform the English-speaking fellow-colonists of other churches concerning the faith and practice of the church. Being a Bradford print, the book is exceedingly valuable from a collector's point of view.

A number of copies of the Ausbund, the hymn-book of the Amish Mennonites, appear in the collection. This work originated in Switzerland in the time when it was dangerous for the author and publisher to permit their names to appear on the title page, and these two interesting items were omitted from the earliest editions, as well as the date. The hymns are lengthy and many of them describe in detail the trials and sufferings of the early Swiss martyrs, many of whom bore names common in Pennsylvania today. The book passed through many editions and is still used in the worship of the Old Amish churches. It is therefore the oldest Protestant hymn book in use.

Among the Mennonite authors, represented in the collection, to whom we must appeal for authority in matters relating to the Mennonite church, and whose works are all the more valuable because of their scarcity, the collection contains such works as: Dirk Philips, Cornelis Ris, Hans de Rijs, Galenus Abrahamsz, Jacob Danner, Gerhardus Maattschewn, Johannes Denknatel, Gerhard Roosen, Bernhard Roosen, Cramer, Ten Cate and others more recent. The Protocol of Embden, Brandt's History of the Reformation; Gottfried Arnold's Kirchen und Ketzer Historien have been often drawn upon for information concerning Mennonites. Naturally they are found in this collection.

Nearly all of the modern works, relating to our church, while not altogether rare, have been included in this collection and are therefore made more accessible to the student. It is our hope that Mennonite students will make the best use of this collection and, at the same time, seal the ancient friendship of our Schwenkfelder and Mennonite fathers with their continued affections, gratefully recognizing the efforts and sacrifices made in the securing and preserving of this unique collection.

CORRESPONDENCE

Pulaski, Iowa, November 29, 1920.—It is very gratifying for us to report that this church is again under the care of a regular pastor, devoting all his time to the duties here. Since the departure of Rev. S. T. Moyer, who was very suddenly called away by the death of his father, we had been without preaching services.

Rev. A. S. Bechtel of Normal, Illinois, had been called as pastor, and on Sunday, October 17, he took up his duties here.

On Sunday, November 7, Bro. Bechtel was ordained to the ministry and installed as our pastor by Rev. Elmer Basinger of Donnellson, Iowa. Although weather and road conditions were not the most pleasant, a very good representation of our people were present. Bro. Basinger also preached to a very appreciative audience that evening. It is to be hoped that our neighboring pastor may visit us again in the near future.

Communion service was held and participated in by a large number of the members, on Sunday, November 21.

Thanksgiving day was observed in a manner somewhat different to the usual custom. Instead of only a thanksgiving sermon in the morning, a cooperative dinner was served in the basement of the church. After dinner a program was given consisting of short talks by several members of the church, a talk by Prof. Fairbanks, superintendent of the school in Pulaski, and several special numbers of music. A very interesting talk was given by Bro. E. P. Schindler, who is a Student Volunteer, and who left the next day to attend college at Cedar Falls, Iowa. An offering was taken which is to be given to missions. Another feature of the program worthy of note was the memory exercises given by six of the Junior Endeavorers, who in the order given repeated the Books of the Bible, the 23d Psalm, ten commandments, the first Psalm and

the Beatitudes. The interest in the Junior C. E., as well as the Senior society, is very good and profitable meetings are being held.

As a special token and appreciation of Rev. S. T. Moyer's work, the congregation has raised a sum of money to be used toward his support while he is in the mission work in India.

Correspondent.

Trenton, Ohio, December 2, 1920.—Greetings to all Mennonite Readers: This past summer has indeed been a pleasant one. The heat was never so intense as to retard church work, rains have come in frequent numbers so that all things could thrive. The farmers are busy gathering in their large corn crop before the winter storms will come. The pleasantnesses of the seasons are always with us, for now we are busy preparing for the blessed and joyous Christmas season.

The choir of about 30 voices is busy rehearsing the cantata, "Holy Night" by Ashford, and the Sunday school committee is preparing a program to be rendered by the Sunday school pupils.

We are rejoicing that the interest and attendance in our Sunday school has been growing during the last year. We modified the Rally day idea somewhat and advocated a Rally month, hoping that the new scholars who would attend for a month would continue to do so thereafter.

During the spring and summer months we held weekly cottage prayer and Bible study hours. This made it possible to have the services in the various sections in which our members lived. The interest and attendance were encouraging. The Gospel according to Matthew was the basis of our study with special emphasis on the Sermon on the Mount, as it gives us fundamentals of faith and directions for applications of problems in everyday life.

The past conference season was one of blessings for us. Missionary Petter's visited here for some days, this being the home of Mrs. Petter. During this time we were favored by several inspiring messages. Mr. Petter showed us many articles and pictures of rare interest from our Montana Indian field. We were made to see how the gospel of Christ works quietly, yet definitely in hearts of the Cheyennes, transforming them from their heathen beliefs and practises into helpful and faithful servants of Jesus Christ.

A few weeks later Rev. and Mrs. Suckau spent two days in our midst. Many from town as well as church members enjoyed the pictures that were shown by the aid of a stereopticon. Our hearts were touched at the great numbers there awaiting the gospel and the few workers we have on the fields. May the Lord bless these missionaries and also those who remained on the fields, is our earnest prayer.

On Thanksgiving Day we had a service of worship in the church. After this service the several gifts that were brought were sold and the proceeds given to missionary work.

During the week of December 5-12 inclusive we expect to have with us Rev. Paul E. Whitmer who will deliver a series of Bible lectures. This is the second annual series for this church and we are looking forward to many rich blessings. His theme is Jesus, His Ministry of Healing, Forgiveness and Teaching. The final message is "Jesus, Our Lord and Master."

May God bless everyone with a joyous and blessed Christmas spirit.

Corr.

REPORT

Of the Middle District Conference, Held at Berne, Ind., August 25 and 26, 1920.

(Concluded)

Thursday Afternoon.

After song and prayer, an election was held with the following results:

Member of Evangelization committee, Rev. P. R. Schroeder.

Member of board of Trustees, J. A. Schwartzentruber.

Member of Program committee, Rev. J. M. Regier.

Member of S. S. Educational committee, 1 year, Rev. S. M. Musselman; 2 years, Prof. E. J. Hirschler; 3 years, J. F. Lehman.

Topic: "Would a Brotherhood like the One in the Eastern District Also Serve a Good Purpose in the Middle District?" — Rev. S. T. Moyer. He said in part, the object which the Brotherhood had in view was (1) to assist the brethren in a social way, (2) to provide suitable work for the members, (3) to help in the building of the kingdom of God.

The organization has a president, vice-president, secretary and an advisory board. The organization consists of laymen and not of ministers. Twenty-five churches scattered through the Eastern District have been organized. The organization holds its yearly business meeting on the first Monday in September. What has been accomplished? Inspiring meetings have been held. The brethren have learned to know each other better and thus also became conscious of the task before them. The organization has received pledges for $60,000. Of this amount 60 per cent. is to be paid for reconstruction work; 20 per cent. for home missions and 20 per cent. for educational purposes.

The discussion was opened by Rev. D. D. King. He said since the churches in the district are so widely scattered two Brotherhoods would be desirable, one for the churches of Iowa and Missouri and the other could include the eastern part of the district. Who knows but what the work done at East Saint Louis, Cleveland Sterling and Stevensville would still survive today if we had used all our means and our opportunities.

Prof. P. E. Whitmer now gave another of his lectures on the introduction to the Gospel of Mark.

Topic: "Things that Inspire and Encourage the Minister." Since the speaker, Rev. W. S. Gottschall, was not present, this part of the program fell out as also did the discussion which was to have been opened by Rev. A. J. Neuenschwander.

The following brethren were elected to serve on the Forward Movement committee:

S. M. Musselman, W. S. Gottschall, S. K. Mosiman, P. P. Hilty and J. F. Lehman.

The invitation of the Bethel Mennonite church of Fortuna, Mo., for the Middle District Conference to hold its next annual conference in their midst was accepted.

The following resolutions were submitted to the conference by the Resolution committee:

1. Thanks to the local church for their kind and generous hospitality which they have shown to us in their homes, and to the church for the use of their splendid auditorium.

2. We tender our heartfelt thanks to Rev. P. E. Whitmer of Bluffton, Ohio, for his thorough and helpful Bible studies during the conference session.

3. In view of the increased opportunities and needs in our mission and the present difficulty in getting willing workers to the field, we urge the fervent prayers by all Christian people, that God may speedily open the way for more workers to be permitted to go to the needy fields, and to increase our gifts so that the work may be carried on without delay.

4. We urge upon all our churches and church members, to utilize to a greater degree, the great possibilities of the prayer, and to cooperate in building up better and more powerful prayer meetings in every church of the Middle District Conference.

We sincerely appreciate the help and inspiration given to us during the conference sessions, by all the visiting ministers.

After a devotional service the conference came to a close.

P. P. Hilty, Sec.

A COMMUNICATION FROM THE PRESIDENT OF GENERAL CONFERENCE

November 15-17 I attended, as fraternal delegate, the conference of the Krimmer Mennonite brethren held at their church at Dinuba, Cal. On Monday, the 15th, when they had their Sunday school convention we had a heavy rain and the tent under which they had the meeting, leaked badly, so that it was rather disagreeable, but a good spirit and great enthusiasm prevailed. But on Tuesday and Wednesday, the conference days, the sun shone brightly and the Sierra mountains covered with fresh snow looked with friendly smiles into the valley, so that I am sure the conference delegates from Kansas, Nebraska and Dakotas, many of them in Cal. for the first time, took back with them a favorable impression of this country.

They cooperate with the Mennonite Brethren in Tabor College, at Hillsboro, Kansas and as there is a large Mennonite Brethren church here at Reedley, they evidently thought it would not look brotherly to exclude them from the sessions of the conference, so they decided on Saturday at a preliminary meeting of the delegates to make this an open session, while all previous sessions of the conference were closed to all visitors. Because of this decision my credentials issued by the officers of the General Conference were accepted and I am glad they were for I enjoyed my visit with them and their consecration and enthusiasm for the Master's work was an inspiration to me. In Latin we have a proverb which says, "The example draws." Many of the Mennonite Brethren attended this conference, but they too had closed conferences. Today I received a telegram from one of their brethren inviting me to attend their conference at Lodi, Cal., which invitation I would accept if were not that I had to be here to preach for our people on Thanksgiving Day. The conference at Dinuba was conducted entirely in the German language, but in some of their work, such as the college at Hillsboro and the mission in Chicago, they are obliged to use the English language.

When I learned of the extent of their work I inquired as to the number of their membership and when I was told that it was about

1000 I was astonished to see that such a small number can do so much. Together with the Mennonite Brethren they rebuilt Tabor College which had been destroyed by fire, at a cost of $175,-127. There is no means of knowing how much of this has been given by their churches, but the Old People's Home and the Deaconess home at Hillsboro, Kan., for which they gave $14,642 the last year and the Chicago mission as well as two mission stations in China which cost them large sums are their own work. I could not understand how they could support so many institutions until it was said that one of their brethren had made an investment for the Lord, the whole income from which went for conference work. Another enlightening fact was that the two brothers, D. M. Hofer and Joseph Tschetter, who are working in the Chicago mission and publishing their paper, "Der Wahrheitsfreund" had bought the building in which the mission and the publication are housed for $10,000, made repairs to the extent of $8,720 and then presented the building to the conference. I am confident that in the General Conference we too have men who have the means to do such a thing. May God give them the vision and then the willing heart to obey the vision as did the apostle Paul. It seemed a very remarkable thing to me that with a membership of approximately 1000 their paper has a circulation of 6,000. We need not expect to attain anything like that, but it would certainly not be expecting too much to set our goal at the mark that either the German or English paper of our conference should be in every home that belongs to one of the churches of the General Conference and we ought not be satisfied short of reaching this goal. In discussing the matter of religious education of our children they acknowledged the great need for the same and lamented that they had not done their duty in this direcion, but so far as I could see they found no practical solution for the problem. With compulsory attendance at the public schools they thought best to have a short session of religious instruction after the public school closes and to have a school of religious instruction for such who have finished the grades and do not attend high school.

I am very glad to have made the acquaintance of the brethren and wish them God's blessing in their noble work.

Last week we made a canvass of our church for subscriptions for European Relief. The goal was $2,000, but members of the committees say we will go considerably beyond that. The committee reports this evening.

Sincerely your brother,
H. J. Krehbiel.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE C. E. TOPIC

December 26

A Purpose Meeting.

Psa. 63:1-11.

The close of the year always suggests thoughts of what might have been done that was omitted. There are regrets which may give one many uncomfortable moments, but these regrets may be a discipline, if we will have them so, leading us to greater faithfulness in the future. We often pray to be forgiven of our sins of omission. In order to show God that we are sincere in these prayers it remains for us to see to it that these same omissions will not occur again.

Next to regrets for what we have not done we feel the greatest chagrin in not having done things as well as they might have been done, as we had the opportunity or ability to do them. A good resolution to make is a determination to do everything a little better than we did it before. There is always room for improvement and improvements make the world move right. Let there be a show of improvement in our everyday tasks, and especially in things we determine to do for God and the good of humanity.

We make new determinations when we realize that there is a better way than the old way which we have been following. How about the way we have been supporting our society then? Have our past efforts been entirely satisfactory? If they have not, and the chances are they have not, let this be a time when we will purpose to do all in our power to make the next year's record of our society a better one along every line. Let us first of all be sure that we are going to be more regular, more punctual, more active, more prayerful and more helpful in every direction. No society is as large as it can be made. There is always new material that might be found and brought in and put to work. It will help the society materially if we purpose to do more in their direction and live true to our purpose.

In every society there is a line of work that bears more careful following up. Some emphasize the foreign mission work and slight that of home mission. Others give more attention to the social features than to the spiritual end of the work. Let there be a scrutiny of the work and where there is need of balancing the work let us feel that it is for us to pitch in and do our part in seeing that there is effort in proper proportion along every line.

The society is the servant of the church. It is not for it to seek to "run" the church or to antagonize its policies, but it is to be helpful to the congregation and its officers in all of their activities. Too often a C. E. society moves as though it were an end in itself. This does not always involve friction with the church affairs, but it does deprive them of the support and energy they have a right to expect from the society. Let it be the purpose of the society for the coming year to strengthen the hands of the pastor and the church officials in all their undertakings. A wholehearted support along this line will work wonders in promoting the efficiency of the church as well as of the society.

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

THE S. S. LESSON

December 26.

The Kingdom of Heaven on Earth.

(Review.)

Golden Text: And he that sitteth on the throne said: Behold I make all things new. Rev. 21:5.

Lesson I. Birth and Childhood of Jesus. Jesus was born at the place the prophets indicated. Wise men paid their tribute to the infant Christ. Humble shepherds surrounded His lowly bed in the manger. The heavenly bodies paid Him their tribute. Angels announced the glory of His coming. Surely this was the greatest event in history involving the destiny of every soul. Herod, the worst of men, also played his part, but, great and powerful as he was, it was useless for him, as it is for any man, to oppose the will and purpose of God.

Lesson II. Baptism and Temptation of Jesus. This was his public assumption of the Messianic office. To it was given the approval of God's testimony to his blameless life. The Spirit's presence, in the form of a dove, was a sign to John that the One whom he proclaimed was now before him. After baptism came the test of temptation. Satan always seeks to disturb our holiest moments, with the object of bringing on destruction. Jesus silenced the devil with the Word. That is still, and always will be, the most powerful weapon with which to resist him.

Lesson III. Jesus Begins His Ministry. It was in fulfillment of prophecy. His message was, "Repent and believe the gospel." He called to Him the simple but pious and earnest fishermen—men from the common walks of life. The credentials of His office were the many mighty works which He performed.

Lesson IV. What the King Requires. The Beatitudes showed the way to blessedness, that is, to the highest good. They were messages of hope and assurance to the lowly ones of the earth. He came in love on a message of love, therefore His great theme was love.

Lesson V. The Corrupt Tree. Bad trees, false prophets and those who falsely profess Him are unworthy. As the evil tree is to be cut down and the false prophet avoided and the disobedient punished, so the Christian must learn to bring forth good fruit, be sincere in his service, and obey Him by serving those who are Christ's little ones.

Lesson VI. Christian Living. Treasures of earth do not last, are not a safe investment, and cannot save. The Christian is to seek treasures in heaven and have his affections there.

Lesson VII. Power and Authority of Jesus. It is a power over death, sickness and the distresses of life. It responds to faith. The authority of Jesus directs this power. He sends His disciples forward with messages of hope and salvation because He only has the right so to do.

Lesson VIII. The Twelve Sent Forth. They were to go to the Jews first to give them a chance to realize God's promises to them. They were to go forward depending upon God alone. He assures care over every detail of their lives.

Lesson IX. How Jesus was Received. He had to flee from the danger of John's fate. The people were unreasonable and found silly excuses for rejecting Him. Yet He had all power and invited the weary and heavy laden to come to Him.

Lesson X. The Growth of the Kingdom. The tares in the wheat show the growth of the evil with the good and the ultimate fate of the wicked. The mustard seed shows how the kingdom is to develop from a small beginning. The leaven illustrates the way the truths of the kingdom, by affecting those nearest to it, soon spreads to the whole.

Lesson XI. What the Kingdom

of Heaven is Like. In this lesson it is described as a treasure which the seeker may find, as a pearl of greatest price, worth letting all other precious things go in order that it may be secured. It is like the separating of the good fishes from the bad which the net had taken in. A final separation of good and bad is certain to come. Jesus was rejected by His own in His own home town proving the truth of His lament that a prophet is not without honor save in his own country.

Lesson XII. Jesus Feeds the Multitude. He concerns Himself about the comforts of those who seek Him. He, the Creator, can provide for all our needs. He can make much of little. He is the bread of heaven.

RELIEF NOTES

(Conducted by Vernon Smucker.)

Letters and reports have been received from Bro. Orie Miller in which he tells something of conditions in South Russia as he found them on a recent trip into that country from Constantinople, at which time he visited a number of the Mennonite colonies there. He also gives in detail his plans for organizing and carrying on the relief work there. All of his plans, however, were based on the assumption that the forces of General Wrangel could hold their ground during the coming winter. Since that time the Wrangel forces have been decisively defeated and driven out of Russia, so that all the territory which Bro. Miller visited is now held by the Red forces. Whether or not arrangements can be made to carry on relief work under their protection remains to be seen. Negotiations are pending, and if successful further details will be given. Meanwhile, our unit in Constantinople is not idle.

A cablegram has been received by the State Department from the U. S. High Commissioner at Constantinople emphasizing the need for active relief work among the Russian refugees who fled before the advanceof the Red army and are now congregating at Constantinople, without food, shelter, or proper clothing. The need as stated in the cablegram is appalling, and there is imperative need for immediate action. There is no doubt that our brethren will be busily engaged in this most needy work for the present. Should the possibility of doing work in the interior Russia open again later we need not feel that our relief activities have been checked because the plans have been suddenly changed. Rather, the need for our support and help in this present crisis is all the greater.

Word has just been received that the committee on Russian Immigration which met in Kansas, on November 25, has approved Bro. Miller's plan for sending Mennonite refugees to this country as given in his cablegram to Bro. Mumaw. This means that if arrangements can be worked out satisfactorily funds will be cabled to Bro. Miller as per his cabled request. We believe that our people will be much interested in this phase of relief work, and that they will respond generously to the appeals for funds which are now being made. We believe too that there are many who will be willing to advance money for bringing some of these young Mennonite men to this country where they are willing to work out the sum of money required to bring them here. Details by which this may be done will be worked out soon.

Another cablegram received by the Department of State and forwarded to this place, states that up to Nov. 19, not counting war vessels, twenty-five Russian vessels had arrived at Constantinople with Russian refugees. It was estimated that 100,000 refugees and soldiers were then in the harbor. Clothes and money with which to buy food were desperately needed, with practically none available. The Red Cross, the British, the French and the Americans were doing all they possibly could to relieve the situation. Thirty thousand more refugees were expected to arrive on other ships.

The refugees, it is stated were crowded on board ship like cattle, standing so thickly that they could scarcely move. There was no place in Constantinople where they could be cared for, so they were still on board ships under the above conditions. The American High Commissioner says in his message to the State Department that the condition is impossible to depict in words. He recommends that they be transported to some point on the northern coast of Africa, placed in camps, and cared for by relief agencies. It is needless to say that under conditions as described above sickness and pestilence will break out in short order unless immediate steps are taken to remedy the situation.

In speaking of the Mennonite Colony in the Chortitza and Nikolapole district, Bro. Miller says: "The town Chortitza is rather the center of the section. We had planned to visit this place, but were unable, because the Reds came in there just three days before we could get there. The pre-war population of this district was about 15,000 Mennonites. The Chortitza section of this district suffered most terribly during last winter. The following statistics are for the period from last November to Mar. 15, 1920: In this section were sixteen towns, of which during the above period two were entirely destroyed, no one living in them now. In this period sixty of their men were shot, 329 struck and tortured, 92 of the women defamed, 42 houses burned, 111 homes destroyed, 2,413 horses taken away, also 1,717 cows, 1,073 hogs, 63,547 poods of wheat and 155,562 poods of barley, (a pood is equal to forty pounds). Of a population in this section of 11,435, 8,192 had typhus fever last winter from which number 1,200 died. They had on March 15, 1920, in this whole district 309 full orphans and around 600 half orphans. About half of these are under fourteen years of age. I talked with a few of the Chortitza people at Alexandrovsk who came out a week earlier and were cut off by the front before they could go back. They said there is food there yet, but that very many of the individual families did not have nearly enough in sight to see them through the winter. This district probably represents the greatest present need among the Mennonite population, and as soon as it can be reached the greater portion of the money available should be spent for them."

"I never saw a poorer looking town (Melitopol). Ninety per cent. of the people outside of the army, and even most of those in the army, seemed to be literally in rags. Windows in buildings were broken and not replaced. Horses are skinny and few, and the poorest kind of harness. On the way down we met a group of Bolshevik prisoners, mere boys, with their coarsely woven gray uniforms. Probably one woman out of four had shoes that at least looked like leather, the rest had none or cloth ones. Children are mostly barefoot, although it has not yet been cold enough so far to make this harmful to them."

What are we willing to do in the face of this great need and suffering? Can we withhold of our means and remain guiltless? Who are we and what have we done, that we should be permitted to live in ease and luxury while our fellow men starve and freeze? Let us ask ourselves these questions and pray that God may direct our answers.

Nov. 27, 1920.

MARRIAGE

Detweiler-Fretz.—At Perkasie Pa., at the home of the bride's father, Rev. A. M. Fretz, on October 26th, 1920, Howard W. Detweiler of Chalfont and Agnes R. Fretz of Perkasie.

DEATH

Myers.—At Chalfont, Pa., on Sept. 23, 1920, Emma Jane Myers, nee Hockman, widow of Henry S. Myers, aged 63 yrs., 9 mos. and 28 days. Interment at Deep Run on the 27th. Pastor A. M. Fretz conducted the services.

CONTRIBUTIONS

Money received during our visit of the churches in the East after the General Conference at Perkasie Park, Pa., and accounted for to Foreign Mission Board.

Harleysville Union Chapel (collection), $19.15; West Swamp, $21.00; Quakertown (from individuals), $10.50; Allentown and Zionsville (collections), $27.27; Schwenksville, do, $14.28; do, Shelly, $1; do, Oberholzer, .50; do, S. S. Bournaman, $10; Walter B. Bertolet, $20; Altoona Mission, $7.07; Butler Baptist ch., (coll.), $27.23; Wadsworth, Ohio, $41.70; do, Mrs. D. S. Sprunger, $5.

Four fares to Frederick were paid by Mr. Frank Moyer.

With many thanks from missionaries and native helpers,

Yours in His service,

J. B. Frey.

FOR PUBLICATION

Hoffnungsau ch., Inman, Kan., by A. B. Reimer, $20.96; First Mennonite ch., Berne, Ind., by Rev. P. R. Schroeder, $100; Johannestal church, Hillsboro, Kan., by H. H. Schroeder, $30; Friedensfeld ch., Lorena, Okla., by G. Friesen, $10.79; Bethesda ch., Marion S. D., by Rev. Derk Tieszen, $44.40; First Mennonite ch., Newton, Kan., by Paul Enz, $13.94; B. H. Janzen, Dallas, Oreg., $6.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. BERNE, INDIANA, DECEMBER 16, 1920. No. 50.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

(Continued)

For several weeks a report on my mission trip has been lagging because my program each day has been so full that no time was left for writing. Today, November 4th, we are on the Italian S. S. Africa, approaching Hongkong, having left Shanghai at 11:00 a. m. on November 1st. The trip has been such a fine one that I have been able to dispose of some of my correspondence and can again send a few lines on China to the "Mennonite." I take it for granted that our mission friends are interested to know how our missionaries travel in China. I shall therefore describe a few of my trips which may serve as samples of theirs.

We had planned a trip to the village Chang Chuar, about eight miles to the southeast of Kai Chow , to visit a day school that our mission is supporting there. Our Ford had to be pulled out of a sand dune by having a black bull hitched to it. Later on it developed further obstreparousness and we could not use it for the trip. Since it was a very busy season in the fields we could get no Chinese cart to take us. The plan to walk that distance was also abandoned. Then a wheelbarrow was decided upon. We agreed with two men that they would take Mr. Kaufman and me to Chang Chuar and back for about half a dollar. The barrow is a sort of double affair. One passenger sits on one side and the other on the other. The two must time themselves equally as to the mounting else the vehicle will tip over and spill its contents. If the passenger is not content to sit on the hard slats he must furnish his own cushions. In cities where regular passenger wheelbarrows do business the cushions are furnished by the owners. The barrow is propelled by two men—one pulling by a rope placed over his shoulder, the other pushing and steadying it by the handles in the back. If you have a sufficient supply of cushions your first thought will be that the ride will be a fairly comfortable one. Gradually, however, you notice that the slant of the seat is such that you must brace yourself with the feet in order not to slide too far forward. With each jolt this position becomes more cramped and you are glad to relieve the situation by walking a stretch from time to time. It is interesting to notice how the speed of the two Chinese of the barrow differs accordingly as the passengers follow or precede them. If they follow the barrow it has the tendency of getting ahead very rapidly; if they precede it, it will leisurely lag farther and farther behind.

But we got to Chang Chuar and met the teacher and a number of the men of the village, among these was the headman of the village. He had some time previous to this been taken away by a band of robbers and held for a ransom to be paid by the villagers. While robbers and village parleyed as the amount to be paid, the old fellow made his escape and had not been molested since. But this important personage was childish enough to wait with boyish impatience while Mr. Kaufman and I were eating our lunch as he hoped that some of it would be left for him. And he was not disappointed, for a whole sandwich was handed him. He accepted it with unconcealed glee. After taking a bite of it he gallantly passed the sandwich to other lookers-on and thus shared his pleasure with his co-villagers. The mysteries of our thermos bottle were too surprising to him to be true. Not until he had scalded his mouth by a sip of its contents, could be believe that the bottle could be cold while what it contained was hot. Every scrap of paper in which our lunch was put up was saved by him with the avidity of a miser. My rain coat, which has a somewhat gaudy-colored inside, won his admiration and he asked whether it cost as much as one hundred dollars. Then he asked permission to examine it more closely. Hardly had that been granted when he slipped into the coat. Another of the men put on Mr. Kaufman's coat. The headman of the village then asked the other: "How do you feel?" and without awaiting a reply he continued, "I feel like an American, I have some American paper, I have eaten American food, I have on an American coat, and I can speak the American's language." Saying this he lifted the index finger of his right hand before his face and spoke the word "finger."

Another trip which threw some sidelights both on travel in China and on some Chinese characteristics was the trip from Kaichow to our substation Chang Yuan Hsien and from there to our station at Tung Ming Hsien. The roads were still too muddy in spots for an automobile. So a Chinese driver was engaged to take Mr. Brown and me in his cart. Since this trip meant my taking farewell of Kaishow, (Bro. Habegger had gone to Tung Ming Hsien before this to be with his daughter the longer) the girls of the school favored me with a farewell song, and the boys of the school, also the men of the church as well as the mission workers walked with our wagon for quite a distance. Before they turned back, another farewell song was sung, a farewell word by myself was spoken, a prayer by Mr. Brown, and we proceeded on our journey. While still within hailing distance the boys cried in chorus in English: "Goodbye." Then a farewell wave of handkerchiefs just before the city walls of Kaichow shut us from each other's view and my visit to Kaichow had come to a close. Now I examined my conveyance, team and driver. The cart was the regular inland type, modeled after the Peking cart, but more coarsely built and a little more roomy. It was this last mentioned item that had decided us for it instead of the regular Peking type. Its two wheels are of bulky size and cumbrous weight. The bed is about 3½ feet wide and 6 ft. long and open at both ends. To protect passengers or load against rain or sunshine, a matting made of gaulean stalks is placed over bails made of split bamboo stalks. In the back end is a rack to carry luggage, cooking utensils, and feed for the animals. The cart is minus the luxury of springs. The tires of the wheels are grooved as though a pulley rope should run in them. Our team was composed of two scrawny mules hitched tandem. Their bony appearance suggested that their working hours had been long and the measure of their feed short. We had apprehensions lest they might not get us to our destination about eighty-five miles away. But our driver had promised to get us there in two days and a half for the consideration of seven dollars and a half, that is ten days. The driver was a tall not ungainly fellow, clad in the cooler part of the day in his cotton-wadded jacket and breeches, in the warmer part of the day in a suit that had suggestions of having been white once upon a time. He was bare-headed. His queue naturally of liberal length was lengthened still by having a long black braid of cord worked into the tapering hair. As he walked beside his animals to urge them on he did not make such a bad appearance withal.

We had not proceeded very far in our journey when our fear that our animals would not be equal to the task was alarmingly near realization. A mudhole of limited extent but of unexpected depth proved to be the testing place. It was soon evident that the animals, not very strong, did not want to use even the strength they had. While the front mule was being whipped into a pulling mood the one in the shafts would soldier on his job, this relation being reversed as the whip would be applied to the other mule. To get along, therefore we passengers had to put our shoulders to the wheel at which task we were assisted by a Chinese cook who traveled with us since he wanted to visit a brother at each of our two stations. This experience was repeated several times. We then decided that both paying for our travel and working for it was one thing too many. So the next time we got stuck, we left the wagon and told the driver we would walk ahead while he got some other team to pull him out of the mudhole. After we had walked until the cart with our goods was out of sight we sat down and waited for it to overtake us. When it had done so, an eloquent plea of the driver began to be given permission to return and he would

give us back the initial payment for the trip that we had made in advance. To this plea we lent no ready ear, assuring him that a mere return of the money paid could never compensate for our loss of time, since our program was very closely planned. After a while the plea was repeated, but the ones to whom it was directed were obdurate. Arguments and even scoldings left the driver in a mood not to go on, but sarcasm finally accomplished what was intended. It was interesting to watch the driver in his ways of effecting progress on the journey. Now there was a ye ho spoken in an ejaculatory tone and then a langer-drawn and higher-pitched yee, and then a staccatto to-to, and then a shrilly trilled trr. The front mule repeatedly tried the trick of suddenly turning in his tracks. As the driving is done without lines the whip must be used to correct such wrong tendencies. There is a menacing whirl of the whip about the animal's ears, or, if need be, even a striking of their tips. Further obstreperousness brings a sharp flick, flick against the flanks or a stinging encircling blow about the fetlocks.

When we engaged our driver he assured us that he knew the way. But soon he proved that he was like the ricksha men of the cities in this respect. These men always know the way to the place to which you want to go when you hire them, but soon they hesitate at the street crossing, a little farther on they chatter excitedly in an unknown jargon to you and you guess that they are asking you to direct the further ride. So it was with our driver. He soon had to resort to asking the road frequently at the many intersections of the roads. The way he did it was a proof both of Chinese politeness, and of Chinese disregard of woman. If no one was near the place where the question arose which road should be chosen, or if only women were near, he would stop and cry out: "I want to borrow a little light" —this being the Chinese polite way of indicating that information is wanted. Then as some one would answer he would ask: "My older brother, which is the road to so and so?" Evening was approaching and we still had not made the ninety li, about thirty miles, that we had planned for that day's journey. Then again began a measuring of argumentative ability between the missionary and the mule driver. The latter opened by one of the fine poetic expressions in which the Chinese language is said to be so rich. He said: "Missionary, the day is no more young, we will have to stop for the night before we reach the place we had intended to reach." Mr. Brown replied: "But if we stop now, we will not reach Chang Yuan Hsien by tomorrow noon, where we want to spend the afternoon to look at the work." "Yes, Missionary, but who knew when we started that we would strike such mudholes, and that the animals would refuse to pull. That is what has made us late." "No, not only that. You know you came an hour later this morning than the hour set for and at noon you fed half an hour longer than the time we had set. You drive an hour and a half after dark and we will reach the intended place." "Yes, Missionary, but if we get to the inn so late they may not give us anything to eat anymore." "We have our own provisions with us and our cook can prepare them." "Well, Missionary, when the Yellow River broke through the second dike a few years ago and caused a flood famine in our district, you gave me five bushels of grain. That kept me and my family from starving. Because I remember that, I will make the drive tonight." And he was true to his word. Though the lantern had to be used and the road had frequently to be inquired, he proceeded on his way without a further murmur. Even his animals seemed to catch the spirit of the occasion and went along at a good pace. We got to the gate of the village before it was closed for the night. The inn gate had already been closed. But it was gladly opened for us. Our wagon was left under the roof that forms part of the entrance gate and the gate barred behind us.

The inn in which we stayed that night was one of the type found in large numbers in the interior of China. To the right as you enter the gate is the kitchen-dining room-lobby-smoking room, for it serves all of these conveniences that one finds in an up-to-date hostlery. On the opposite side of the entrance is a guest room. Next to this guest room and the kitchen on both sides of an open court are stalls for the mules and other draft animals of the guests. Stone mangers are the rule in them. On the back side of the open court and opposite to the entrance gate is what is considered the best guest room. In close proximity to it and the other guest rooms are an open water closet and the manure piles. We had the guest room opposite to the kitchen—the second best of all, the cook slept in the cart, the driver with his animals. Our room was furnished as follows: one rickety table, a bench, five feet long by five inches wide, an oil dip light that looked like a dozen glow worms shining at one place, three wooden pegs in the wall on which to hang things, a mat on one part of the floor to serve as a bed. When I looked into the kitchen I found it to be chimneyless and the soot hanging in strings from the rafters of its roof. Luckily we had not only cots and bedding with us but also cooking utensils. So our bedroom was first converted into a kitchen and dining room, an oil stove doing service. A curious crowd of onlookers, composed of guests and the host, made progress in getting the meal almost impossible. They were ordered out and the door closed. A crackling at the paper window revealed the fact that fingers were being poked through the paper panes and eyes pressed against the holes. The landlord again was with the others. During trips when ladies are in the party, this becomes very annoying. After we had retired and all was quiet I could hear the animals in the nearby stalls eating the fodder from their mangers. I fell to thinking who might have slept in this room before us and then wondered what things they might have left behind. And then I felt them—China's countless millions—crawling, crawling, crawling and doing the dastardly work of which the soldier sings with grim humor in his cootie songs. But luckily in my case it was only imagination.

(To be continued)

RICHFIELD MENNONITE BIBLE CONFERENCE

Held in the Richfield Mennonite Church, November 27th and 28th, 1920.

Saturday Evening Session.

The conference was opened by Bishop B. S. Graybill in a few, well-chosen words.

In the absence of Rev. John Riehl, Rev. R. B. Rector, of the United Brethren church conducted the devotional exercises.

Bishop Graybill gave the address of welcome. He emphasized the importance of meetings of this kind and expressed the hope that God might be honored and His children edified by the work of the convention.

E. E. Snyder then spoke on the theme, "Christian Cooperation." Some of the things emphasized were the following: The world realizes the value of cooperation. Christian cooperation in the home, in the church and among the different churches.

The principal cause of the lack of Christian cooperation is selfishness. The results of Christian cooperation is shown in the great temperance victory which has made our nation dry.

Rev. Jacob Snyder of Altoona, spoke on the subject, "Types of the Church.—Ruth." From the life of Ruth he beautifully illustrated the different types of the church.

The following are a few of the telling thoughts expressed:

There is a famine for the Word of God. People go to other places because they are fed on husks in the church. Loving, consecrated service is the highest type of a church. Our work is to bring sinners to Jesus, the rest is God's work.

The session closed with the benediction.

Sunday Forenoon Session.

The first speaker of the morning session was Bishop B. S. Graybill, who spoke on the topic, "Does God Really Answer Prayer?"

The speaker was positive that if we meet God's conditions He will hear and answer our prayers.

The next speaker was Rev. Jacob Snyder and his theme: "Going All the Way with Jesus." Among other good things he mentioned the following truths:

We think more of life's ending than its beginning.

If we want to walk and talk with Jesus we must be separated from the world.

The blood of Christ is the only remedy for sin.

Jesus went into the garden of Gethsemane to prepare Himself for the great sacrifice on the cross.

Sunday Afternoon Session

The session opened with a song and prayer service conducted by John E. Shirk.

Rev. Jacob Snyder spoke on the subject, "Our Priest Within the Veil." Jesus Christ is the Great High Priest. When God started the first altar service He sent the fire down from heaven.

The cause of so many dead church people is the strange fire.

Christ was a chosen Lamb of God.

The blood of Christ can never fail.

The above were some of the thoughts emphasized by the speaker.

"The Gospel Paul Preached" was discussed by E. E. Snyder. The following were a few of the thoughts emphasized:

The gospel he preached may be found in his fourteen epistles of which he was the inspired writer. He was able to preach a great gospel message because God had called him and equipped him for a special work.

He exalted Christ in his message and drew large crowds.

Not more amusements in the

church but more Christ in the gospel message will draw the people. Paul preached a gospel of the undying love of Christ.

He preached a resurrection gospel.

He preached a gospel of live, active Christianity.

Sunday Evening Session.

The devotional exercises were conducted by Bishop B. S. Graybill. The first speaker was E. E. Snyder, and his theme, "The Ripened Fields of Harvest."

He told of the vast fields that are ripe for the harvest and of the millions dying without Christ because of the lack of laborers.

In China, one million souls are dying monthly.

The church is not yet awake to the immensity of the great harvest.

Jesus is the source of unlimited power and will equip all who enter the harvest field.

The last speaker of the evening was Rev. Jacob Snyder.

He spoke upon the topic, "Why We Preach Redemption by Blood."

He said, the salvation of the human soul was the greatest theme in the world, and this salvation could only be accomplished by the blood of Jesus Christ being applied to the sinful heart.

Sincerity of belief will not avail, only the blood of Jesus will save.

Bishop Graybill in a few fitting words thanked all who had helped make the Bible conference a success after which the benediction was pronounced by Rev. Snyder.

THE COMPENSATIONS OF THE DEACONESS

Rev. Wm. S. Freas, D. D.

Probably one reason why more Christian women do not seek the female diaconate is because they have received wrong ideas in regard to it. It is said that the deaconess must give up friends and personal freedom and home pleasures, and in their place bear other people's burdens, practice rigid self-repression, and grow weary unto death in ministering to all sorts of ungrateful people. There is just enough truth in this to make the falsehood harmful. But more's the pity that good women are so easily deceived. The lives and experiences of many thousands of these Sisters of the merciful Christ are the best answer to such misrepresentations.

There are indeed sacrifices and self-denials for both the minister of the Word and the minister of mercy, but what a shame that our Christianity should break down just where the test of its reality is applied. As a glorious refutation of exaggerated statements about the sacrifices of the deaconess, think of her many sweet and satisfying compensations.

1. What a blessing the true deaconess is to Christ's people and others! She soothes the distressed, wipes away tears and comforts the sorrowing, looks after poor little children, cares for orphans, guides the young, seeks the wandering, clothes the naked, feeds the hungry, counsels with discouraged and sometimes ignorant mothers, visits the sick and imprisoned—all for Christ's sake. Her heart is satisfied, fed with the knowledge that "her works do praise her in the gates." Her conscience approves her life. And in it all she can always hear a tender voice saying: "Inasmuch as ye did it to these least, ye did it unto Me." This alone is enough to make any good woman happy.

2. She lives in an atmosphere of spirituality and high thinking. She is not seeking her own glory, but he Master's. She has close intimacy with the best people on this earth—the workers in our churches. Her life means something worth while. She is the object of gratitude and love from a growing army reached by her labors. Her heart is at peace.

3. She has many warm and sweet friendships, born through her unceasing ministries. The church holds her in honor. She is associated with God's ministers in training the young for honorable life and in saving souls. Wherever she works, she leaves memories of good cheerfully done without pay, which grow sweeter and shine brighter unto the endless day.

4. She has many positive pleasures, recreation, social enjoyments, books, lectures, music, friends, vacations every summer. In the Motherhouse or in the field, pleasure is mingled agreeably with labor. She is not permitted to work too hard, but given needed rest. Her associations with her fellow-workers can be made very delightful.

5. She has no worldly cares. She is provided for during life —food, clothing and necessary expenses being assured. She has a home to which she can always return for rest. When sick, she is in turn tenderly nursed. No expense is spared in bringing her back to health. In old age she is ministered to and held in high regard and honor. Over her grave love's immortelles keep blooming.

If on this earth there is possible happiness without care, the consecrated lowly-minded, faithful Christian woman who ministers as a deaconess comes nearest its attainment.—Evangelische Wohltaetigkeitsfreund.

A SERMON

Jeremiah 22:29—O earth, earth, earth, hear the Word of the Lord. Other translations have it: O land, land, land, hear the Word of the Lord. We would change this just a bit and say: "America, America, America, hear the Word of the Lord!"

Jeremiah calls the attention of the Jewish nation to the peculiar position it holds among the nations of the world. Israel was to be God's people, recipients of God's revelations and laws, inhabiting a God-favored land, flowing with milk and honey, separated from the nations and world powers. She should not constitute a world power or have dominion over others, but through her, as God's people, all other nations should be blessed.

The greatest temptation and danger for Israel was to step down to the plane of the world powers, form entangling alliances with them and become one of them. Israel finally succumbed to this temptation. Not only this, but sunk to the lowest level of degraded idolatry and godlessness. This was Israel's undoing as it had been and still is the undoing of the nations of this world.

God's prophets came, sounded their warnings and foretold dire consequences, if this fearful course is persisted in. Their warnings were unheeded, yea cast to the winds. The prophets were meanly treated and the result? Israel drank to the dregs the vials of God's righteous indignation. Israel was taken into captivity and sat by the waters of Babylon and wept when they remembered Zion. God had to smite because of fearful godlessness, but it was love that wielded the rod to regain Israel and again draw her unto Him.

Jeremiah, prompted by unselfish and sacrificial love, by the sincerity and loftiest patriotism, faithfully warned his people and conveyed to them God's word and will. "O land, land, land," we hear him call, "hear the Word of the Lord." He preached to deaf ears, stiff necks and hardened hearts.

Have we not, beloved fellow Christians and fellow citizens, today the sacred and solemn duty to call on our beloved country as Jeremiah called to Israel: "O America, America, America, hear the Word of the Lord!" America, exalted above every other nation of the world, hear the Word of the Lord!

Do we not see a parallel between Israel's position among the nations of old and our own position among the nations of today? Israel was to be a separated people, God's people, that by Israel every other nation could be blessed. America is to be a separate nation, God's people, that by America every other nation may be blessed. Israel's undoing was that she wanted to be like other nations, that she stepped down from her lofty height, entered into alliances with the world powers and thus degraded herself to the same level with the world powers. She forgot that by degrading herself to the level of the criminal, she was unable to elevate and redeem the criminal. To stoop down and lift up is one thing—Christ did that—but to step down and become a partner in Europe's corrupted secret diplomacy, rank militarism and imperialism, that grabs everything in sight regardless of people's right of self-determination and self-government, and a league of nations concocted to preserve the spoils of war rather than do justice to nations great or small. Everything under the sun but the idealistic program of our president is embodied in that document. Let every European nation voluntarily relinquish lands which they hold by force, then at least the ground work for an ideal league of nations may be laid. Does it look right that a republic like ours, which has always abhorred above described methods, practices and conditions, should become a partner to them now? I for one fear that such a course would prove our undoing, as it proved with Israel of old.

America's leadership in the world dare not rest upon the strongest fleet, the greatest army, the biggest guns, the deadliest gas and the swiftest battle airships. If we thus set the pace in so unworthy an example and take the sword, we shall perish by the sword. America's God-given leadership in the world must rest upon noble moral principle in our political and commercial relation with other nations, unselfish and unstinted help to suffering nations and, above all, genuine Sermon-on-the-Mount Christianity, practically applied. Not the sword, not retaliation, vindictiveness, hate or fear, but the gospel of peace and the power of love will heal the nations' deadly wounds and

(Continued on Page 4.)

THE MENNONITE

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EDITORIAL

It is remarkable how soon the nations of the world who came out of the war as victors, are beginning to realize the folly of it all. Their statesmen did all in their power to cultivate hatred and make the war glorious and today we are face to face with the glory, as they made it, for example it cost 35,380,000 lives. The cost in money, aside from property losses which must be equally as great, has been estimated to be $194,000,000,000. Secretary Baker said recently that, should the United States as an entirety be placed upon the market its total value would not exceed $186,000,000,000. So then the war cost a great deal more than the value of our entire country and its colonies. Our own per capita debt has since the beginning of the war, increased from $11.32 to $240.00. Disease, famine, poverty, widows and orphans add to the glory of the war in a way that glittering arms, brilliant uniforms and parades of thousands of armed men are entirely forgotten. We might multiply figures without limit, but the people are sick of hearing them. Nations try hard to forget, but it is impossible to forget and so they are resentful. The great standard bearers have been repudiated, though they brought victory. The ink of the peace treaty was hardly dry before the French retired Clemenceau and his party from jower. Italy did the same with its war leader and his party. The United States defeated the party under whose administration the war was won, with the greatest majority it ever voted to defeat a party and Greece followed by recalling its king and turning out its war party. In England the same thing is likely to happen any time and the hold of the party of Lloyd George upon power hangs by a very slender thread.

They say, after every war there comes a reaction. Let us hope for the sake of what is left of our civilization it may be more than a mere reaction and develop in a change of heart that will forever make impossible this senseless, unhuman and godless curse of war.

A SERMON

(Continued from page 3)

bring about that ideal relation among nations for which every true Christian longs and prays. O may our beloved country fully realize her true position among the nations of the world! Stoop down and lift up with the gospel of the Crucified One, the gospel of peace, but never step down and become a partner in sin and shame.

There are other temptations to which Israel succumbed and fell from the God-given position. The greatest and most abominable was her shameless idolatry. In this she fell lower even than most heathen nations. Is there a parallel here? Ismel worshiped Baal, we are in danger of worshiping Mammon, an idol as horrible as Baal. We are steeped in materialism and are fast growing money-mad and out of this state of affairs comes that dangerous document and unrest that is viewed with apprehension by everyone who loves his country. Closely akin to this materialism is that madness for amusements, sensations and distractions. We do not take time anymore for serious thought and reflection, we want to forget ourselves and the restless, hungry cravings of our hearts after God, the living God. It is a very hopeful sign, however, that many of our best citizens see these symptoms of danger and are casting about for a remedy. What is the remedy? Back to the good old gospel of Jesus Christ and Him crucified back to the Prince of Peace, who, when He was reviled, reviled not again, when He suffered he threatened not, but committed Himself to Him who judgeth righteously. May this message be sounded with clarion calls among the masses. It is well for us preachers to remember this particularly.

Will America succumb to these temptations? Not if her Christian citizens do their duty faithfully, fearlessly and, above all, never forget daily to lift up holy hands to the Throne of Grace in behalf of our beloved country.

What is America's position with reference to the propagation of the gospel in the world? Missions have greatly suffered because of the World war and heathen people stood aghast at the horrible spectacle of Christian nations, so called, professing to follow the Prince of Peace, butchering one another in the most demonish cold-blooded, scientific fashion. The darkest feature of all was, that the war was carried into the colonies, missions were ravaged and missionaries most shamefully treated. This is no criticism, but simply a statement of facts. Now it is true that many European missions are crippled and they look to America for help. To me it is an inspiring fact, that many American boards are equal to the task and have assumed additional burdens that the mission cause may not suffer.

America ought to be the leading nation in evangelization of heathen people. Why? American Christians are blessed with material and financial means above the Christians of every other nation. We are also learning ever better that it is more blessed to give than to receive, and if we Christians once have learned to give as citizens of heaven for our spiritual warfare, as we were constrained to give for America to bring the war to a successful conclusion, then the millenial kingdom, with Christ as king, will soon be ushered in.

America ought to be the leading nation in the evangelization of heathen people because we have an army of men and women who are willing to serve as messengers of the King of Peace, as missionaries at home and abroad. The singular, peculiar and I believe the God-ordained way, our nation is constituted gives us this predominance of superior, enthusiastic, energetic human material for the mission fields. Our nation represents and embodies the best the old world nations could give. Here in this country the best traits of European countries and nations is blended and melted together into a compact whole, the American nation. Perhaps we have heard it said that once upon a time the scum of European nations was dumped upon our shores. That, to a limited extent, may have been true and perhaps to a small extent still is true, but the good, useful, hard working and God-fearing element always far out-weighed the useless and dangerous element.

When the Pilgrim Fathers in 1620 landed upon the shores of New England, they represented not the scum, though they were refugees, but the flower of old England. When the quaint and picturesque Hollanders settled New York they were not the scum, but of the flower of the old Dutch kingdom. When the Quakers, led by William Penn, founded Philadelphia, they were not of the scum, but of the flower of England. When in 1683 that ship load of German refugees, thirteen Mennonite families called by William Penn, landed at Philadelphia and founded Germantown, they were not of the scum, but of the flower of Germany. These instances could be multiplied indefinitely, but the above will suffice and answer our purpose. All these early settlements had their own individuality and peculiarities and these all blended into one, constitute the American nation. By the descendants of these early pilgrims and by fresh immigration from Europe, the grand march westward began, and wherever these people settled churches and school houses were of the first buildings and their soil and colonies were dedicated to God. Out of such material God in heaven made the American nation for a great and glorious purpose. May our eyes not be blinded by present day false prophets, who would drag us down into the quagmire of anti-Christian tendencies, yea, Christless Christianity and politically into the cesspool of European diplomacy and politics.

Beloved America, remember Israel of old and beware of the pitfalls that trapped Israel and brought about her undoing. The danger is great, but with God's help we will not forfeit our birthright, but keep it as a sacred trust. In the name of our great Captain we will help to hasten the day when He shall appear and they shall beat their swords into pruning hooks and their spears into plowshares, and nation shall not lift up sword against nation, neither shall they learn war anymore.

Now, in conclusion, may we not forget to truly thank God for the many, many unmerited mercies we enjoy as individuals, families, churches and nation. If we compare our own condition with the desperate conditions of other nations we must say, surely we are a God-favored people. This is no merit of ours, but altogether God's grace and love. Are we humbly and truly thankful? God grant it. He gives grace to the humble, but withstandeth the proud. Then may we not forget to daily and fervently pray, for our nation and those to whom the guidance of our ship of state is entrusted. If ever before, they certainly

now need the intercessory prayer of every Christian in the land. It is our privilege also to pray for the nations and peoples of the earth. In all their unrest and discontent they look and long for the ideal, but O so wrongly they seek for this ideal! And lastly, when viewing the great tasks before us, we will remember God's word to Zerubbabel, His servant: "Not by power nor by might, but by My Spirit, says the Lord of Hosts." Amen.

M. M. Horsch.

ONLY MENNONITE WORKER IN POLAND RETURNS

Russel A. Lantz, of Topeka, Kansas, and student at Goshen College has just returned after two year's work abroad under the American Friends' Service Committee. During the war he was a conscientious objector at Fort Leavenworth and on being released, volunteered for reconstruction work in France where he stayed thirteen months. He helped in the great work of liquidation, when the equipe moved down to the railroad track and loaded two trains of supplies for Berlin and Vienna. On May 6, Mr. Lantz left to join the unit in Poland. He drove the International Commissioners, Frederick J. Libby and William A. Albright, about the country and so gained a very wide knowledge of conditions. He had charge of seeing that the supplies sent to Warsaw reached their proper places. He was on the spot with the unit in Warsaw during the Bolshevik advance. His job then was to gather the children from the orphanages in the country and bring them into Warsaw and after the retreat to take them back again.

Mr. Lantz had many contacts and conversations with the Bolshevik prisoners in the Polish camps where the unit delivered a great deal of soap and medical supplies. He found the Bolshevik soldiers to be on a little higher plane than the majority of Slovak armies. Most of the stories of terrorism he said were absolutely untrue. Just before the Bolshevik advance, the unit left food so that the children could be fed as usual in the community kitchen. When the army found that this was food for children they did not touch it.

All through the country-side they left the peasants their small domestic animals, such as pigs and chickens, but as is the way with most armies, requisitioned the horses and cows. They often left poor people all their belongings and took what they needed from the rich. Bridges reported to be torn down, Mr. Lantz found standing. Most of the Bolsheviki prisoners were intelligent, stalwart men.

In contrasting the Polish and Russian armies, Mr. Lantz said the Polish officers seemed more effeminate and arrogant, while the privates as usual had to stand the brunt of the war. The war, itself, compared to the one the world has just passed through was a mere back alley fight for neither side had the big guns or poisonous gas and other "modern war conveniences." The few aeroplanes used were manned by English and American volunteers who were out for some more excitement.

Of the general political conditions, Mr. Lantz said that everyone realized that France was back of Poland, trying to keep a wall up between Russia and Germany. However, at the Riga conference Russia offered such good peace terms that the Poles had to take advantage of it. It was not generally known, but whole Polish armies had mutinied because of absolute lack of equipment and the fact that they were simply "fed up" with war. However, the French command strengthened their hands for the protection of Warsaw.

The unit had a splendid opportunity here to carry out their big message — the reconciliation of warring races. Both sides knew of the Friend's relief work among the children and civilians and both sides knew and respected the Red Star,—helping the unit whenever possible. At one place we took over a building which had been the headquarters of the Polish army and on their retreat they could have put us out but, when learning of our work, they allowed us to remain.

On the general Polish conditions, Mr. Lantz gave about the same report that we hear and read of again and again. Unemployment is universal, industry is broken down, hospitals are very poorly equipped, children have never tasted butter or milk. At Warsaw we own thirteen cows and we send their milk to the hospitals. At Werbkowice we own two Fordson tractors and several horses which were loaned out to the farmers for fall plowing. Eight or ten villages about the center have been distributed clothing and medical supplies. Some of our workers have helped in distributing the American Relief Administration food. Perhaps the most important of all is the anti-typhus work. This disease is terrible in Galicia.

Mr. Lantz told of the social contact with the Polish people. Each week different people were invited to a social where many international friendships were started. The Poles are a broad-minded people, eager for a knowledge of the new things, but so few of them have had the chance to develope. Much interest is taken in the reason for our attitude towards war. Mr. Lantz said, "When I told one man about my experience in prison and why I went there, he said it would take years and years for them to understand a thing like that." Many searching questions are being asked and to answer these, one of our interpreters is translating Corder Catchpool's book on "Quakerism" and Sidney Wallace is writing in the Polish language a statement of the "Ideals" back of the work. As in every unit, the regular Sunday hour for worship is attended by a few natives.

Mr. Lantz told of his meeting in Paris with A. M. Miller, a Mennonite from Grantsville, Md., who told him of the Mennonite unit of five men who have been sent to Crimea. This is where Wrangel had been and Mr. Lantz did not know how the unit had fared since Wrangel's defeat.

"The work is great! I don't know if I can adjust myself or not amid all these luxuries and comforts and automobiles! There is a satisfaction that comes to one when helping those in great need. I think I'd like to go again."

EDUCATION AND LIFE

(The following is a sermon lecture delivered December 5, 1920, at the Sunday morning service of the First Mennonite church of Bluffton, Ohio, in the interests of public and religious education.)

"Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitudes are parched with thirst. Therefore Sheol hath enlarged its desire, and opened its mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it. And the man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled: but Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness. Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat." Isaiah 5:13-17.

This picture of calamity which Isaiah here presents to his nation shows vividly the price every nation and race has had to pay for its lack of knowledge concerning its daily rounds of occupation and the meanings attached to their modes of living and thinking. Isaiah does not predict a great calamity for the Hebrew nation simply for the purpose of creating a scare and a sensation. His message is too well based on a correct observation of the life around him to be a mere sensation gotten up to scare folks. He draws his conclusions from the ill-adjustments found in the social life around him. He sees men living not as though they consciously lived in a world where other folks also lived, but rather as though the world were a place where the strong and shrewd might succeed at the expense of the weak and ignorant. But one need not besurprised at this mode of thought for it is not at all hard to fall into this way of thinking. One does not need much wisdom to live the life of the individualist who looks upon life as a grabbing enterprise where one may get as much as his strength will enable him to get. The impending doom of Israel which is here pictured is due to lack of knowledge, and the particular knowledge that is lacking is ignorance of the universal laws of God in the affairs of men.

If one will read from verses 8 to 12 just preceding the above message from Isaiah he will see that the cause for calamity is seen in the concentration of wealth more and more, and the resulting luxury that goes with wealth. Houses are added to houses. Fields are added to the adjoining fields until the small land owners are crowded out. The situation is that of the weak and ignorant being exploited by the strong and shrewd. This exploitation makes possible the luxuries of life for the strong. They revel in drunkenness and have every form of luxury in their feasts. In place of justice there is oppression, and instead of the execution of righteousness there is the cry of discontent. Isaiah tells his people that Jehovah looked for justice and righteousness among His people, but instead of this He found only oppression and a cry.

After this severe analysis of Hebrew life, Isaiah follows up with his prediction that captivity must come because of their lack of knowledge in discerning the meaning of their present conduct upon future consequences for themselves and their children. Sometimes people would have us think that knowledge is only a possession for the head and by so saying they would have us think lightly of the place it holds in the practical affairs of life. But Isaiah does not think thus of knowledge. If knowledge can hold such an important place in the affairs of men and nations as Isaiah would have us think, we will do well

to find out why it is so important in the administration of the affairs of every day life to possess it.

Any nation or group of people is as strong as its real knowledge is abundant and it is as weak as its ignorance is great. We as a nation have suddenly come to a realization of the fact that there are a great many weak places in our social life and one of these places exists in the public school system. This week (Dec. 5-11) has been set apart by Mr. P. P. Claxton, our U. S. Commissioner of Education, as a week in which we shall give special attention to the needs of our public schools and all other educational institutions. We have realized and do even now know that our schools are important institutions, but then we also find ourselves thinking that our schools are as good today as they were yesterday, and hence we do not clearly see just why there should be such a great agitation just now for better schools. Are we not people of average intelligence? Are we not able to run our own business and carry on the affairs of the day? For the most part we find ourselves able to read, write, cipher and pass favorably for average folks. Are not the schools that produced us good enough for our children? Is not all of this agitation for better schools simply a skillful disguise through which teachers may succeed in extracting from the public larger salaries? Will not our children come out of our present schools as well equipped for their world as we were for ours? Would it not be a gross insult to all of us and our civilization if some one were to tell us that it was our lack of knowledge that got us into world chaos, and further, that it is our lack of intelligence that keeps us in world chaos? It was ignorance that brought on the great tragic chapter in history through which we have just passed.

One might suppose that this charge of ignorance would apply better to early Hebrew life with its limited educational facilities than it would to us today. Schools were few in the days of Isaiah and public education was unknown in Hebrew life, but we are living in a land of schools on every hand. Europe had its schools which attracted the attention of all the world, and yet with all of our educational facilities we were scarcely able to prevent the collapse of civilization. May it be that we have schools and yet remain ignorant of the laws for real life in a real world? It would seem to be a great contradiction of facts to say on the one hand that we have more schools than were ever known in the history of mankind, and then on the other hand to note the fact that for lack of knowledge, Sheol had opened its mouth to receive Western civilization. Ignorance of the fundamental laws of life keeps the world in bondage to its own human nature, whereas, the truth liberates men and brings with it untold blessings.

(To be continued.)

Your own renewal for 1921 and a new subscriber from now until January 1922 and a copy of Dr. Smith's "The Mennonites" for $4.75.

THE C. E. TOPIC

January 2.

Thy Kingdom Come.

I. In My Heart.

Matt. 6:7-15.

(Consecration Meeting.)

This is a daily prayer. It should show that we are convinced that the kingdom of this world, in which we live, is one to which we are aliens. It should also show a faith in the kingdom of God and a hope that is an assurance that the time is surely to come when God will establish a kingdom that is according to His will. The prayer, "Thy kingdom come," is, if properly spoken, a patient waiting upon the will of the Lord. It will come in His own good way and time.

Our idea of a kingdom is a country or nation over which a king rules. Anciently it was a fact that to the king the inhabitants and everything else were absolute property to be used in whatever way he cared to use them. We have gotten away from such ideas of government because we know kings to be human like ourselves and incapable of ruling rightly or justly and apt to be selfish and tyrannical. In making Jesus King the situation is different. He is all love, a perfect man, incapable of doing wrong or inflicting injustice and always ready to give His all and His best for the best interests of His subjects. Moreover He rules by the sceptre of love. Force has no place with Him. It is love, not fear that is to bind His subjects to him in loving service and affection.

The special desire suggested in the topic that the kingdom may come into the heart. Our hearts are queer places. Sometimes there is nothing but an animal kingdom in them in which the baser creatures, such as the tiger, the serpent, the dog and sometimes the monkey predominate. They must be cleansed of base things and made ready for the establishment of Christ's throne, then measures, by the help of Christ, must be taken to prevent the return of baser things.

Sometimes a kingdom lapses into anarchy. There is no law, the king is not recognized, greed and lust have free hands. Many human hearts are in a state of anarchy. They withhold recognition of the great King, the laws of love and service are ignored and selfish arrogance becomes the ruling power. The end of such a heart is certain destruction unless there comes a speedy regeneration with the recognition of Jesus as Lord and Master.

Some hearts are like the mineral kingdom, stony hard and feelingless. Nothing is to be expected of them until the power of love melts them and makes them useful in the service of God.

Other hearts again are like the vegetable kingdom, capable of bringing forth thorns and thistles or fruits and flowers. The former are the result of a lack of care and a wild, undisciplined nature, the latter are the result of careful selection and cultivation, the former are useless, the latter are useful. Jesus says concerning our lives: "By their fruits ye shall know them." If they are to be fruitbearing lives there must be a careful and persistent cultivation of all the goodly virtues required by our Lord and Master.

THE S. S. LESSON

January 2.

The Child and the Kingdom.

Matt. 18:1-14.

Golden Text: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. 18:4.

Each of the disciples seemed to be possessed of the selfish idea that to him belonged a place in the kingdom superior to the rest. This was a base sentiment that totally misrepresented the spirit of Christ and, had they continued in it, they would have been totally unfit to go forth in the proper spirit to introduce a knowledge of Christ to the world. It was a disregard of the example of the Lord and naturally offended Him. Time and again Jesus had to rebuke this spirit of self-seeking and impress the absolute need of humility.

The desire to be great is a common failing in the human heart. Some want to be great in power or influence, others in wealth or worldly wisdom, others again want to be greatest in the esteem of the world. True greatness as God regards it is not greatness in the eyes of the world. The angels declared before their birth that both John the Baptist and Jesus were to be great, but the greatness to which they referred was the humility with which they did God's service. Time and again the Christian must be brought to realize the greatness of true humility.

Jesus believed in object teaching. He would make one of the commonest things of life illustrate or suggest some great idea he had to present. So long as there are people there will be children. Whenever, therefore, the disciple is in need of being reminded of the need of humility there will be children present to call his attention to it. Childhood represents humility (1) in its simplicity, (2) in its democracy and (3) in lack of worldly ambition. A child is natural and puts on no shams and is not sufficiently hardened to the ways of the world to be hypocritical. It is what it is and naturally lets every one see what it is.

Jesus makes the child representative of those who are in special need of His attention, the unfortunate, the miserable and the distressed are His little ones and He claims for them the right to sympathy and consideration as we would demand such things for our own little ones.

It is a blessed thing that Jesus noticed little children. The few references we find in the Gospels lead us to feel that they liked to be near Him and He delighted in their presence. Christ Himself was a child and so appeals to children as much as to adults. Christianity is the only religion that gives recognition to children and offers them an equal share of its blessings.

It is the duty of all Christians to concern themselves about the needs of children. Today the bitter cry of the child comes with terrible pathos and if Christians, especially American Christians turn a deaf ear many—yes millions—of these who are the concern of our Christ will perish miserably. A few statistics as to the needs of children might be in order for our consideration. Just now one of the worst famines China has ever seen is raging. This means numberless orphans and helpless babies whose only hope to live depends upon the generosity of Christians of other nations. In Austria-Hungary there are 800,000 dependent children. In Vienna there are 20,000 children suffering with tuberculosis of the bones. In Poland a large proportion of the children have been refugees since their birth. In many of the war-stricken countries there are thousands

of children without home or parents, living, like rats, by crime. Disease threatens the destruction of half of the children remaining in Europe today. And this is only a hint at the terrible story that might be told of suffering little ones in so-called Christian lands. If we regard Christ's concern for them every one of us will be doing more than just our share in helping them.

MARRIAGE

George-Clemmer. — David M. George to Catherine Clemmer, both of Quakertown, Pa., December 11, at Philadelphia, Pa., Rev. S. M. Grubb officiating.

Enns-Kintzi.—Nov. 30th, in First Mennonite church, Reedley, Calif., Frank F. Enns and Minnie T. Kintzi, by H. J. Krehbiel. Text, Gal. 6:2.

DEATHS

Grove.—Edna, daughter of Mr. and Mrs. Elmer Grove, died at the Altoona hospital Saturday night, November 20. She was born at Royer, Pa., Mar. 22, 1907, and was aged 13 years, 7 months and 28 days. Interment was made at Williamsburg. The deceased was a member of the Mennonite church at Altoona. Her pastor, Rev. L. L. Shaw, conducted the services. At a meeting of the Sunday school of the Bethany mission of the Mennonite church held December 5, 1920, the following resolutions were submitted and unanimously adopted:

Resolved, that this Sunday school received with great sorrow and regret the announcement of the sudden death of Edna Grove, Saturday, November 20, 1920, who was one of its useful, faithful and respectful members;

Resolved, that we will ever cherish the memory and endeavor to follow her example as a faithful member of our school.

Cornelius.—William Cornelius of Altoona, Pa., accidently killed on the railroad, where he was employed, on November 28, was born in Pittsburg, August 3, 1900. Funeral services were held in the Bethany Mennonite church, of which he was a member, December 1, 1920, Rev. Jacob Snyder officiating.

Hager. — John Frederick Hager, son of Christian and Susan Hager, was born September 21, 1855, in Canton, Neuchatel, Switzerland, and died November 20, 1920, at his home in Pandora, Ohio, aged 65 years, 1 month and 29 days.

Mr. Hager left Switzerland first at the age of 18, going to Canada. Within a year he returned home, but shortly afterwards came to the United States, settling near Pandora.

In 1882 he was married to Elizabeth Wehrley. Five children were born to them. Two of these died in 1907. The remaining three, Zelma, Levi and Albert survive their father.

Besides these three children, there remain to mourn his death, his wife, Elizabeth, and five sisters.

He has traveled quite extensively the last 10 years in this country, Canada and Switzerland, endearing himself to many humble hearts, particularly to the unfortunate and distressed.

His labors were chiefly among various Mennonite peoples, toward whom he always preserved a deep and peculiar attachment.

Brief funeral services were held at the home on Monday, November 22, 1920, 12:30 p. m. Funeral proper at the St. John church at 1:30 o'clock. Rev. Jacob Haas opened the service by reading the Word which was followed by opening with prayer by Rev. D. D. King. Rev. Gotshall spoke in English and Rev. E. Kuhnle in German. The remains were tenderly laid to rest in the St. John cemetery.

Eymann.—Died at Reedley, Calif., November 30, Elsie M. Eymann, at the age of 20 years, 26 days. She was born at Moundridge, Kan., and at the age of 4 years came with her parents to California. At the age of 16 she accepted Christ as her personal Savior and upon confession of her faith was received into the membership of the First Mennonite church. She remained faithful to this confession through joy and sorrow. In December 1918 she took sick with influenza which developed into tuberculosis the following March. For nearly two years she bore her afflictions with great patience and resignation to the will of God.

Services were held in the First Mennonite church on December 3, which were attended by a large concourse of people, showing how universally she was esteemed and loved. Bro. H. J. Krehbiel spoke in English on the text, Mark 14:8, and in German on Phil. 1:21. Her father preceded her to the heavenly home 5 years ago. She leaves her mother, 3 sisters, 5 brothers and many other relatives and friends, who are comforted by the assurance that she has entered into that rest which yet remains for the children of God.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED By the Executive Committee of Sewing Societies During November.

Mission society, Chicago Mission church, Mrs. C. A. Lehman, for Rev. C. H. Suckau's, $10; sewing society, First Menn. ch., Newton, Kan., Mrs. J. H. Richert, Oklahoma stations and Mauhadei, India, for Christmas, each $10.00, $60; Grace Ladies aid, Pandora, O., Miss M. Neuenschwander, Rev. R. Petter's for Christmas, $20; sewing society, Fortuna, Mo., Miss F. Basinger, for do., $12; sewing society, Henderson, Nebr., Mrs. Jacob Epp, Altoona mission, $25; do. for city mission, Hutchinson, Kan., $25; do. for Rev. H. J. Brown's, China, $121; do. for Rev. P. J. Boehr's, China, $121; sewing society, Gnadenberg, Whitewater, Kan., Mrs. P. P. Nickel, girls' school, China, $8; Sukhwara mission society, Bethel College ch., Miss Helen Riesen, Sundria, India, $30; sewing society, Dalton, O., Mrs. Fred Badertscher, for India, where needed most, $34; sewing society, Upland, Calif., Mrs. L. M. Ledig, Matabya, India, $30; friend, Allentown, Pa., for Rev. J. B. Frey station for Chirstmas, $12; sewing society, Meno, Okla., Mrs. D. B. Unruh, suffering in Russia, $66; sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, evang. Tiratamand, India, $11.50; for Okla. for Christmas: sewing society, Emmaus, Whitewater, Kan., Miss Justine Entz, $13; Mrs. C. C. Voth, Newton, Kan., $2; Menn. ladies' aid, Geary, Okla., Mrs. O. P. Ruth, $10; sewing society, Bethel College ch., Mrs. J. H. Penner, $25; Grace, Pandora, O., ladies' aid, Miss M. Neuenschwander, $10; sewing society and C. E., Tabor, Goessel, Kan., R. T. Unruh, $25.00; Mrs. Joel Sprunger, Salem, Ore., $2; sewing society, Henderson, Nebr., Mrs. Jacob Epp, $60; sewing society, Berne, Ind., Miss Helena Liechty, for Mrs. G. A. Linscheid's sewing school, $2; sewing society, Upland, Calif., Mrs. D. S. Dettweiler, for do., $7.75.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

CONTRIBUTIONS FOR PUBLICATION

Mennonite ch, near Hanston, Kan., by Rev. Chr. E. Hirschler, $5.65; Mennonite church, near Ruff, Washington, by Jacob C. Jantz, $7.23; Bethel ch., Fortuna, Mo., by David N. Garber, $20.76.

Thankfully acknowledged,
Mennonite Book Concern.

RECEIPTS FOR FOREIGN MISSIONS FOR NOVEMBER, 1920

General Fund.

Rudolph Schmidt, Los Angeles, Cal., $15; Zion ch., Donnellson, Ia., $215.12; S. S., Christian ch., Moundridge, Kan., $52.72; S. S., Menn. ch., Deer Creek, Okla., $32.30; Mattie A. Krehbiel, Clarence Center, N. Y., $20; S. S., Friedensberg ch., Avon, S. Dak., $150; Gerhard Vogt's legacy, Summerfield, Ill., $10,587; interest and rents, Conference funds, Newton, Kan., $665.55; from Berne, Ind., received: birthday money, 22; S. S., class, Careful Gleaners, $59.90; mission boxes, $20.16; surplus from Bible and Dist. Conference, $78.39; Intermediate C. E. society, $47.43; Senior C. E. society, $51.17; S. S., Zion ch., Donnellson, Ia., $12.37; S. S., Menn. ch., Hydro, Mont., $10; sewing society, Gretna, Man., $30; West Zion ch., Moundridge, Kan., $65; Menn. ch., Halstead, Kan., $85.25; S. S., Menn. ch., Halstead, Kan., $32.40; Menn. ch., Deer Creek, Okla., $340.77; First Menn. ch., Reedley, Cal., $49.35; S. S., Brudertal ch., Hillsboro, Kan., $41.94; C. E., Menn. ch., Allentown, Pa., $20; Menn. ch., Hillsboro, Kan., $52.23; Mary-Martha Circle, Los Angeles, Cal., $10; Edna Bixel, Los Angeles, Calif., tenth, $17; Menn. Mission, ch., Los Angeles, Cal., $30.10; Mission-School Friends, Newton, Kan., $200; Christian ch., Moundridge, Kan., $25.60; Junior Endeavor, West Zion church, Moundridge, Kansas, $50.00; Sunday school, Johannestal church, Hillsboro, Kan., $145.27; S. S., Beatrice, Nebr., $129.53; Bernhard Rempel, Butterfield, Minn, $250; Hoffnungsau ch., Inman, Kan., $33.75; Samuel Hilty, Beaverdam, Ohio, $50.00; Bergtal ch., Pawnee Rock, Kan., $24.40; Swiss ch., Alsen, N. Dak., $110.35; S. S., West Swamp ch., Quakertown, Pa., $20.20; West Swamp ch., Quakertown, Pa., $87.79; sewing society, Altona, Man., $40; mission society, Bally, Pa., $90; Menn. mission, Altoona, Pa., $7.07; Henry T. Reimer, Beatrice, Nebr., $15; Bethlehems ch., Bloomfield, Mont., $153.48; First Menn. ch., Woodlake, Calif., $18.44; Senior Mission society, Halstead, Kan. $100; Bethany ch., Freeman, S. Dak., $100; Tabor ch., Goessel, Kan., $439.24; Children's collection, Tabor ch., Goessel, Kansas, $237.66; Friedenstal ch., Gotebo, Okla., $32.25; New Hopedale ch., Meno, Okla., $93.08; Anna Goering, Moundridge, Kan., $100; Alexanderwohl ch., Goessel, Kan., ($100 in bond), $1,120.88; children's collection, Alexanderwohl ch., Goessel, Kan., $215.58; Bergtal ch., Pawnee Rock, Kan., $54.69; Bethesda ch., Marion, S. Dak., $340; Johannestal ch., Hillsboro, Kan., $85; Hoffnungsfeld-Eden ch., Moundridge, Kan., $275; Springfield ch., Quakertown, Pa., $10; Menn. ch., Goessel, Kan., $332.96; children's collection, Menn. ch., Goessel, Kan., $49; Friedenstal ch., Tampa, Kan., $66.54; First Menn. ch., Woodlake, Calif., $19.32; D. A. and Mrs. D. A. Vogt, Pratum, Ore., $20; friend, Plymouth, Neb., $100; Bethel ch., Versailles, Mo., $84.02; S. S., Bethel ch., Versailles, Mo., $29.30.

Special Fund.

S. S. class, King's Daughters, Grace ch., Pandora, O., for Biblewoman, $30; Mrs. R. A. Goerz, Newton, Kan., for Harry, India, $30; S. S., Jr. Dept., First Menn. ch., Reedley, Cal., for worker, $30; J. B. Frey, Tuba, Ariz., for evangelist, India, $25; friend, Whitewater, Kan., for gasoline engine, Lame Deer, Mont., $30; sewing society, Butterfield, Minn., for Christmas, for G. A. Linscheids, $25; Mrs. Peter Regier, Laird, Sask., for orphan, India, $25; C. E. Bethel ch., Fortuna, Mo., for worker, India, $50; C. E. society, Hanston, Kan., for worker, India, $30; S. S., Menn. ch., Hillsboro, Kan., for worker, India, $30; D. J. Schmidt, Americau Falls, Ida., for Moses, $15; Swiss ch., Bluffton and Pandora, O., for Steiner's and Suckau's, $233.15; sewing society, Altona, Man., for orphan, India, $25; Mission society, Bally, Pa., for Mohini, India, $30; sewing society, Brudertal ch., Hillsboro, Kan., Christmas at Mauhadei, $25; sewing society, Zion ch., Elbing, Kan., for Christmas for India, $25; O. R. Crowzer, Winger, Minn., for boy, in China, $40; Katie B. Schmidt, Halstead, Kan., for Kaiba, India, $25; S. S. class, First Menn. ch., Aberdeen, Ida., for orphan, $22.05; P. J. Schrag, Moundridge, Kan., for orphan, $30; A. H. Landis, Upland, Cal., for orphan, $15.50.

For the Lepers.

Sewing society, Plum Coulee, Man., $100; Jacob Hoeppner, Winkler, Man., $75; sewing society, Altona, Man., $50;

Rest Home in India.

Senior Mission society, Halstead, Kan., $10.

Girls' School in China.

Senior Mission society, Halstead, Kan., $50.

Gratefully acknowledged,
Gustav Harder, Treas.
Whitewater, Kan.
J. G. Regier, Asst. Treas.
Newton, Kan.

SPECIAL OFFER

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

Missionaries C. O. Esch and family and Mary Wenger expect to sail for India on Dec. 27, under the Board of the Old Mennonite church.

The attention of our readers is called to the message to Mennonites of America from the brethren in South Russia. The message appears in the Relief Notes conducted by Bro. Smucker.

Rev. J. J. Balzer of Mt. Lake, Minn., while attending the session of the Immigration Committee at Newton, Kansas, visited the congregation at Orienta, Okla., and conducted services.

Communications intended to reach Rev. Benj Unruh, who began his return journey home to Russia some weeks ago, should be addressed in care of Dr. H. Warkentin, Kemderdyck 3a, The Hagne, Holland.

The Sunday school of the Second church, Philadelphia recently inaugurated a Visitor's Day to be observed on the first Sunday of each month by turns. The idea is that class whose turn it is, invites its friends to be its special guest on that Sunday. A portion of the program for that day is also assigned to be filled by the class.

The Gospel Herald calls the attention of Mennonite ministers, especially those engaged in farming, to the following from Eben E. McLeod, chairman of the Western Passenger Association, with reference to clergy certificates for ministers of the Mennonite church:

So far as western territory is concerned, it has been decided that Clergy Certificates may be issued for 1921 (the fare will be two-thirds) to ministers of your denomination who apply under Rule "A", who are engaged in farming, provided they receive no remuneration from the church; this means such ministers (those who are settled pastors) would not be entitled to Clergy Certificates if they accept free-will offering or donations, at any time of the year; the acceptance of expense money to cover travels for the church would not debar them, but donations or acceptance of money otherwise would debar them.

Furthermore; in the smaller towns and rural districts, a Certificate will be issued to one minister only, of the two or more ministers who may serve one church; this means where two or three ministers serve a local church they should confer and agree as to which shall apply for Certificate.

It will be remembered that in times past clergy certificates were barred to ministers having a secular occupation, farming excepted. The above explanation defines the attitude of the Western Passenger Association with reference to farmer-preachers more clearly, this being the only class affected by the new ruling.

PRAISE AND PRAYER

LOS ANGELES MISSION

Dear Readers: With feelings of thanksgiving I sit down to bring to you a few facts that might be of interest to you and also to solicit your sympathetic thank offerings and intercessions. "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul and forget not His benefits." "The Lord hath done great things for us; whereof we are glad."

We have experienced it again during the last two weeks that God is faithful to answer prayers and that His Word and the Holy Spirit still have the same converting power as in days past.

For some time we had been praying individually and also in prayer services for a revival. These prayers have now been answered. But since we all know that the Lord wants us to be active at the task for the success of which we are praying we felt a few months ago that the time had come to make special efforts for a series of evangelistic meetings. Plans were made and we had meetings every evening except Saturday from November 14th to November 28th. We are very thankful that we were able to secure two Spirit-filled men to take charge of these meetings. A Mr. Wells was our song leader and a Mr. V. V. Morgan was our evangelist. Rev. T. C. Horton, Supt. of the Torrey Bible Institute, is Morgan's father-in-law.

During these two weeks thirty-six persons openly confessed to accept Christ as their personal Savior. To instruct these converts and to help them to become stronger Christians is our task now. But as you, dear readers, no doubt have been praying for souls to take the stand for Jesus Christ here at this mission, so it is now your duty, and what is still better, your privilege, to pray for these young converts. Whoever is not familiar with city life does know very little of the many temptations and dangers a young Christian has to face. Therefore they need the intercessions of many. Pray also for us that we may have wisdom to teach them and to help them fight temptations.

Some of these children will need very special care since during such meetings there are always such who seem to take the stand hardly realizing what it means and how serious it really is. For such I would solicit your prayers very pecially.

And then there are parents, brothers and sisters of these newly converted children and older folks who are not yet converted. I am now thinking for example of one family where two older girls and one girl ten years old came forward whose father, as much as we know, is not yet converted. He was present when his two older daughters came forward. We dealt with him and he claimed to know the way of salvation but he would not confess Jesus as his Savior.

This case is sad enough but there are other cases which are much more sad. Such cases for example where parents of some of these children chem to be Christians but in their life manifest just the opposite.

These facts we bring to you that you can pray more intelligently and more earnestly but also that you can praise God with us that He is able to do wonderful things just in the face of such great difficulties.

We are furthermore thankful for open doors for prayer meetings in different homes in the district before and during these two weeks of special meetings. We hope that we can continue these cottage prayer meetings.

The evening before Thanksgiving we had a Thanksgiving program with the children who have been attending the children's meetings on Tuesday nights. The attendance at the program was good and the mission offering amounted to a little over $17.00. This was sent to the Near East Relief and the general treasury of foreign missions of our General Conference.

In the Master's service,
H. D. Voth.

CORRESPONDENCE

Pratum, Oregon, December 10, 1920. Dear Friends: A few words from here will probably be of interest to some of the readers because correspondences have been rather rare from here. Nothing unusual has taken place but the gradual changes make noticeable changes in time.

Our sunday school has materially grown this summer due to the arrival of several families and consequently has been strengthened otherwise. The small folks are well represented. Surely it behooves parents and teachers to properly instruct the children along religious lines. We can tell from our own experiences that the impressions made during youth are the most lasting and the formative period very pronounced. Jesus said, "Suffer little children and forbid them not to come unto Me; for of such is the kingdom of heaven." Matt. 19:14.

The agricultural products, such as wheat, oats, clover and potatoes have been a fair crop. On account of much rain, the clover seed has practically been a total loss. Potatoes and prunes have suffered some too.

On Thanksgiving Day services were held in the forenoon. Rev. Joel Sprunger, formerly of Okarche, Okla., addressed the congregation. Many reasons for thanks to our Creator were interestingly enumerated. On Sunday, November 28th, Rev. S. S. Baumgartner led us in communion services. It was encouraging to have a greater number take part than usual.

Rev. Paul Aeschliman served us with the gospel message from Dec. 3rd to the 7th. Due to the fact that the weather has been rainy the meetings were not so well attended as they probably would have been otherwise. On Sunday (morning and evening) services were well attended and many couldn't help but be spiritually strengthened if thoughtful and attentive.

The Sunday school has again decided to have a Christmas program. Why, it wouldn't seem like Christmas if the little folks couldn't tell of Jesus' coming into the world as the Prince of Peace and Savior. At this writing the health of the community is very well in general. Here is wishing all a Merry Christmas and Happy New Year.

Elmer A. Steiner.

HOW CAN WE INFORM OUR YOUNG PEOPLE ABOUT THE HISTORY AND DOCTRINE OF OUR DENOMINATION?

Each decade, era or dispensation ushers in new requirements equal to the needs of it, disregarding them result in a serious loss, probably never redeemable. This is quite true in financial, political and religious aspects, every neglect draws back, every energetic effort falls heavily into the balance.

Our denomination has gone through a severe test, while the dark war-cloud hung, not only over our country alone, but shadowed the entire world, its history and doctrine demand a deeper and firmer knowledge by its adherents. Each one must admit in this respect imparting such negligence ruled supreme in recent years. From among our young men drafted into camps a comparatively small percentage manifested efficient knowledge, others were easily cornered when asked, and spoiled it for many. Take for instance the average church member possesses little or no knowledge concerning the beginning, the originator, the doctrines of our denomination. An exceedingly strange experience befell many when asked why dost thou indulge in this or that idea, the answer resulted most frequently, "because I am a Mennonite," but the sufficient, convincing reply utterly failed upon the inquiry, "what is the origin or essence of that body called thus?"

Unquestionably this brings out the deplorable fact how much in our churches, Sunday schools, Christian Endeavors and homes has been sinned. This phase has been so utterly neglected that in large number of the members the name of the denomination constitutes the limit of their knowledge. Now the question in consideration rests more or less on the minds of our denomination, and by rights, too. Let us hurriedly gooverthe places where our young people spend their time in preparation for life's duties, can something be done to secure a better equipment along this line, surely the problem becomes sooner or later solved.

Scanning over the territory our church commands, we notice different higher educational institutions, centers where quite a large portion of our young people spend about 8 or 9 months out of each year. In these it is our object preparing them for work in our churches primarily, at least as such some of these institutions are advertised. It appears to the writer plausible to introduce a full course regarding church history and doctrine respectively of our Mennonite denomination. The Methodist German Wallace College of Berea, Ohio, had provided for their theological students such. Every one was under obligation to finish that before graduation, diploma or title were permitted.

It's our aim to fill our pulpits with men educated in our institutions of learning. Although it appears rather strange so to say, never has been nor is asked by any church how much the applicant knows about the progress of our own denomination, however, very keen, quite frequently on the question is he a M. A., or B. A., not even whether quite sound on Bible fundamentals. Rather amazed a pastor's wife looked into the face of the writer when coming to her door, remarking, "I never knew that our conference had a missionary by the name of Penner," whereas the other missionary by the same name had a few years prior visited the same vicinity in the interest of missions. Furthermore, last summer on my trip East, quite an important church member inquired anxiously and surprisingly, "is it actually true that our conference maintains a mission in China?" Evidently in the home or church those matters belonged to the trivial, and remained untouched.

Let us be confronted with this pressing obligation to urge a far more intelligent education along this line. Our candidates preparing for ministers, evangelists, missionaries should devote quite a time being made thoroughly acquainted with home affairs. A professor of our own institution being asked how the class in Mennonite Church History was coming, replied dismayed, "Our candidates for ministers, evangelists, missionaries, show little desire for this branch, because they head for M.A., B.A. or some handle on that order, however, this branch is not directly credited therein and no obligation whatever required, consequently neglected." A Methodist school would not stand for such. Why are we then cumbered, our denomination is not increasing. How can it, people not knowing what the real issue amounts to.

Why does the Jew hold so fast to his own? Let us remember what all was required. Edersheim says: "The circumstances of the times forced him to learn Greek, perhaps also Latin, so much as was necessary for intercourse; and to tolerate at least the Greek translation of the Scriptures, and the use of any language in the daily prayers of the Shema, of the eighteen benedictions, and of the grace after meat. (These are the oldest elements of the Jewish liturgy.) But the blessing of the priest might not be spoken, nor the phylacteries nor the Mesusah written, in other than the Hebrew language while heathen science and literature were absolutely prohibited. To this, and not to the mere learning of Greek, which must have been almost necessary for the daily life, refer such prohibitions as that traced to the time of Titus, forbidding a man to teach his son Greek. The Talmud itself furnishes a clever illustration of this, in reply to the question of a younger Rabbi, whether, since he knew the whole "Thorah" (the law), he might be allowed to study Greek wisdom, his uncle reminded him of the words (Josh. 1:8), "Thou shalt meditate therein day and night." "Go then and consider," said the older Rabbi, "which is the hour that is neither of the day nor of the night, and in it thou mayest study Grecian wisdom." This then was one way of danger averted. "Even did they go so far as Gfrörer in 'Jahrhunderte des Heils', proposes a curious test that all copies of the Talmud should be destroyed feeling sure that any 12 learned Rabbis would be able to restore it verbatim from memory." Any side issue whatever was not permitted until those facts regarding their God and the purpose in the world being thoroughly mastered.

We have at present quite a complete line of literature in this respect to give full, sufficient knowledge of our denominational history and doctrine comprehensively. Prof. C. H. Wedel's four books written attractively dividing the material into portions, furnishing a bird's eye view of the main developments. Dr. J. H. Langenwalter's volume throws clear rays on the subject to stimulate the interest. Another new book, "The Mennonites," its ink hardly dry written and compiled by C. Henry Smith, Ph.D. does lead us into closer intimacy with our affairs.

Several years ago suggestions were repeatedly offered by various parties to arrange for our colleges elaborate Bible courses. Upon this replies came forth, there are hardly any requests by our young people for such. To act was hesitated. Lo, has there been in the hearts of our young people really no desire or did the circumstances not demand it? Listen, two years ago the Torrey Bible Institute of Los Angeles enrolled 24 Mennonite students, last year about 57, this year undoubtedly more, thus far, 77. Moody Bible Institute of Chicago, reports very similar attainments. These facts speak for themselves. How is it, let us be slow with this new burning necessity and someone else harvests that for which we have anxiously longed. Other denominations do it, gather in good results, why not learn of them. By doing so this remark quite often encountered during the war, "Sonderstellung der Mennoniten," which really is wrong to the core, will surely pretty soon pass off, because it has nothing to sustain the meaning.

Furthermore let the minister set aside certain Sundays where he will specifically dwell on this phase, it can be so beautifully connected with true gospel sermons. Let us suggest one sermon in three months devoted would be of great value when cleverly and systematically arranged, provoke the interest of the listeners, open the eyes to various thus far hidden facts. A pastor in this conference held a series of such lectures, evenings in connection with the C. E. programs, covering at least a large portion of the field. The members were surprised what all material had heretofore been lying dormant.

Customary it is in many church-

es to hold a class in catechism preparatory for baptism. A fine arrangement at that. While some leizure available have also such a class in Mennonite History and Doctrine not covered in the above class. It surely will be a valuable supplement.

The above touches mainly along the ministerial line through which the other ranks reached indirectly; but retrenching our lines, we come closer to the camp. When a greater privilege was enjoyed to use the German language more extensively, the so-called parochial schools were opened where special elementary Biblical training was accomplished. Now we are feeling the pulse very perceptibly in our Sunday schools, etc., of those who attended. Presently a complete revolution what concerns the language takes place. If the one language is rendered more or less impossible, why let the work be carried on in the permissible with like eagerness, yes, with still greater energy since now there is a great deal more time at disposal for church matters than heretofore, because no time needs be taken up with reading, orthography, grammar, penmanship—those are taught in the day schools, the government will take care of that. Now, up in arms, usher in the intense, concise study of our church lying close at our heart's door. The German books by Prof. C. H. Wedel are translated into the English, what could we expect presently clearer for the receptive mind.

Tarry a little at the despised Jewish school. At 6 years of age the Hebrew Bible was to be begun; commencing, however, not with the book of Genesis, but Leviticus. This not to teach the child his guilt and the need of justification, but rather, Leviticus contained those ordinances which it behooved a Jew to know as early as possible. The history of Israel would probably have been long before imparted orally, as it was continually repeated on all festive occasions, as well as in the synagogue. Copies of the law, as Deut. 17:18, "And it shall be, when He sitteth upon the throne of His kingdom, that He shall write Him a copy of this law in a book out of that which is before the priests the Levites."

(To be concluded)

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

It is easier to do right than wrong and the dividends are larger.

EDUCATION AND LIFE

(Continued)

In the parable of the vineyard (Isa. 5:1-7.) which precedes this prediction of calamity, Isaiah shows what great care the keeper bestowed in order to get the very best results. Good soil was selected. Stones were gathered up and carried away. Choice fruit was planted and provision was made for getting the wine from the fruit. A tower was built and a wine press constructed. But to the utter disappointment of the keeper of the vineyard, the grapes when they produced their fruit, did not run true to their supposed good qualities. There was a reversion to the wild grapes from which they had been developed.

What is the meaning of this parable? How does it apply to the Hebrew nation? Was Israel choice fruit or was it only supposed to be so? Was not Israel God's chosen people? And had they not told themselves for generations that they were a select people? So long had the Hebrew nation told itself that they were God's chosen race that they came to see a divine purpose running all through their history. How then may Isaiah rise up and tell his nation that they are bringing forth "wild grapes" when for so long a time they had been told they were a very select people? To do all this required rare courage. After many generations of having thought of themselves as being God's select race, one may expect the nation to develop the notion that they are a select stock which is free from the weaknesses of non-Jewish people. Having been purified by having been under the divine care of Jehovah for centuries, the Jew came to look upon himself as a superior person. In the parable of the vineyard the vines planted were select stock, and yet so quickly traits were revealed which showed that the selction of fruit was not from pure stock which would run true to its suposed good qualities. The parable shows the utter disappointment in Israel when after having had such good care it should revert to the original traits in human nature. So strong was the hold of the original nature in man upon society that it overruled the intelligence and knowledge which had been acquired, hence "my people are gone into captivity for lack of knowledge." The student of education would tell us in his own language that the trouble with Israel was that it was living on the plane of instinct rather than on the plane of intelligence and religion.

Original human nature is something that changes only very slowly if at all. The most excellent of Christian parents cannot transmit through heredity their fine traits to their children. By careful nurture children must be made to grow into the desirable qualities of character and attitudes. If children could inherit the accomplishments of their parents there would be no need of education. Just now as I am preparing this address I notice my boy trying to imitate me, but he gives no evidence of having inherited my power to write a legible hand. After almost five years of hard work he has gotten only a very limited mastery of the English language. Every child has a hard time to master the acquired arts of its parents.

It is the untutored nature that the child brings with it into life that makes for much of the ills in society. If human nature were totally good, there would be no need for education, for, then the child would of its own accord grow into a fine type of character. Education is a necessity for the simple reason that human nature as it come to us in the child is not perfect. Education is the process by which human nature is made over so as to fit it into the group or society where it must live. Hence we must become students of two important phases of the educative process. The one is that we must make a careful study of human nature as it really is. The other phase that must occupy our attention is to determine the kind of society we wish to have and then begin the work of effectively making over human nature so that we can have the kind of a world we wish to have. To do all this is a great task and presents the greatest challenge to the present institutions that propose to deal with character and eternal values.

It would be of value to go into a detailed study of what psychologists find in human nature that is present in every child, but time will not permit of such a treatment now. There are, however, several instincts which deserve attention in this limited time. Professor Thorndike has made one of the most thoroughgoing studies of human nature in his work on "Original Nature." In this study he calls attention to an instinct which he calls the instinct for "ownership and possession." The child wants to have things it can call its own. As adults we also like to own and possess things, but we do not always know how to go about it to own the things we would like to have. In connection with this instinct for ownership and possession we have another instinct that is often called into play. This is the instinct for fighting. Now, when one owns something and someone contests his right to ownership, by original nature he will fight to retain his property, or, if one finds someone owning a thing which he himself would like to have, by original nature he will resort to force to take it from him. The method of instinct, for getting what he wants, is force. Instinct says, the strong shall have the right to ownership and possessions, whereas, the religion of Jesus says, "the meek shall inherit the earth." We have recently heard much about the doctrine that "might makes right." This is not the doctrine of Jesus but of instinct. It is the language of the original nature of man. Isaiah might have said something like this: "I planted a product, that was cultivated and gave promise of being a desirable fruit, but after I had planted it I expected that it would bear fruit such as its cultivated stock was doing. However, something seems to be missing in the vines I have planted, for, they are not like the cultivated vines from which I had selected but have reverted to their original natures, the wild, sour grape nature. "Thus my people are gone into captivity because they were content to live on the planes of their instinctive natures rather than on the plane of intelligence with a knowledge of the fundamental laws of God in their hearts as the guide for their intelligence."

The child comes to us without inheriting anything of our good accomplishments. It comes to us without ideas or habits. It is this very fact that makes such strenuous demands upon us in education. Education is the means of preparing the child to be able rather quickly to participate in the affairs of the adult society. Since we cannot transmit our accomplishments to our children through heredity there is left for us only the means of education by which to pass on the things we like to call good. If we could not do all this through education then civilization would have to end at once. Education is a dire necessity because we as adults must die and if there were no way of passing on to others the good things we have found in our experiences, the generation after us would have to begin all over

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

The Christmas season, one to which everyone looks forward in joyful anticipation of something, is before us. Let us make it mean more than a repetition of a mere festive occasion. It is the one period of the year when the minds of all are directed toward the Christ-child and the message, "Peace on Earth, Good Will to Men." Surely the Christian, though happy in the thought that his Christ can mean nothing but peace and good will, will not permit the occasion to degrade into a mere round of feasting and amusements. It will be a day of prayerful gratitude to him, and, realizing the words of the Lord, he will by his gifts seek to enjoy the truth of observation: "It is more blessed to give than to receive."

Naturally our thoughts go back to other Christmas seasons. We will note the absence from the family board of those who were with us before. The brow of mother is more wrinkled and father's head is whiter, giving solemn warning that few will be such seasons when they will be with us. Boys and girls will not always be children. Soon they will gather little circles of dear ones about them to celebrate as we are now doing. But such is the way of life. God gives us occasions for rejoicing in spite of change and possible losses. Let us make this Christmas, then, the one in which the sweet Christmas fellowship of church and home will be brighter because we have contributed our past in love to our fellows and gratitude to God.

No one with a heart can be happy and forget those who are unhappy today. They number millions, and they are in many countries, sick, naked, cold, hungry and sad. Let the season suggest to us how we may be doing more to make their lot in life easier.

Our good old friend, Mr. C. B. Schmidt, the railroad agent who had so much to do with our brethern when they located in Kansas in the early seventies, recently made a trip of investigation to Argentina with the object of gaining information concerning the possibilities for Mennonite migration to that South American country. The report he prepared appeared in the Gospel Herald some weeks ago and grings to light numerous interesting circumstances that must be considered in the event of emigration to that progressive country at the tail end of this continent. The matter of selecting a location and the founding of a settlement by our Russian brethern is one that most vitally concerns them and will be settled by their own people in their own way. Their migration to America in the early seventies came only after a thorough investigation of possibilities by their leaders whose advice they followed to their undisputed advantage. No doubt when the way opens they will follow the same procedure now.

An interesting phase of Mr. Schmidt's article is his appreciation of the excellent mission work done in that country by the Mission Board of the Old Mennonite conference. This work of missions in Latin America is a matter we have frequently heard criticised as unwise and wasteful by persons unfamiliar with South American conditions. Why, they ask, send missionaries to Christian countries? South America has two contrasting conditions—on the one hand the rich land-owning and commercial class that is materialistic and unbelieving in its attitude toward religion, on the other hand the poor who are ignorant and superstitious. Over these latter the Roman Catholic church, in its corrupt Latin American form, holds sway. Even a European or an American Catholic would revolt from a Catholicism such as binds Latin America to ignorance and superstition. Bishop Neely of the M. E. church, after an exhaustive study of Romanism in these countries pronounced it to be nothing but "baptized paganism." The day of South America is coming and it is no more than the duty of the Christian world to see to it that gets an enlightened Christianity. Missionary opportunities are great there, and if neglected there will be as great a blame resting upon the Protestant church as there would be if it were to neglect India or Africa, or any other field, for that matter.

EDUCATION AND LIFE

(Continued from page 3)

again. If we have any interest in seeing our children live, they must have the means whereby they may learn to know what it is that we are doing and fit themselves so as to take up work where we must leave it. If the present generation were to completely cut itself off from communication with the next generation, life would be almost worthless and men would have to begin all over again. What language would they have? How would they calculate? By what signs would they write? Education is a fundamental necessity of life. We are told that "all that a man hath will he give for his life" but we have not yet so turned in for the support of our churches and schools as to indicate that we regard their work so seriously as all this.

Most students will not find any great difficulty in agreeing upon the fundamental elements in human nature and the necessity for education, but when it comes to determining what it is that we shall pass on to our children, or, what the type of social life shall be in which we would like to live, and for which to prepare our children we find it hard to agree. We know the differences between a Ford and other makes of cars, and some of us know the minute differences between the less familiar makes of automobiles, but when it comes to thinking about education we think a school is a school, and education is education. If we may suspect that there are differences between education we are unable to pick out the essential differences with any degree of certainty that the kind we have decided upon is the kind that we really want. The recent war brought out the clashings of ideals. We heard much about democracy and autocracy. We saw armies resorting to force to maintain and protect their ideals. We have seen that war does not settle problems. It only breaks the opposition of the weaker side. So long as our thinking runs on the plane it has for generations in the world at large, there will of necessity be wars and men will feel the need for rising up in defense of their very life and ideals. But out of the recent war we have seen the picture of Isaiah come true. The honorable men are famished, and the multitudes are parched with thirst. Lack of knowledge of the fundamental laws of God has forced open the mouth of Sheol without measure and the whole Western civilization came near being swallowed up in it. The conditions in central Europe are a verification of the message of Isaiah. Unless we teach ourselves and our children a better way for getting on what hope have we that in the future we may not see still more awful calamities than any we have seen as a result of the recent war?

We have entrusted to our public schools the work of preserving our institutions. With pride we have pointed to the little red school houses as one of the products of our democratic thought. We have had our eighth grade graduates teach in these schools and we were some of their pupils. But recently we have come to accord a higher significance to education. As a result we want better schools and better trained teachers in them. But the war came and upset our economic standards of value. The salaries previously paid teachers were none too high, but with the coming higher prices and more attractive opportunities elsewhere many of the teachers have left the profession. When thy left the school room their places had to be filled with others who had a lower grade of efficiency.

The question of better salaries for teachers deserves the most serious consideration, but the great problem that must be brought to the American people is rather to be stated thus: Will the schools tomorrow be good enough for our children if we neglect them now in this time of dire need for more adequate support? Education always was, is now, and always will be an expense to society. It cannot be otherwise. But we cannot well reduce this expense, for it would be more expensive to have no schools at all than to have good schools. To have no schools now would mean less taxation for us now, but what of the life for the next generation? Would you care to live then? It is expensive to have schools and better schools will cost still more. We may choose to have no schools and perish for want of knowledge, or, we may decide to have good schools and support them as we would our very life, for truly good schools are the life preservers of the people. The purpose for spending more money in our schools is not that the teachers may be kept con-

tented and retained; it is rather for the purpose of preserving our very life that we are called upon to rally to the support of our educational institutions.

Education is a necessity of life and not a luxury, and yet we spend only $36.60 per child per year for his education. We spend twice as much for automobiles as education, and nearly three times as much for cigarettes, cigars and tobacco. Did you get your share of tobacco? Where we spend a dollar for education we spend a dollar and a half for candy and add another fifty cents for soft drinks. The amount we spend for "luxurious foods" and "luxurious services" is ten times as much as we spend for the education of our children. We seem to be back in the days of Isaiah when he says: "The harp and the lute, the tabret and the pipe, and wine are in the feasts; * * * * Therefore my people are gone into captivity for lack of knowledge." One dollar for the necessities of education for each child, three dollars per child for tobacco, two for candy and soft drinks, and ten for luxurious foods and services. These figures are based upon a very recent report of the Secretary of the Treasury at Washington. Truly we are in an age when we rate as being very cheap the most worth. For every dollar which we spend to insure the continuity of life and the preservation of our ideals in our children we spend vast amounts in luxuries which ultimately will make for the destruction of the ideals we hold dear. If we were as wise as we ought to be we would reverse the order of things and provide for the necessities first.

We are ever in the days of Isaiah in which human nature if left to its own nature will turn to the production of "sour grapes." But what shall be done about it? Shall we give up in despair and acknowledge the task hopeless? We may lament the present situation in which the world finds itself, but there is nothing to be done about it except to apply ourselves more rigorously to the task than we have ever done before of injecting something into the minds of the young that will work a regeneration of the original human nature. This will ever be the task of education in dealings with each new generation as it comes to us.

We have long believed in schools and education, but we have not appreciated as much as we ought that our schools do mould our modes of thought and character and there are also different philosophies of life abroad in the world. The war has made us realize more than ever the meanings of life, philosophies and education. We have come to see that schools are the agencies through which groups of people propose to perpetuate their ideals of life and preserve the life of their people. But since ideals of life are different we find different types of educational procedure within various nations and groups. If the ideal of life is that "to the victor belong the spoils" then the school will undertake to inculcate the ideal that "might is right." If the ideal of life is that "the meek shall inherit the earth," the schools will see to it that the doctrines of love and good will are taught to men. We cannot teach the doctrine of superior force in our schools and then expect that we have seen the last of wars. What we need is a type of school that will be thoroughgoing in its attempt to discover the universal laws of God and teach them to our children so that they shall really be able to understand the use of them. We need a school that will teach us to reverence personality and show us the value of the religion of Jesus.

Our public schools need more than simply to have more money spent on them. They need a new idealism injected into them which will save us from the perils of materialism. In order to make our education full and complete we must somewhere find a place for the inculcation of the religion of Jesus. Under our present laws we may not teach religion in the public schools. This fact presents a supreme challenge to the Christian church. How may the churches rise to seize their opportunities and meet their obligations? Does the church believe in its message of love and good will to men? When one understands the facts of human nature, some of which have already been pointed out, and also understands the nature of the redeemed world into which we wish to move, he becomes aware of the fact that the great commission to go and "teach all nations" did not come as a mere accident. Education must become the method of the church if it will be true to the wishes of the Master. Society has struck the rocks because of its ignorance of the universal laws of God, and because of this ignorance there is a great dearth of men who see clearly how to get off the rocks. Where is our leadership in the great affairs of life? Surely if we ever needed wise leaders we need them now.

(To be concluded.)

THE C. E. TOPIC

January 9.

The Most Helpful Passages in the Bible.

Psa. 119:129-136.

The Bible is the Word of God and therefore all of it has an important bearing on our relation to Him. It is in fact the story of our redemption, telling in the beginning how man fell, then showing how God revealed to him the way to get back into favor with Him and, finally, showing us the final consummation of all things and the ultimate triumph of God. There is danger in slighting what we sometimes regard the obscure passages and there is also danger in overstating favorite truths so that other things are ignored. Nevertheless there are passages that have an important and intimate bearing upon our personal experiences. These passages have been of particular help to us and upon that ground we can recommend them to others. To some a particular verse means most, to others it is a chapter, and to others again it may mean even a book. Let this be borne in mind that the more we know of the Bible the more will we have of the particular passages that are helpful at our command. The early fathers of our church were not learned men in the sense that the world regarded learning but they knew their Bible and that made them a power and enabled them to silence their opponents. The habit of memorizing Scripture seems to have gone sadly out of fashion in our day and that accounts for the alarming large number of weak Christians we have in our churches. Let Christians once more arm themselves effectively with the Word of God and we will see a vast change in the life of those who profess to be followers of the Lord Jesus Christ. Jesus silenced the devil with Scripture and we know of no better or more effective means with which to do it now.

If we are in doubt concerning the existence of things as they are let us advise the student to turn to the first chapters of the Bible for light and we promise more helpful and certainly more accurate information than all the world of science that would give a reason for things as they are with God left out.

Should we have social problems, problems relating to our property, to our neighbors and to our manner of life, it is best for us to read what God laid down as law for His people in the Old Testament and then turn to what Christ says about our relation to God and our neighbors in the Sermon on the Mount. In the light of these revelations the problems of life will be solved.

There are a few chapters which every Christian should have at his tongue's end. He certainly should know the Ten Commandments. They are the base of all civilized law. No law can be sound that does not have them for a foundation.

Prophetic chapters are so closely wrapped up in the person and mission of our Lord that we should have a thorough knowledge of them. The 53rd chapter of Isaiah should be especially dear.

Every one has something in him to which the poetic appeals. The Psalms are the sacred poetry of the saints. They contain so much of comfort, of admonition and of the Savior's mission and work that without them we would miss some of the sweetest lines God inspired. Imagine what a loss the world would have suffered had the 23rd Psalm been lost, or David's confession of sin been omitted. What would be our assurance if we had not the 90th Psalm? What would we do without the 103rd?

In the New Testament the Sermon on the Mount is the law of the kingdom of Christ. No one can be a citizen of that kingdom without knowing and obeying that law. The chapters that describe the death of Christ are the Holy of Holies of the Bible. There is no assurance of salvation to any one who does not there see the Lord face to face offering forgiveness upon the merits of the sacrifice enacted there.

The Bible is full of literary gems. Some of the greatest poems the greatest orations, the most wonderful letters are to be found within its covers. Job is one succession of lofty sentiments, the speeches of Peter and of Paul rank among the highest of orations. The Book of Proverbs is a storehouse of wisdom built upon the keen observation of human life.

The greatest textbook of ethics is the Bible. Human conduct is best regulated by what it tells us what we ought to do. The teachings of Christ as presented in the Gospels and the instruction in Christian life and conduct as the 12th chapter of Romans and the 13th chapter of I Corinthians present them are matters that we must know and live if we would really be Christians.

The last book of the Bible completes the story of God's revelation of the way of salvation and its last chapters reveal the glory of the heaven we hope to enter. Heaven will mean nothing to us unless these last words are our hope to the extent that we treasure them in our hearts.

THE S. S. LESSON

January 9.

Jesus Teaches Forgiveness.

Matt. 8:21-35.

Golden Text: For if ye forgive men their tresspasses, your heavenly Father will also forgive you. Matt. 6:14.

The matter of our receiving forgiveness is largely in our own hands. We often pray: "Forgive us our debts as we forgive our debtors." It is a condition we set for God by that prayer. How many people pray themselves into hell by that prayer? On the other hand the joy of knowing that we are forgiven should make us feel like sharing that joy with others who like us, need forgiveness.

Peter came to Jesus with a question. He wanted to know how often we ought to be ready to forgive. He went a step too far. He should first of all have been impressed with the fact that he stood most in need of forgiveness. Too many of us think of what is the duty of others before we think what out duty happens to be. No one is fit for God's presence before his own hands are clean. If we are to enjoy the bounty of God's forgiveness we must be forgiving men and women ourselves.

Peter seems to have been under the impression that he was making a great concession when he suggested seven times as a possible limit of an injured brother's patience. He was in advance of the accepted notions of his day because at that time it was conceded that three times was enough. Peter was willing to more than double the number. He here recognizes forgiveness as a duty and he shows a willingness to go far beyond the accepted notions of duty. Too many seem to be under the impression that if they do forgive it is an act of grace on their part. So long as any one stands in need of being forgiven (and all of us do that) that long must there be forgiveness. With all of us it is a matter of getting forgiveness of a great deal more than we ever will be in a position to repay and getting forgiven for very much more than we deserve.

The answer Jesus gave must have been startling to Peter who thought he was expressing a generous sentiment. Seventy times seven. Literally this was a very great number of times but the sense it was to convey was that there should be no limit to forgiveness. Peter said seven but Jesus said ten times seven times seven. If we compare the number of times we offend God by word, thought or deed, if we recall the number of times we wrong our fellow men, that number does not seem too small but being the rumber of completeness multiplied by the number of perfection, we have a limitless number.

When Jesus revealed an amazing truth he usually made it clear and illustrated it by some simple story that everyone could comprehend and in this instant he spoke the parable that forms a part of our lesson.

The servant of the king had been intrusted with a great sum of money representing perhaps in our money something like 12,000,000 dollars which he either wasted or otherwise squandered so that when the time of reckoning came he had nothing. This is a picture of man. God has intrusted him with talents and opportunities in abundance but he so misused them that before his great Judge he is unable to show anything for them. Nevertheless a day of accounting is certain to come. It will be noticed that the debtor was **brought** before the king. As sinners we do not come into God's presence of our own free will, the Spirit brings us if we seek forgiveness at all. There was nothing that the debtor could do but plead for mercy and forgiveness in the face of the terrible retribution confronting him. Notice also that the wife and children of the debtor had to suffer with him. There is no shortcoming of which we may be guilty that does not also inflict sufferings upon others. Sin brings its harvest that others must help reap. The Lord to whom the servant appealed was a compassionate man and in that was the debtor's only salvation. There are many things for which we may call upon God but the appeal for mercy from an earnest seeker never falls upon deaf ears. Great as our debt to God may be, His mercy is greater.

The rest of the story is one of shameless ingratitude. Another servant owed the forgiven servant the equivalent of seventeen dollars, and immediately upon his being forgiven of the great debt the forgiven servant resorts to the harshest methods to get his seventeen dollars. Unlike his master he could not bring himself to be considerate or forgiving. Neither could he see that which one expects for himself he must be willing to allow for others. The lesson is that if we hope for the mercy of God we must be willing to show mercy as He shows mercy and there must be no limit to the mercy thus shown.

HOME MISSIONS COUNCIL TO HOLD ANNUAL MEETING

The significance of practical, concrete Interdenominational Home Mission work is brought out by the approach of the 14th annual meeting of the Home Missions Council, which will be held in New York City, January 12, 13, 14, 1921. The functions of the Home Missions Council are not administrative, this work being left to the Home Mission Boards of different denominations which make up its constituency. It aims to promote fellowship, conference and cooperation among Christian organizations doing missionary work in the United States, Canada and their dependencies. Its work is done largely by Joint Committees with the Council of Women for Home Missions. These committees are made up of the experts in each department from the various Boards. This gives to each committee the experience of all those from each constituent board doing work in the field for which the committee is named.

While results already attained by the council have far-reaching effect, an even larger program for the coming year will be presented at the Annual Meeting. In a preliminary statement issued by Dr. Alfred Williams Anthony, Executive Secretary of the Home Missions Council, attention is called to the task which the council has before it of interpreting and printing rural and city material from the survey of the Interchurch World Movement. Plans are under way for making a survey of the State of Washington and Northern Idaho, such as was made by the Council in Montana in 1919, which resulted in each community being allocated to a particular denomination and readjustments being made in overchurched communities. Over hundred young people have already responded to the appeal of Home Missions as a life service, made by the Committee on recruiting for the Home Force.

The conferences held on Spanish-speaking work in the Southwest have revealed the need of greater cooperation among the Home Mission Boards, especially in education, oversight and correlation. A survey of the Indian work is nearly completed and religious work directors are needed for the larger Indian Schools. Advance has been made in the plans for literature for foreign-speaking New Americans. More frequent inter-racial conferences of negroes and white people are being arranged for. A larger cooperative ministry among lumber-men, harvest and cannery work is contemplated. Plans are being worked out in a large-minded and comprehensive way for promoting better relations between Jews and Christians and a joint lectureship, new literature and improved methods of colportage are called for to counteract the Mormon menace. In Alaska the Associated Evangelical Churches of Alaska, fostered by the Home Missions Council, are cooperating in a helpful way.

The Home Missions Council finds an ever-enlarging field of usefulness at tasks in which the whole world desires increasing success.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

RELIEF NOTES

As previously reported, Bro. Miller was successful in getting a number of Mennonite young men off the ships and caring for them. Reference is again made to them in the cablegram given below. They are awaiting the opportunity for coming to this country.

The following cablegram was received recently:

"No further information concerning Kratz, Slagel and supplies at Constanza, Roumania. Will cable new developments. Our Mennonite Home has fifty-two inmates. Consider this special obligation to have these men to church and Christianity. Previously requested loan essential to prevent using relief funds their care."

"Miller."

Clothing for the second Russian shipment has been coming into this office at a very satisfactory rate. From ten to twelve tons have already been baled and made ready for the long journey. Part of the Pacific coast shipment has already arrived, but the greater part is still on the way. A special car will take the clothing to New York in the near future. Those having clothing on hand which has not yet been sent will please hold the same from now on, until further instructions are given.

The following paper, drawn up by the "Mennozentrum," the official organization of all Mennonites in Russia, was given to the brethren, Miller and Kratz, at the time of their visit to the Mennonite colonies with the request that it be transmitted to the Mennonite Church in America. The session of the Mennozentrum at which this was drawn up was especially called to hear the report of our brethren on the plans for relief work in Russia, and to hear a report of what their own committee of four is doing in this country.

To the Central committee of the Mennonites of America: The Mennozentrum had the satisfaction in today's session to welcome the delegates of the American Mennonite churches, the brethren Orie Miller and C. H. Kratz who informed us concerning the extensive work for the relief of the needy which has been carried on for some time by our American brethren in other countries and is now about to be undertaken in Russia. We have with sincere joy learned of this noble work and it affords us satisfaction to know that those of the same household of faith in America have not forgotten us, but are remembering us in brotherly love, and that they take our need to heart. We hope and desire that by means of this relief work the bonds which unite us may be strengthened and brotherly love increased.

In the name of the Mennonite churches of South Russia we express to the Mennonite churches in America our heart-felt thanks for the noble work of mercy which they have undertaken, and we send to the churches in the distant country our greetings of love and best wishes. May God add His blessing to the praiseworthy work and richly reward the givers.

First Chairman of the Mennozentrum: Heinrich Schröder,
Second Chairman: K. A. Wiens,
Secretary: Peter Braun.

Dated: Temporary Office of the general Mennonite organization "Mennozentrum," September 30, (October 13), 1920.

The following extracts from letters just received from Bro. Orie Miller will be of interest to readers of these notes. The letters were written just at the time the Bolsheviks completed their conquest of the Crimea, about the middle of November.

"Naturally just now everything here is in turmoil over these refugees who are coming in here from there. In arranging for a place for them and their further disposition, and in feeding them, here in the harbor the excitement among everybody precludes thinking about those left behind, or what the future relation should be to Soviet Russia, since all its active opponents in Russia itself have now surrendered; but in talking with individuals here and there, who have some idea of what we have in mind in our relief work, I am encouraged to think that it may be only a matter of weeks until some arrangements can be made for us to go back and take up our particular work again. I shall be working with this in mind just as soon as the way seems at all open again."

I made various inquiries concerning Kratz while in Sebastopol. One of Wrangel's officers said he saw him in a barber shop in Halbstadt on the night that the Wrangel troops left that town. No one that I have asked anticipates that he has met with any personal danger. They say that he was probably hidden during the first few days while the Bolshevist army was coming in; but that after the first forty-eight hours or after some local government was formed he as a civilian American would be entirely safe. I confidently look for some word from him in the course of a few weeks. Tonight, none of the three workers whom you sent into this work knows anything of the condition or even the place of any of the others; but I am confident of this that each one of the three tonight remembers the other two in a very special way. If the experience of the boys has been similar to mine, one might say we have lived a year during the past few weeks. From the early morning hours until sometimes early morning hours again all our thoughts have been with this work in an attempt to do the thing that the church would have wished us to do in these rapidly changing events. Almost every day our plans for proceeding have had to be changed by conditions over which we have had no control. Still the relief Unit is functioning in a definite way. Kratz had a thousand dollars, and soon will have further funds at his disposal. We had talked the matter over often enough together that I feel confident that every dollar at his disposal will meet a desperate need, and that sooner or later a definite report can be sent in of what he is now doing. Slagel also has some funds with him and all the supplies, and I feel sure from our understanding together before he left that if he does find himself on terra firma somewhere and he finds need about him he will not remain idle. I am doing work in a small way here with the funds that I have left."

"Yesterday morning I received word from Slagel. It seems his ship reached Sebastopol on Sunday, that is, the day after I left. The American authorities there instructed him to leave immediately and from his cable and a letter received from the French authorities, I know that he with the supplies, is in Constanza, Roumania. I have wired to him to return with them here. You can imagine that this takes quite a load off my mind, to know that Bro. Slagel and these supplies are safe."

During the past few months I have been asked by a number of different people, both in South Russia and here, for information concerning the Mennonites. Some of them have asked me for books, stating the various things for which we stand. I wish you would send at once about half a dozen copies of the Bible Doctrine book and also a half dozen copies of the best church history. It seems to me that the Publishing House should turn these over to the Relief Committee as a donation. I promise to report the disposition made of them.

Dec. 10, 1920.

DEATH

Sprunger.—Anna Sprunger Liechty was born July 31, 1847, on Muensterberg, Switzerland, and passed away on December 13, 1920, at her home in Berne, Indiana, bringing her age to 73 years, 4 months and 12 days, after ailing for about eight years, with periods of acute suffering at times. In her illness she often expressed the desire to go and be with her Lord.

She immigrated from Switzerland to America with her parents at the age of seven.

She was converted early in life and was a faithful child of God all this time, being a member of the Missionary church of Berne at the time of her departure.

On October 31, 1867, she was united in mariage with Samuel Liechty, who preceded her in death October 7, 1882. This union was blessed with nine children, of whom six survive the mother, together with another child, Agnes Sprunger, who has been a member of the family since her infancy. The children are Judith, Mrs. Carl H. Lehman, Jerry, and Helena of Berne; Jephtha and Mrs. Emanuel Lehman of Monroe, and Agnes, a returned missionary from Africa. William J. Sprunger has also been in the home for the last twenty years. Besides these there are twenty-six grandchildren, one aged sister, Mrs. Samuel Lehman, and many other relatives and friends that mourn her departure.

The funeral was held at the Berne Mennonite church, Bro. W. J. Amstutz of the Missionary church and Bro. P. R. Schroeder officiating.

CONTRIBUTIONS

Emergency Relief Commission, November 1920.

Sufferers in Europe: Upland Menn. ch., Upland, Cal., $43.80; J. H. and Anna Schmidt, Gotebo, Okla., $100; Halstead Menn. S. S., Halstead, Kan., $25; D. W. Friesen, Altona, Man., $10; First Menn. S. S., Aberdeen, Ida., $23.21; Buhler C. E., Buhler, Kan., $50; Dr. H. Richert, Inman, Kan., $20; Henry T. Reimer, Holmesville, Nebr., $15; Edmund R. Goering, Moundridge, Kan., $20; P. G. Baergen, Hillsboro, Kan., $10; Anonymous, Plymouth, Nebr., $15. Total $332.01

Sufferers in Russia and Russian Delegates: Upland Menn. ch., Upland, Cal., $30.77; West Zion Cong., Moundridge, Kan., $170; A Friend, Newton, Kan., $20; I. A. Sommer, Glendale, Cal., $10; San Marcos Cong., Paso Robles, Cal., $205; D. F. Penner, Inman, Kan., $10; J. B. Baer, Los Angeles, Cal., $25; Anon., Halstead, Kan., $50; Buhler Menn. ch., Buhler, Kan., $42.91; Gnadenberg ch., $29.03; Tabor Cong., Goessel, Kan., $147.73; Bethesda Cong., Marion, S. D., $537.75; B. F. Welty, Tacoma, Wash., $25; Anon., Buhler, Kan., $10; Bethesda ch., Henderson, Nebr., $457.06; J. H. Johnson, Taloga, Okla., $10.50; Brudertal Cong., Hillsboro, Kan., $100; Alexanderwohl Cong., Goessel, Kan., $184.82; Goessel Menn. ch., $16.60; Sichar Cong., Cordell, Okla., $63.83; Bethanien Cong., Kingman, Kan., $34.65; Rev. H. D. Penner, Newton, Kan., $5.00; Emmaus Cong., Whitewater, Kan., $919.40; Alexanderwohl Cong., Goessel, Kan., $45.66. Total, $3,150.71.

Suffering Children in Germany: Zion Cong., Elbing, Kan., $305.35; O. E. Schmidt, Gotebo, Okla., $10; Salem-Zion S. S., Marion, S. D., $67.25; Menn. ch., Deer Creek, Okla., $100; Anon., Halstead, Kan., $5; Anon., Halstead, Kan., $25; Eden Cong., Inola, Okla., $93; Ransom, Kan., Cong., $62.10; Bergtal Cong., Corn, Okla., $30; John Wiebe, Whitewater, Kan., $51.02; J. A. Busenitz, Whitewater, Kan., $25; Peters Sisters, Dallas, Oreg., $150; Chris. Baehr, Halstead, Kan., $30; Rev. Jacob Hoeppner, Winkler, Man., $88; Peters Sisters, Dallas, Oreg., $25; Eastern District Menn. Conf., $1,000; Mrs. K. M. Krehbiel, Halstead, Kan., $10; Sister Frieda, Newton, Kan., $10; Andreas Waltner, Moundridge, Kan., $5; J. J. Krehbiel, Moundridge, Kan., $10; Senior Mission Society, Halstead Kan., $25; Total, $2,126.72.

Gratefully acknowledged,
C. F. Claassen, Treas.

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Gratefully acknowledged,
Mennonite Book Concern.

CORRECTION

In issue No. 49 the name under "Talk Given at Women's Meeting, General Conference," should have been Bertha E. K. Petter instead of Bertha E. K. Penner. The mistake was made at the printing office, and the proof-reader begs pardon.

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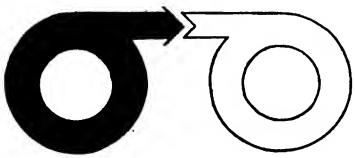

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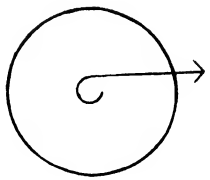
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